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## OUR CONTRIBUTORS

Mr. and Mrs. G. P. Pierson, Presbyterian missionaries in the Hokkaido, have been engaged for 30 years in pioneer evangelistic work in that island. Mr. Pierson is now chiefly occupied in restoring his annotated Japanese Bible destroyed by the earthquake with the standard revised N.T. text, the whole to be out, it is hoped, by Easter of this year.

O. D. Bixler is an independent missionary, arriving in Tokyo in 1919. After three years of study and work in the metropolis, Mr. Bixler removed to Ibaraki-ken to establish the rural work which he describes in his article.

Gurney Binford is a graduate of the Kansas State Normal at Emporia, took special courses at Earlham College and Biblical Theological Seminary, arrived in Japan in 1893. In 1899 Mr. and Mrs. Binford removed to Mito where they engaged in general evangelistic work until 1922. Since then they have been doing definite rural work in Shimotsuma-machi.

W. P. Buncombe is a missionary of the C.M.S., arriving in Japan in 1888. The first six years were spent in Tokushima, but since 1896 Mr. Buncombe has been stationed in Tokyo. His chief work has been in connection with the well known Shimbashi Kyokwan on the Ginza where evangelistic services were held every night from 1897 until Sept. 1st, 1923.

## THE FEBRUARY EVANGELIST

The February Evangelist will contain the first of two articles by Rev. E. R. Bull on Bettelheim of the Loo Choo Islands. Mr. Bull has been making a special study of this subject and assures us that his articles will contain material never published before. Mr. Vories' article on the Geisha, crowded out of this issue, will likewise appear in the February Issue. In addition there will be articles by Dr. Learned, R. C. Armstrong and Mr. Rose-Innes.

## THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXXII. January, 1925 No. 1

Editorial Comment ... ..	1
The Taikyo Dendo of 1901. By W. P. Buncombe ... ..	3
Country Evangelization. By Gurney Binford ... ..	7
Ibaraki-ken Rural Missions Shioda Mura Station. By O. D. Bixler ...	11
Country Work in the Hokkaido. By Ida G. Pierson ... ..	13
Rural Work in Kitami. By Dr. G. P. Pierson ... ..	15
The Year 1924 in Japan. By David S. Spencer ... ..	17
The National Christian Council of Japan. By R. C. Armstrong ...	22
The Development of Mahayana Buddhism. By R. C. Armstrong ...	28
The Christian Movement in Japan, Korea and Formosa Issue for 1924. By D. C. Holton ... ..	36
Workers Methods Exchange. By Wm. H. Erskine ... ..	37
Personals ... ..	38

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Mr. TARO ANDO, noted temperance leader whose death took place  
on October 27th, 1924.



# THE JAPAN EVANGELIST

A JOURNAL OF CHRISTIAN WORK IN JAPAN

VOL. XXXII

JANUARY, 1925

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## Editorial Comment

### RURAL EVANGELIZATION.

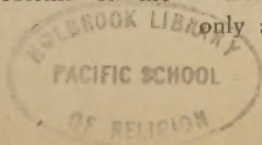
THIS month we present several articles on rural evangelization by workers engaged particularly in that type of endeavor. It is noteworthy that altho the number of those actually specializing in rural work is not greatly increased, the emphasis has changed decidedly since the question of reaching the unevangelized country population was first agitated in this publication. From the old attitude of preaching to the rural population merely as a side-issue, or from pity for their neglected state, we are gradually arriving at the realization that the evangelization of the villagers is the only way to move the nation, since they are the backbone of the social order, as well as forming the three-quarters majority of all the people.

In his recent book, "Towards a Christian Sociology," Mr. A. J. Penty points out the fact that in the past most religions and social movements have failed because they have directed their efforts toward the people of the larger towns and the cities, and have left out of their count the rural population. This is only one more witness in our case for rural evangelization. We must come to appreciate the strategic value of capturing the villagers for Christ, and the importance of bringing the Gospel to bear upon the vital social and moral problems of the times.

We are beginning to learn that a different emphasis, if not a different method, is required for effective rural work. It is recognized that the conversion of the rural inhabitants is measurably more difficult than that of the city dwellers. The family and village systems, and the conservatism, of the small community are all against quick changes and individual initiative; whereas the city population is often away from home and from personal ties, so can lightly venture into untried paths. But it is equally true that the city convert is often too easy-going about his new religious connection and may drop out as readily as he dropped in; whereas the thoroly converted, and generally persecution-tested, rural believer is more apt to prove a life member.

City evangelization, in a general sense and omitting the specialized work for students (which is much the same in city or country), tends to be of a reformative nature; while rural evangelization has more opportunity for constructive work. This is because of the social conditions prevailing in each instance. In the city we get young men who have fallen and repent. In the country we may find unspoiled manhood, which needs only leading into the ideals of consecration and service.

Both types of work are essential. The only argument we offer in favor of rural



work is the need of devoting to it more effort and more resources, proportionately, than we have done in the past. Thus far city work has been emphasized much more than country work. Nearly every Mission has a majority of its resources devoted to city work; while, so far as we recall, only three small Missions specialize exclusively in rural work, and they are independent bodies. Why can we not have a greater number of workers residing in and working for the rural districts?

W. M. V.

\* \* \*

#### TWO GREAT CHRISTIAN LEADERS PASS ON.

**T**ARO ANDO, noted temperance leader in Japan, died on October 27th. While serving as consul of the Japanese government in Hawaii, he became keenly conscious of the havoc wrought by liquor among his countrymen living in the islands. In order to set before them a proper example, he became a total abstainer. Upon his return to Japan, he surrendered his opportunities for diplomatic advance and devoted his whole time and energy to the extension of temperance sentiment among the Japanese. For many years he served as the president of the Temperance Society until advanced age compelled him to retire a few years ago. His genial disposition, his unfailing optimism, his intense zeal, carried an unpopular cause

through many vicissitudes. The name of Taro Ando is indelibly inscribed upon the banner of reform in Japan.

\* \* \*

Like a bolt from the clear sky came the announcement of the death of Rev. M. Uemura on January 8th. While eating a simple supper which he himself had prepared for the family the higher summons came. Rev. Uemura was one of the greatest Christian leaders thus far produced by the Church in Japan. He built up the influential Fujimi-cho Church, the largest in the country; he established the Shingakusha, a theological seminary entirely independent of foreign support; he edited the Fukuin Shimpō, perhaps the best of the Christian weeklies; he was a staunch advocate of a completely independent Japanese church; he was a leader in every great Christian movement in the Empire. Uemura was a Christian Samurai in the full sense of the term. He was passionately devoted to Jesus Christ, uncompromising in what he believed to be right, absolutely fearless in the proclamation of Christian truth. To many he seemed gruff, unsympathetic, even antagonistic, but those who knew him best speak of his devotion to them, his care, his kindness, his love. In his death not only the Nihon Kirisutokyokwai, but the entire church in Japan has lost one of its foremost leaders.



# The Taikyo Dendo of 1901

By W. P. BUNCOMBE

**I**N view of the National Evangelistic Mission arranged for by the National Christian Council, it may be a help and inspiration to recall what God did in Japan in the first year of this century when the Domei Kwai (The Council of the Japanese Church) called for a Forward Movement, which came to be called the Taikyo Dendo (United Effort Mission), to inaugurate the new century.

**WHAT WENT BEFORE.** In the autumn of 1900 there was held in Tokyo the second "General Conference of Protestant Missions in Japan." Some 450 missionaries of all the Protestant Missionary Bodies in Japan met for a week's conference. Marked spiritual blessing was given to the whole assembly, and after very careful debate the Conference drew up the following resolution on Christian Unity:—

"This Conference of Missionaries, assembled in the City of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and His Church in sincerity and truth, to pray and to labour for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed."

The next resolution presented a very practical way of showing this "corporate oneness." A petition from the Fukuin Domei Kwai Committee as follows was presented:—"We the Committee of the Evangelical Christian Alliance on the Evangelization of the Empire, wish to express our earnest desire that your Conference will appoint a committee to cooperate with us in carrying out the proposed plan, and help us to raise 5000 yen for evangelistic work throughout the Empire in the opening of the twentieth century." (A committee of ten was chosen to carry this into effect.)

Very much spiritual help and blessing was received by many at the Conference itself, and many more were specially helped at some meetings for the Deepening of the Spiritual Life held in the Union Church, in Tsukiji, during the same week.

The spirit of expectation which prevailed will best be understood from the following extract from the C.M.S. Annual Report of 1900-1901.

"There are signs that a great advance is imminent. It was no pessimistic tone that was struck at the recent Conference. The difficulties and discouragements were acknowledged and faced, but there was a genuine air of expectation of coming blessing. This, and the Forward Movement of the Japanese Christians themselves, warrant us in believing that brighter day is dawning for Christianity in Japan."

The "Forward Movement" referred to in the above extract was initiated by the Evangelical Alliance in Japan, and is thus described by the Rev. W. P. Buncombe:—

"A great effort is being attempted by the Churches to preach the Gospel in every part of Japan during this year (1901), the first of the twentieth century. Japan has been parcelled out into twelve divisions, and a local committee formed in each, and it is proposed to employ every kind of evangelistic method to reach the masses in town and country. A special bi-monthly paper has been started for free distribution among the Churches, calling all Christians to definite consecration to God for this work, and giving hints and directions as to what to do, and also information as to what is being done in different places. Special efforts will be made all through the year, but, as the months of April and May, and October and November are the best for general work, very special efforts will be made in those months. The Motto adopted is, "Our Country for Christ." "Not by might, nor by power, but by My Spirit saith Jehovah."

To quote further testimony of encouragement and blessing derived at the Conference, a lady missionary says:—

"For a long time we had been looking forward to these meetings, and we went 'expecting to receive' and were not disappointed. I am sure God met with many of us there, showing us the grand possibilities before us if we would only claim His promise of the Power of the

Holy Ghost; and as a result of these meetings we believe that a wave of blessing is coming over all the country of Japan."

Indeed the instances are quite numerous in the Annual letters from this Mission, and from missionaries widely scattered, of a gracious personal visitation of the Holy Spirit, humbling under a sense of sin, and satisfying by revealing the perfections of the Lord Jesus. One writes:

"More than twenty members of the C.M.S. Mission alone have within the last six months sought, obtained, and testified about an experience in sanctification, which has wrought a great change in their spiritual life. We are full of praise to God about this, and confidently expect that greater showers of blessing still are coming upon us."

Another writes:—

"Even more remarkable, perhaps, than the Conference proper, has been the wave of blessing that has been flowing over so many of us, and specially over the C.M.S. workers. It is in this direction that we are expecting an outpouring of God's fulness on Japan. Organised effort will supply the machinery. God's Holy Spirit working through His renewed, consecrated and filled agents will be the power. Many of us have seen new vistas of holiness, and turning towards them with new hope, have found a new freedom, we have placed ourselves in the Hands of the great Potter as pliant clay that He may make unto Himself a vessel that He can use."

From another in the Hokkaido:—

"To me came more strongly than ever the call to give oneself first of all to the work of intercession, and we can praise God that since that time we have been living in the continual experience of definite abundant answers to prayer."

The above were all written before the Great National Mission began, and the events of the next year show how deep and widespread was this spiritual preparation and blessing which preceded the Mission itself.

#### THE MISSION IN TOKYO.

The Taikyo Dendo National Mission began with the opening days of the new century, but no very remarkable results were recorded for some time. It appeared doubtful through the Spring whether any

united effort would be made in Tokyo. Then the Central Committee invited the Churches in Kyobashi Ku, to hold special evangelistic meetings in the churches as a tentative effort, promising assistance from the other churches. A meeting was held in the Presbyterian Church in Tsukiji, and a committee was formed, and we agreed to hold simultaneous meetings in five churches and in the Shimbashi Kyokwan Mission Hall, for a fortnight beginning on May 12th. A daily prayer meeting was arranged at the Methodist Church at the back of the Ginza. It was proposed that open air preaching be carried on every day. This proposal was not very warmly welcomed but the C.M.S. offered to bring in their country evangelists from the Chiba Ken, who were accustomed to open air evangelistic work, and this was agreed to. There was only a fortnight for preparation, but there was much prayer, and a very real spirit of unity.

The Mission began with a prayer meeting at the Ginza Methodist Church on Sunday afternoon May 12th. Rain had fallen for three days previously and the Sunday was wet also. Sixty-five persons came to this first prayer meeting. We prayed for the outpouring of the Holy Spirit upon us. The Evangelistic services commenced from this night in six of the ten cooperating churches, each church made its own arrangements, and helpers from other churches came in good numbers. What was then a new feature, was the holding of "after-meetings" with personal dealing and the use of decision cards. The results of each night's work were reported at the daily prayer-meeting at the Ginza Methodist Church, the next day. The attendance at the prayer meeting grew day by day as the mission went on. The following are the figures as I noted them in my diary at the time. May 12th, 65; 13th, 45; 14th, 60; 15th, 75; 16th, 100; 17th, 125; 18th (Sat.) 70; 19th (Sun.) 245; 20th 160; 21st, 175; 22nd, 205; 23rd, 235; 24th and 25th numbers not noted but increasing; 26th (Whit Sunday); 700. I wrote at the time as follows:—"By the end of the first week the names of 300 inquirers had been taken. During the second week the interest greatly increased. Many from other parts of Tokyo, and from other parts of Japan came to see what God was doing. On

Whit Sunday, May 26th, 700 came to the prayer meeting, filling the church and side rooms, and even the courtyard outside. During the fortnight 696 names of inquirers had been taken. Originally we had only planned for this fortnight, but we could not stop, and the churches in which no mission services had been held wanted to have a week, so the mission was continued another week only in different churches. At the Ginza Mission Hall we continued as before. The open air work had grown wonderfully, several bands of preachers were out preaching morning and afternoon. The work went on without abating, and at the Saturday's prayer meeting it was announced that the number of those desirous of becoming Christians had reached a thousand. The meeting, much moved, rose and sang the doxology. During this week on Thursday, Friday, and Saturday, I had special meetings in St. Paul's Church for the catechumens who had given in their names at our services, and forty or fifty came each night; many of them asked to be prepared for baptism, and twenty-two joined the Scripture Reading Union.

I have the following note in my diary at the close of the three weeks:—"Altogether, during the three weeks 216 gave in their names at our Mission House. At all the churches 1100 names have been taken: there were 116 evangelistic services at nine churches: out-door preaching morning and afternoon when fine; twenty-two daily prayer meetings at which 231 yen was collected for expenses. The Churches were wonderfully stirred, and the city and the country far around aroused."

The work extended to nearly the whole of Tokyo, three or four of the city divisions being grouped together for a week or fortnight's mission. And so it happened that from May 12th till June 30th, exactly 50 days, a continuous evangelistic mission was carried on in Tokyo. The workers in our division (Kyobashi) were called to help in other parts, and the mission was everywhere carried on along the same lines, and with the same and even greater power and results. There was only one evening in the whole period that I was not speaking at a Mission service."

It is difficult, indeed impossible, 24 years after that wonderful time to describe the enthusiasm and joy that was upon us all, it

can only be done in words written at the time; so I quote what the Rev. E. S. Booth, of the Reformed Church of America, labouring in Yokohama wrote:—

"Tell it out to the Churches. The Holy Spirit has come upon the churches in Japan. This is the thought that is upon the lips of many missionaries in this land to-day. And why? Because wonderful things are being done daily. Missionaries meet one another and say, "It is wonderful, wonderful; I cannot understand it! Thank God we don't have to understand it. Our eyes have seen, and our ears have heard; and the things we have seen and heard we bear witness to. God the Holy Spirit is moving upon the hearts of the Japanese in a wonderful way. The oldest missionaries have never seen anything like it in the history of the Protestant Missions in this country. Nearly all the Evangelical missionaries and their assistants have fallen in line with the organization of the general committee appointed by the Conference to inaugurate a Twentieth Century General Evangelistic movement."

The daily afternoon prayer meetings were the times that most deeply impressed themselves upon my own mind. To see the crowded church at three o'clock in the busy afternoons, to hear the glad testimonies about what God had done "last night" or "in our open air meeting," to listen to the eager, pointed prayers, was a daily inspiration. And presently the prayer meeting became the time of souls being saved too, the meeting ending up by becoming an "enquiry meeting." One afternoon no less than thirteen were led into definite experience of salvation. During the 50 days of the Mission, the aggregate attendance came to near twelve thousand,—and that at three o'clock on busy working days!

The following statistics of the "Tokyo Campaign" will show the extent of the work:—

(1) Number of districts into which the city was divided:—5 including 14 wards.

(2) Number of Churches cooperating in the Mission:—49 representing ten denominations.

(3) Number of Japanese pastors and evangelists working:—62. Number of Missionaries 12, representing ten denominations.



(4) Evangelistic Bands for open-air work :—27 ; workers, 360.

(5) Number of Handbills and posters, 573, 710 :—Tracts distributed, 340,000.

(6) Total attendance, at afternoon prayer meetings :—11,626 (fifty days) ; at evening preachings, 84,350 ; at outdoor preachings (estimated) 10,000 (probably this is much underestimated).

(7) Money contributed for expenses, 1,375 yen.

(8) Number of converts and inquirers enrolled :—

First District. .1,200 (ten churches).

Second District.1,217 (nine churches).

Third District . 417 (eight churches).

Fourth District.1,319 (ten churches).

Fifth District .1,054 (twelve churches).

Total. . . .5,027 in 49 churches.

The Mission throughout was one of simultaneous services in the churches themselves ; there were no great meetings in large Halls, with advertised preachers. The General Committee at one time proposed two days' special preachings in the Y.M.C.A. Hall with noted speakers, but the local committees had a meeting with them and protested, partly on the ground that the preachers proposed were not truly "Gospel" preachers, and also that such meetings would tend to "kill" the separate church preachings. So these special meetings were abandoned, and all the strength was put into the church meetings. One very great advantage of this plan was that there was great keenness in dealing with individuals after the preachings, and the names of those deciding were recorded in the church where they had heard the message, and the church also felt

that these were specially their trust to lead into full faith. As the average worked out at about 100 per church, there was every hope that the 5,000 converts would be well looked after. The preaching at the church meetings was done almost exclusively by pastors, evangelists and missionaries who were living in Tokyo. "Exchange of pulpits" was the order of the day, the one requisite was 'a real Gospel sermon.' The Christians helped and worked freely in their own and neighbouring churches, both in bringing people in, and speaking of them individually afterwards.

From July to the end of September was largely devoted to special evangelistic efforts in the country districts, but in October a second united mission was made in Tokyo. The weather was very unpropitious, and the attendance was not so large as in the spring, yet in the Kyobashi district, 750 names of inquirers were added to the previous list. My own recollection of this second mission is that while the work was quieter and did not attract so much attention that it was really deeper and the results in inquirers were very satisfactory. This time the ten churches in the Kyobashi ward held simultaneous missions, with the daily united prayer meeting.

The great outstanding event of the autumn was the visit of Mr. J. R. Mott, who conducted missions to students in Tokyo and other great cities in Japan with the most wonderful interest and results. He seemed to be God's special messenger to the students of Japan in the Taikyo Dendo year.

The Taikyo Dendo was indeed a great united Mission of the whole Church in Japan to the Japanese people.

# Country Evangelization

By GURNEY BINFORD

THIS is not a study of the comparative value of country and city work. It is the problem of reaching the country people. Country boys in my classes in Mito for twenty years and for seven years tent work in the ultra rural neighborhoods gave us intense interest in this class of people. We advocated the location of missionaries in at least six or seven of the smaller centers throughout our province of Ibaraki, for the need appealed to us.

Requested surveys opened our eyes to hundreds of untouched villages and tens of unworked larger towns. So it was with some enthusiasm that we looked forward to locating in a smaller place than we had been in before. A vision calls for action. We left the places where there are organized groups of Christians and have enjoyed anew the romance of mission work. The administrative body of our church in Japan approved our plan and gave us their sympathy in this new work.

Surveys of rural communities reveal an alarming child death-rate, lack of nutrition for children, a demand for better and more modern educational methods, very few educated young men interested in country life, young men who have only primary school education and who have no pleasures except of the basest sort, great need for home ideals, and ideas for community improvement and for the best use of leisure. Above all these needs is the need for the knowledge of God's way of a new life—the Gospel of God's love.

The choosing of the location was incidental. We know more reasons now why it was the proper place than we did when we came. Some of the considerations were as follows:—Shimotsuma is a Machi of about 1,000 homes. It is in the general district of Friends' work. It has a Boys' Middle School (Chugakko) which was the second one built in this Ken. It is the location of one of the three highest courts of the Ken. There was no resident Christian worker nearer than ten miles away. Our own Friends' evangelist who is ten miles away wished us near him, in fact that church asked us to locate there, but there was no student body there above the primary

schools. We felt that it was expedient for the church where we had worked for twenty years that we go away. We had intimate friends in Mito who had come from Shimotsuma and who had intimate friends there, and this too added to our interest in the location.

Having decided to move and the place chosen the next problem was a house in which to live and work. Our Mito friends gave us letters of introduction and wrote personal letters to their Shimotsuma friends to be good to us. This experience showed the value of the friendship of persons who have not yet become Christians. Those to whom we were introduced were a doctor and his family, a primary school teacher and his wife, and two teachers in the Middle School. None of them were Christians.

All these and the wife of the principal of the Middle School who had when a girl been in Mrs. Binford's classes in Mito cooperated in finding a place for us to live and introducing us to the people of the place. No suitable house could be found, so we rented a 2-roomed, thatched, 100-year-old shop on the main street. It is interesting to note that those who were assisting us took special pains to protect us from bad locations and houses reputed to be tuberculosis-infected, for, they said, people would not visit us in such places.

The man who rented us the house is the most influential man in the Middle School and has been connected with it in various capacities from the time it was begun twenty-eight years ago. The wife of the primary school teacher found the house for us. We went to see it and were told the owner would like to have 8 yen per month for it, but would like us to make the repairs we wished. Then an interesting thing happened. We said we would take the house and would come again the next day and arrange about having it put into condition for us. The next morning we were told that some of the teachers of the Middle School and the principal wished to confer with us before the agreement for the house was made. It was with some anxiety and curiosity that we went to the

conference but it turned out that it was their only concern that 8 yen per month was too much for that house. We told them that we very much appreciated their kind concern and that we would leave it entirely to them to decide what was right. We arranged for the necessary changes and repairs and left the town to get ready to move in. Two days later we had a letter stating that the teachers had conferred with their fellow-teacher who was the owner of the house and decided that we should pay 6 yen per month as rent.

October 5th, 1922, just two years ago, we moved into the house. The house-owner took us under his special care. He gave us the names of the Mayor, the primary school principal, the Girls' School principal, chief of police, chief judge of the court, governor of the prison and superintendent of police and gave orders to the ricksha man to take me to these places when I personally informed them that I with my family had moved into their town and wished their kindness. The house-owner also went with me to call on the heads of twenty houses which make up the social center and civic unit in which we live. To each of these I gave a small present, and so was inaugurated into the co-operative life of the community. This by the way implies obligations in times of sickness or funerals, fire protection, and street decorations at times of festivals and such things requiring local cooperation. Our house-owner also took the trouble to administer a scolding to any local shop-keeper who showed a tendency to put on fancy prices because we were foreigners.

Speaking of prices: Beef is not sold in the town. One pork shop with fresh pork on hand most of the time. No green-grocer. When farmers are not too busy they come around through the town selling their extra vegetables. Fruits in market only occasionally and of limited variety. No bread could be bought in town. We ordered our bread from Tokyo, 50 miles away, and it came by express. Other staple supplies, such as tinned milk, corned beef, baking powder and such like could only be gotten by mail order from Tokyo. Some inconveniences? Yes, but what are these compared with the thrill and joy of pioneering. Good neighbors soon found out the kind of green vegetables which we

needed and presented them until we could get our own garden started.

Thus we found ourselves accepted into the life of the town with a rather more than expected amount of kindness and welcome. These details seem like petty things yet they are of real value because they show not only our ideal for entering into the life of the community but also the readiness with which even a foreigner is accepted into every-day life in Japan.

The welcome, however, was not without limit. Buddhist priests tried to stir up opposition against the teacher who had rented us a house and get him put out of the Middle School. They said that if he had not rented his house to us, Christianity would not have gotten into Shimotsuma. Now he must be put out of the Middle School in order to prevent its being turned into a Christian School. For some time the matter was agitated in the local papers pro and con by the people. We took no part in the discussion ourselves. The house-owner still holds his place in the Middle School, and so far as we know the agitation has ceased, though the Buddhist priests still endeavor to influence the people against us.

The husband of the young woman who found the house for us is a progressive school teacher in a town five miles away, and to us he gives the credit for inspiration to continue in his efforts to introduce modern, improved methods of education in which he is a leader in these parts and also in his efforts to reform social customs through the Young Men's Association of the place. At the beginning of this year that Young Men's Association conducted a week of lectures on religious subjects. On one of the evenings they invited us to tell them the essence of Christianity. Upon that occasion about 600 people in the public school building listened for three hours to our direct Christian messages and the Young Men's Association published my address in their local magazine.

I am in touch with two other leading primary school teachers about ten miles away. One of these, now a principal of a primary school, became a Christian in our home eighteen years ago when he was a student in the Provincial Normal School. Until we came to live near him he has not had the courage to make any definite



attempt to carry out his ideals for community improvement. At his request and by his introduction we have upon three occasions given addresses in primary school buildings to community meetings. Once on Temperance, once on historical Christianity and once on Women's Education. The last one helped him to increase the attendance at the girls' primary post-graduate evening school from 3 to 60 and he held them through the season of the evening school.

This principal too by consultation with us has made surveys in his school district on sanitation, food given to children, child-death rate, relation of expenses for education to amounts spent for tobacco and intoxicants and has presented results in such a way as to arouse serious thought. Though it means a twelve mile bicycle ride he comes to consult with us on an average of twice a month. Sometimes he is discouraged and sometimes he has interesting successes to report.

Within a radius of ten miles Mrs. Binford is in touch with 21 young women school teachers. Some of these are Christians. Others are seeking Christian consolation and all are interested in what they can get to improve their efficiency as teachers and better the educational and home conditions of their pupils. For Mother's Day she got 4000 calls for its observance distributed in 13 primary schools, 7 boys' middle and girls' high schools, 5 railway stations, 1 stone quarry, 1 copper mine and 3 factories. Several places asked for more tracts than she could give. One school itself printed 1000 extra copies in order to have enough to go round. From every one of these places came good reports of the way the day was observed in giving help, comfort or joy to mothers. In this connection one story must be told. The responsible teacher in the primary school was absent when a man of the community came angrily inquiring why the teachers were propagating something connected with America. The young teacher with more ingenuity than information told the man that Mother's Day was fixed in May because the Empress' birthday is in May and that Father's Day, celebrated in the fall, is the time of the Emperor's Birthday. The angry man was appeased and went away happy.

Among the women who come to Mrs.

Binford's Bible Classes and various home-problem classes are graduates of 23 different Girls' High Schools. Young women of such education long for a wider outlook in life and so with much interest attend classes which are intended to lead them to lives of greater usefulness in practical things.

The boys who have attended my Bible Classes for students represent 27 different villages within a radius of ten miles. Already they are beginning to be points of contact with those villages.

The chief judge of the court told us that in the four years he had been here he had not known of a single lecture on popular subjects. We planned to have a popular lecture about once in two months. After the first, which was by Sho Nemoto on Temperance, one of the men from the town-office came to thank us and said that no such lecture had ever been heard in Shimotsuma. Other subjects of these lectures have been Social Service, Worlds' Sunday School Convention, Influence of Women by Mrs. Beard of New York, a Trip around the World, and direct Christian messages. These lectures have been well attended, and good appreciation has been shown.

In all this work we endeavor to lose no opportunity to lead individuals to become Christians. At the end of one year the little group of new converts organized for Church activities. We now have on the list of members 31 persons, all of whom except six have become Christians since we came here. The young men of the group are reaching out and since the beginning of this year have once each week held a children's meeting in a village which joins our town. This they do without assistance from us except our sympathy and encouragement. The "We" in this article refers to Mrs. Binford and myself and to Mr. and Mrs. Kohama who are our Japanese secretaries and coworkers.

Our secretary-helpers' family live in the house we lived in for the first year and the regular church services also are held there. As no house could be secured suitable for us to live in, the Mission rented land and permitted us to build. In doing so we learned the difficulty in getting the use of land and overcoming prejudice against foreigners. It also was another opportunity to put into practice social and democratic



ideals. It is surprising how many questions can arise in the attempt to do in a Christian way any piece of work in a community which does not know what Christian ideals are. It not infrequently happens too that we are led to ask ourselves whether some of the things that we are accustomed to do are really Christian or not. For example, what kind of a house may we or ought we as missionaries to build? When we lived in a little uncomfortable and for us inadequate house we won the sympathy of those who lived better and the hearts and the confidence of the common people. In building should we take into consideration a fair average of the home possible for an average family? If we build a house much better than the average Japanese family can ever hope to live in, on the contrary, will we be putting ourselves apart in a class which cannot come into touch with the common people? By living in the narrow quarters as we did we gained a place in the hearts of the common people; would we lose it if we make ourselves more comfortable?

We actually considered all these questions and more, but the most weighty considerations were how much space do we need for the accommodation of those who will come to our home and what do we need in order to preserve ourselves in health for "Country Evangelization"? We leave it to the reader for further consideration. Country Evangelization is not without relation to the housing question and may need fuller thought. In this article I am endeavoring to limit myself to the things we have done. We lived in a little house one year. Now we are in a new house built in Japanese style with foreign adaptations, such as glass instead of paper doors, and upstairs rooms without tatami. The whole floor space is 51 tsubo. It has 9 rooms, besides closets and attic store-rooms. The whole cost including an outside 6 tsubo keepers' lodge, fences, trees, gate and well is Yen 8,184.57. Simple as it is, it seems very grand to many of the common people, but our friends who see the student classes, which both Mrs. Binford and I have, the teachers' classes, cooking classes, girls' club, boys' club, and the guests we have in our home and special meetings understand why we need such a home.

There is another phase of the work which needs more emphasis. When we came here we found the chief judge of the court and his wife to be earnest Christians. In seventeen years of service, being changed from place to place, this is the only place in which they had lived where there was no church. When we came and opened up our work they entered heartily into it, even though they do not belong to our denomination. To them and the influence of their lives more than any other one cause is due a large part of the credit for the results in getting a church organized so soon. A part of the country missionary's work is to find such persons and create an avenue for the Christian expression of their lives.

We found a small plot of suitable ground near our home and secured it and at a small outlay of money equipped it with swings, teeter-board, sand pile, seats and a slide. A few men and women in the neighborhood have agreed to be a committee for the management of this playground. The town fathers have taken notice of it and we have suggested that there ought to be at least two or three other such play-ground parks in this town. The idea seemed to interest them.

There are many stories of very vital interest to us which are too common to the missionary reader to be penned and too tedious for the general reader. To sum up, however, we find in social functions, local improvements, educational problems, Young Men's Associations, cooperation with doctors in care of the sick, family conditions, land owner and tenant friction, and in personal problems of life an endless number of opportunities for personal touch which open the way for our real purpose, that is, presentation of the Gospel of God's Love. We find an open door and wide, and in spite of religious and race prejudices a welcome to us when we bring tidings of Good News to the many hearts that are already hungry! Our work as missionaries is not accomplished if we do not bring people to the New Birth in Christ, but as Christian men and women we cannot live in any community without, as does our Father in Heaven, bringing showers of blessing upon the just and the unjust. Many who do not become Christians will reap the benefits of our work.

# Ibaraki Ken Rural Missions Shioda Mura Station

By O. D. BIXLER

OUR location would entitle us to be classed as "Rural Missions," I suppose. We are twenty-five miles from the nearest government railway line, Joban Sen. Mito is our nearest city. When we moved here, two years ago, we were eight miles from the nearest railway station of any kind, but about one year ago the railroad has been extended to our nearest village, Yamagata juku, three miles away. It is at this village that we must do our trading. A small mountain lies between it and us. Our nearest foreigners are our friends of the same faith, who live eight miles away in Hitachi Omiya. From Mito north in the mountain sections (that is away from the coast) there has never been any mission work of any kind done. Three of our friends and we found what we believe to be an ideal section on which to concentrate. This section lies along Kuji River from Hitachi Omiya, Ibaraki Ken, to Koriyama, Fukushima Ken. The Government has already plans to construct a railway line from Koriyama to Mito along this river. Our four locations are Hitachi Omiya, Yamagata juku, Diago Machi and Iwaki Tanagura. The writer, decided on this location first of all and after moving here, this plan to concentrate on this vast untouched field has developed.

So far as I am able to learn there has never been any such work attempted. Two reasons we had. One was that we wished to share the Gospel with the common folk of Japan, and the other was that we wished for virgin soil in which to plant the seeds of the Undenominational Kingdom (as well as our weak and unworthy selves may do by Divine blessing). To be sure this is an experiment and time alone can tell the outcome, but we believe it is based upon some sound principles. For instance, the rural Japanese have not yet got into the get-rich-quick money sensation that has so completely swept the cities of Japan. When a family moves to the city they leave their plain honest simple habits behind and imbibe with the multitudes many forced, un-

natural, "modern" thoughts, which seem to me to hinder rather than help true progress in Christian principles. And again, these city people have been given first place since missionaries first began to come. Perhaps the hope was that the people would carry into the country the ideals acquired in the cities. In a sense this has worked, but from the viewpoint of the country people it has been unsuccessful so far as my limited experience in rural work goes. It does not seem fair to let the Word of Life be absorbed by the cities always and to let the common people do without.

Interested in rural work from the beginning, it was not long until I began to make evangelistic trips to the country such as perhaps all of you have been making for years. For two years we did this kind of work, and satisfied ourselves that our dreams could be made real. We then built a cottage out here among the farmers, and have been busy since. I assure you we have learned a lot that those occasional country trips did not reveal. It's one thing to have one's heart and home in city work with an occasional charitable evangelistic trip to the country, and it's another thing to live in the country. We are in no way disappointed. The farther we get into our plans and work, the greater the encouragement, hope and prospects for work. We were naturally swarmed with visitors for a year or so. Sometimes we'd have over a hundred in a day. Even so many, notwithstanding that we are three miles from "nowhere." Tho we were sorely tried at times, yet it all had its part and our friendly disposition is reacting nicely now. We are constantly receiving calls from those who came to "see" in the beginning. They come now asking to "hear." The old suspicions of foreigners still linger to a surprising extent in these rural people. In the cities the people know the character and purpose of Christians, but not so in these remote districts. We and our friends came near losing our houses by fire in the recent disaster, because many felt that we were working

with the "Senjin." One friend did have his house searched and a native brother's strong defence to his own villagers saved our house from being turned topsy turvy in search of "bombs." Of course this was an unusual time, but nevertheless, we must prove ourselves to these people. Will we not have accomplished a great deal when this is done? They are not at all discourteous, nor unaccommodating to us even tho they are doubtful of us. In fact, I believe rural politeness is deeper than city politeness.

In regard to letting one's light shine, was it Caesar who said "Better be first in a little Iberian village, than second in Rome"? His ambition and a Christian's purposes are very different, and yet comparatively speaking one's influence is little felt where he is as little known as the average city missionary. However small a pebble, if it is dropped into the water its wave of influence goes out. We have created a sensation for miles around, touching many villages. How much a capable person could do in such work, is hard to estimate. We have been without any Japanese coworker until recently, in order to come in direct contact with the people. Even so some ten or twelve persons have taken a definite stand for Christ during these hard first years, and a multitude have listened earnestly to evangelistic speaking, besides the many we have taught in points of Hygiene, sanitation, ethics, etc. A great field for humanitarian efforts, these rural sections!

Our purposes are purely evangelistic and the future looks bright for the carrying out of these purposes. We have a tent and with it we expect to keep busy. We have at least twenty villages near us, ranging in population from two or three hundred people to a thousand in which we hope to work with our tent. These mountains are alive with people. Since starting this article I have been interrupted by two months of

just such evangelistic work as I mentioned above—with our tent. The results are very gratifying and make the latter part of this article more certainly true by experience than the former. The farmer's only time for hearing the Gospel with profit is in the winter months when he is not anxious about his farming. The idea of using a tent in winter may seem ridiculous but the facts are that our meetings were well attended—from 50 to 100 average daily attendance (besides children in abundance who "devour" any song in 30 minutes and fill the vicinity with it afterwards until even the parents learn it). Our efforts in these first meetings have been to clear away suspicion as to our being socialists or expecting to get rich off these rural people, and at the same time to lay a foundation for saving faith in Jesus Christ as the Son of God. Even in these first efforts in the tent work some seven souls have become Christians and many others are convinced that Jesus is the Christ, tho they hesitate to take the final steps from idolatry to Christ. Out of hundreds of hearers no one has opposed us that we know of, and only a very few have made fun.—But the tent work at this point closes now as the farmers become busy. Instead of this we are beginning to fill invitations for house meetings where the host gathers in his villagers to hear the Gospel. In a recent meeting some forty neighbors gathered and listened and discussed questions with us for three hours, and in the end wanted to pay us for our trouble.

With such experiences as this, what do we care about the inconveniences and embarrassments of living out here. I don't even care to mention them to you, for they are insignificant. Oh for the wisdom and power to teach these primitive people pure Christianity—that transformed our heathen ancestors from fighting fiends into the two great Christian nations of modern America and England!



# Country work in the Hokkaido

By IDA G. PIERSON

“WHEN you have provided a good argument, you have done your whole duty; the responsibility of being convinced thereby rests upon others.”

But though this may be said to have been done in an article on “Village-work” in the Christian Movement for 1920, the invidious distinction between city and country work still seems to persist.

Dr. Noss in his interesting book on the Tohoku, “The Scotland of Japan,” comes much nearer the truth, I believe, when he shows that the only respect in which the two substantially differ is that work in the smaller towns or villages is much more difficult than work in the big cities.

But if by country work is meant work done among actual farmers, people living in scattered outlying districts on their own farms, then indeed there is a real difference.

Our Presbyterian work in the Hokkaido includes several such Christian farming communities, some of them Christian colonies founded by sturdy Christian farmers who emigrated from Kochi in Kyushu to Urausu, Piuka and Saroma; or from Yamagata in “Scotland” to Gakuden.

We have just returned from a visit in Gakuden. This time the occasion was a bell-raising ceremony. A fine bell from the United States had been sent as a gift to the Church some time ago, which after many sodans with bewildered country carpenters had been finally safely ensconced in its neat belfry on the Church roof. The ceremony was to consist chiefly of a preaching service in the church with three speakers, followed by the usual jolly Gakuden or Gargautan feast in the roomy manse, and concluding with a photograph of the bell and belfry and the congregation grouped below. Alas! an untimely snow-storm interfered with this last part of the program, to the regret of all.

But how describe the delightful hours spent with these “dearly beloved brethren and fellow laborers”—as Paul would have said. For there sits “Aquila”—who since the days of the Revival in Gakuden, under that Spirit-filled man Sakamoto Chokkan nearly twenty years ago—has been labour-

ing with his beloved pastor in the Gospel,—“Priscilla” his worthy helpmate having long since gone to heaven. “Phoebe” that “true servant of the church” is out in the kitchen preparing the feast as she has done for many a year, with good Mrs. N, widow of the “Laird of Gakuden.” Phoebe’s husband sits besides Aquila, the same quiet sturdy sensible Christian, always ready to lend a hand, whether in the Church mint-fields or in leading a timid soul into the way of life. And there is Ō san, a little grizzled, but with the same kindly smile and humorous twinkle in his eyes. It is twenty years—as he reminds me—since he stood outside in the kitchen of the house where Mr. Sakamoto was preaching and said: “That preacher says there is a future life, but no one has ever come back to tell us about it; so we can not be certain. However if there were a future life, I could not go on drinking this way.” And stop drinking he did from that day to this. A few days after hearing the sermon he said to his pastor: “I, too, now believe in God, and I have decided to give up drink.”—“But how about the future life? Oh I’m sure it exists and I believe in it, too,”

He has not only stood firm all these years but has been one of the pillars of the Church.

Five men I miss—the “laird of Ikutara” he of the big frame and big heart, S. san, a David-like man, who used to think nothing of sending his team fifteen miles to meet us or of driving us in his own sleigh the twenty-five miles from Gakuden to Saroma and “Timothy,” once all aglow with the love of the Gospel—now alas! he has forsaken us, but whether for Demas’ or Diotrephes’ reasons—who can say!

And a goodly number of new faces, sturdy sons grown to manhood and bright-faced young matrons, have been added to the group whose soul and centre is that kindly faced elderly man of distinguished mien and bearing—our beloved pastor of Gakuden. To describe him and to tell what he has done and is doing for that Christian community for all these twenty years would be a feat indeed.

If ever a man was "affectionately desirous of his people, willing to have imparted unto them not the gospel of God only, but also his own soul because they are dear" unto him, that man is the pastor of Gakuden. He gives himself absolutely to them. Every corner of his house is open to them and every moment of his time. Not an hour but some member of his large flock can be found sitting by his hearth, and generally there are three or four in every room. Country-folk are not loquacious and it isn't that they have so much to tell him, as that they seem to love to be with him a long time.

And however long they stay his love and patience never fail—nay he beams, he exults over them. He has a way of singing to himself, out of pure joyousness of heart apparently.

If ever a man has discovered the secret of country-work in Japan that man is the pastor of Gakuden.

And you should hear his sermons—full of meat and grit, no padding, no futile attempts to make his message conform to current modern theories "with enticing words of man's wisdom," but a clear ringing fearless simple announcing—as God's messenger—of God's revealed word of the Gospel of Jesus Christ, and consequently "in demonstration of the Spirit and of power."

Not that he needs to "preach down to their supposed level." As any country worker knows the thoughtful sober-minded country folk demand the best that is in us. I am constantly struck with their general intelligence. We begin with crops of course—poor this year on account of the long drought. "But the tomatoes and corn thrived," I suggested. "Yes, responds 'Aquila' and those tomatoes are a great fruit—they are supposed to contain not only many vitamins but all three kinds, vitamins A, B, and C, as I hear." "What is the foundation of this newspaper story—even on the front page of our Tokyo English Daily—of fifty farmers from Engaru (the R.R. station for Gakuden) and Shiratake, making a pilgrimage to Tokyo to plead for the new railroad from Engaru to Asahigawa, fortified with squash and cabbages of their own raising, prepared to camp out indefinitely in parks or temple-grounds until the Minister of Railways grants their request"—we ask?

"Its all true!" comes from all over the room. The leader of the band is an Engaru man, and one of them is our own Kato, another man after Paul's own heart, "Quartus, a brother."

And then we are told that when the first R.R. surveyors reached these parts—five or six years ago, before the present Yubetsu line was built,—some of the up-country heathen folk fell down and worshipped the surveyors. This had such an effect on Goto Shimpei, the then Minister of Communications, that he granted first a Keiben (Light Railway), subject to the approval of the Diet, and finally the present regular Yubetsu R.R. line. So—great are the hopes for the granting of this new Engaru—Asahigawa line, or Sekkihoku sen.

\* \* \*

Now as to the work in this small town of Nokkeushi, of 20,000 inhabitants. It was 4,000 when we came here ten years ago.

Do you hold preaching-services, and women's meetings and Bible-classes, and conduct Sunday-schools and entertain visitors and distribute tracts and visit the sick and make many calls and write many letters and wish there were more than twelve hours in the day? Verily, so do we.

Of late years we have taken to holding mid-winter Bible-study classes at our own house a la Korean system. We intended them for our isolated farmer Christians and made provision to entertain at least ten of them on our own compound. But both years only two have responded to our invitation. But the town Christians, including four pastors, three elders, two deacons, two Bible women, the Middle school principal and three of his teachers, two high officials, came regularly and enthusiastically—some fifty strong. Our method was largely Dr. White's of New York and the books studied in three classes were the Poetical Books of the O.T., eight of the Historical books, seven of the Minor prophets and the book of Hebrews. The last seemed to make the strongest appeal and aroused most interesting reaction too long to quote.

As to some of our more mundane activities:—

Here was the promising Christian son of poor parents who needed to be got into Middle school.

Here was the deserted, distraught young wife who had to have help and comfort and a job to support her two young children.

Here was the poor Ainu girl to be rescued from a designing villain.

Here was the poor youth who fled to us confessing his sin of petty stealing, crying with tears "Save me! Save me!"—to be "restored," after the law had dealt with him with just leniency.

Here was the engaging old man from the country who applied for a Christian "diploma" to give a heathen friend about to start for Peru with the idea of becoming a Christian teacher!

Here was the Christian school girl who needed rest and mothering after a breakdown.

Here was the poor typhoid patient to be visited and comforted in the isolated Hospital.

Here was the wife with six mouths to feed and the husband gone to Saghalin and suddenly stopping all support.

There was the pastor to be considered who needed "to come apart and rest awhile" and the church that had gotten into strained relations with its pastor, and

that other pastor who was smarting from unjust criticism and needed comfort and loving sympathy.

Here was the Governor of the Hokkaido to be interviewed in order to prevent renewed attempts to set up a house of iniquity in our midst.

Here was the poor infirm Christian who needed to have repairs made on his little shack.

Here was the deserving youth applying to us to find him a position as school teacher and another asking for Christian work.

Here was the Christian in a tight place who needed a job to support his big family.

Here was the little church struggling with self support, just out of debt, but unable to send their worthy pastor to Presbytery.

Here was the delightful old elder from R. and other "angels," to be entertained "awares."

And there was the dear old friend and fellow worker for the last twenty years who came to us for rest and care in her last illness and who died in our house.

Would these come under the head of "Social Service?"

## Rural Work in Kitami

By DR. G. P. PIERSON.

ONE need not dwell in an inaccessible hamlet to be rural. Any provincial town of about 10,000 is what we think of as rural. There are several things you can do as a rural missionary that you could not do were you resident in a large city touring a territory occasionally. You may become, by living a godly, sober and righteous life, an incontrovertible argument to your townspeople of the truth of Christianity. By living in a sequestered place you may enhearten pastors and evangelists to live and work in lonely places. You may become a pastor of the region, and co-pastor of the local church. You are par excellence in your proper sphere vis a vis the native church. You find yourself in the environment wherein your native gifts have their most natural and productive exercise; for example, in continuous Bible

teaching, in conserving the fruits of Christian schools whose graduates become your neighbors, in pioneering to the borders of your coasts, &c. You are in the place of privilege in helping to build one of the country churches, that proverbially become the sources of strength for the Church at large. You are—alas so inadequately!—possessors of the land. Buddhism gets in early, before the new towns and villages come to maturity and even in developing Hokkaido, we enter in almost every instance, preempted territory.

There are two perennial calls:—that of the remote and lonely brother or inquirer who wants your instruction and comfort, and that of the barren faces and sterile hearts of the people of the world—the objective of your missionary commission. We need to be disabused of the unscriptural



idea that the missionary's chief business is to found a church. The missionary's unfinished task is to get the Gospel to every creature. His field is wherever men are and his term of service coterminous with the days of the unsaved. The call to teach these unsaved millions is the "great shout" that drowns out all petty voices of control or method. But one is appalled at the enormousness of the task, at the power of Satan, and at the tininess of one's actual effort. A few earnest settlers would found a Christian town, the town "improves" and soon red lights shed their baleful glare just across the narrow street from the church. In other places temples, almost too poor to roof themselves in, crowd in for patronage. A decade of faithful effort bounces back from an apathetic social order and lies at your feet apparently dead—apparently only. It is a hand to hand contest; one by one our numbers increase. The little church finally attains self support; meanwhile there are ten smaller towns or villages in more or less intimate connection, upon which the missionary looks as his peculiar field. He may make the mistake of erecting his chapel before he has enough Christians to constitute a "group," or more naturally he may accept the offer of the house of Lydia or Quartus and wait till the church in their house is an actuality before calling in an architect. It is watching the growth of these little gatherings that gives your rural missionary joy. We recall the man who transforms his two living rooms into a preaching place, hanging up pictures of the life of our Lord, bringing out his box of Testaments and hymn-books, and assembling his friends. He is typical. We think of Cornelius and then we think of Peter; the man of the Spirit, the man of visions; and then we think of ourselves!

We think of the men who are "too busy" to care for any of these things, but now with more leisure in hospital wards or prison cells, of the men who are ostracized by reason of dishonest practice, of the men who have made a failure of it South and have come North to redeem their fortunes, of the long term convict now released to begin life over again—these men will, and

do, really listen to your message. The forty odd R.R. stations on your Division, if you will consent to speak as moral instructor, will be thrown open to you as rent-free preaching places. The employers will assemble and some of their families. They will and do listen. We recall with gratitude two Bible institutes held in our home for periods of ten days each, where twenty and more of our older Christians met for the study of the Old Testament, a subject to them of novel interest. Our gratitude was in witnessing the real interest and reviving zeal manifested in and through these short courses.

There was a man in the Hokkaido whose initials are found earlier in the alphabet than P, who prepared to go from village to village in simplest garb, with only bread in his scribe, lodged if lodging offered, if not, paying his way at inns, going hither and yon with a disciple or two preaching the Gospel. A few pictures of the life of Christ, and a simple printed statement of the way of life would have been more of a help than a hindrance to them we think, but such an enterprise was an appealing program.

How in such a region as Kitami approach the regions beyond? With our nearest evangelist we have gone through a new town inquiring at each house, "Do any Christians live here?" leaving a tract if they said, No, and getting a foothold if they said, Yes. This is a good way; somewhat sudden perhaps, but precipitating. A better way is to enquire in a village who is "worthy." The whole secret of successful aggression may lie in the true exposition and application of this word "worthy." There is a way we would not venture to call best were it not also the way of the Master—the progress of a man clad in soft raiment if need be, or camel's hair, riding 2nd or 1st class or not riding at all, living in a house or with no place to lay his head—such a man (or better a group of such men) aflame with the Message, calling men to repentance. We need Paul on Mars Hill, but in many places we need John the Baptist calling out to men to flee from the wrath to come.

# The Year 1924 in Japan

By DAVID S. SPENCER

THE reader will understand that the main purpose of this review is to enable one to form a judgment of the advance of the Kingdom in the Japanese Empire. It will also be understood that there does not exist a line of human thought or activity which has not its bearings upon the question of the evangelization of a people. And one may well doubt whether the country exists in which the people respond more quickly, in some ways, to the prevailing breezes from all shores, than do the people of the Rising Sun land. Nothing here is attempted except a hasty review of the chief features and events happening during the past year.

## RECONSTRUCTION

The "great calamity" occurred in September of the previous year, nevertheless it has certainly dominated in large measure the progress of this people during the whole of 1924. Many even in Japan have not yet been able to measure the magnitude of that disaster. The property loss has been officially stated at ¥10,000,000,000; the loss of life for Tokyo alone, around 60,000; but mere figures like these convey little meaning. Of all those killed, in Tokyo, only 3,606 bodies were identified. Many are still "missing." The practical wiping out in one day of all literature, all newspapers, all telephones, telegraphs, markets, clothing stores, food supplies; the destruction of the many, many churches, schools, hospitals,—no list of names can adequately portray the full meaning to Japan of this sudden loss. This stupendous fact thrusts itself even yet into every calculation relating to business, pleasure, politics, social advance, religious propaganda in the whole empire, even to this day. And many a year must pass before complete exit from this cloud can be hoped for.

Mistakes in the post-calamity management of affairs in State and Church were bound to follow, and the day of complaints for these mistakes has not fully ended. Some of Japan's critics have been quite too exacting. But for one mistake there seems little excuse,—the mixing up of this painfully urgent reconstruction duty with the politics

of the city of Tokyo. For months,—more than sixteen of them,—little real progress in finally fixing the lines of the new streets, and in determining other fundamental questions, seems to have been made. The reconstruction problem having become a football, bandied about between the political groups constituting the City's governing body, or bodies, the poor suffering people have been made to continue their sufferings, shivering in the cold, drenched in the storms, and unable to determine where or how they may continue their existence. It is now said that homes for 148 families, recently constructed by the Social Work Bureau, must come down and be placed elsewhere by order of the Reconstruction Bureau, at a loss of ¥85,000. Industrial companies, merchants, schools,—all sorts of institutions which might furnish work for those needing it, have to wait the movements of the politicians. This has affected the feelings of the people throughout the empire.

It should, however, be noted that the Government authorities have in numerous instances shown a very favorable attitude toward Christian eleemosynary institutions, even going, in some instances, to the extent of suggesting that the Government funds donated so graciously toward reconstruction be used so as to spread Christian teaching among the people.

## ECONOMIC SITUATION.

Doubtless the new Cabinet has made every endeavour to economize in the cost of administration that seemed possible, and the advertised reduction to come in cost of living has been awaited with no little anxiety by millions of the people. No reduction has come to the country as a whole. The Luxury Tax on some 600 articles commonly imported of 100 per cent ad valorem has simply raised prices all round, and the people gain nothing. The slump in Yen value until \$1.00 American is worth about ¥2.50 simply raises prices on food products, on most lines of clothing, and even lifts labor prices in some sections. Consequently the export business discourages all classes. All this seriously affects the churches and schools.

### EDUCATION.

Not even the education of the youth of Japan has escaped evil consequences from the great calamity, and from the consequent lack of funds with which to do the necessary things. The lack of schools of middle grade and above to accommodate graduates from the lower schools drives not a few young men to despair and to suicide. A distinguished teacher of much experience in education, asked to express his opinion as to the quality of students and grade of work done in the schools to-day as compared with five years ago said: "Grade of students offering, inferior; grade of work done, inferior; conduct of men, increasingly lawless; a student once admitted sure to graduate, no matter what marks he gets." In Mission Schools for both men and women the attendance increases and the grade of work done is said to be improving. Great numbers are now being yearly turned away for want of room and teaching force. Note must here be made of the marked success of the Woman's Christian College, of which Miss Tetsu Yasui, Litt.D., was inaugurated President on June 7th. How regrettable that a Christian University for men, a real accomplishment in this line instead of several little feeble attempts, cannot yet be recorded! The donation, on November 22, to the Public of Tokyo, by Baron Iwasaki, of the Oriental Library (Toyo Bunko) containing the whole of the Dr. George R. Morrison library, purchased from China, together with a collection of his own books of surpassing value, is an act of first importance to the student world, and furnishes a collection unequalled elsewhere in the Far East, and one that will compare well with the best on Oriental subjects to be found anywhere. That this choice and vast storehouse of information on the Far East escaped destruction in the disaster of last September, a year ago, and that Baron Iwasaki has generously made it available to all students is a matter of profound gratitude on the part of all who appreciate such a gift.

The whole educational world of Japan is just now deeply stirred by the recent announcement of the Government that military training is to be taught in all schools above primary grade beginning with next school year. Probably no order touching the educational life of the people has created

more of a furor than has this decision of the Educational Department. Various attempts to explain it have been offered, but none is satisfactory to the people. Physical training, development of the mind, encouragement of patriotism, national defense,—all these may serve, but those who ought to know pronounce the movement a trick of the Military Department, which seeks to find employment, for some 700 of the several thousands of its officers, who must be dropped in order to make the reduction in the standing army which the people and press demand. Every leading paper in the land, many College Professors, the schoolmen generally, some radical bands of students in particular, declare it "shall not pass." One of the keenest writers of the day calls it "A Militarist Triumph," tho accomplished secretly.

### MILITARISM.

The above serves to suggest the determined fight which the Great General Staff is making to keep militarism fresh in the minds of the people. A distinct militarist propaganda is just now being pushed. Headlines such as "The White Peril"; "A Japan-American War"; "How to Avoid the Next War"; "Selfish America"; "Japan Must Arm Herself"; and endless variations, all reveal a quick and glad response to the Admiral Fisks, the Governor Farringtons, the Wilburs and all the rest of the war-loving, sensationalists. America's Defense Day was a distinct damage to the cause of peace in the world. If there is any land on earth which just now needs peace it is Japan; if there is any land which has no need to worry about attacks from enemies from without, it is the United States. All this constant talk about strength of navies, and "The Peace of The Pacific" is criminal. The whole world is still so nervous and dangerous that any man who adds to this tinderbox situation is doing infinite damage to all human interests. And now England must proceed to agitate the Singapore Naval Base business. All honor, to the splendid loyalty of the Jiji, the columns of which ring with protest against militarism, the befrauding the schools of their right to educate, and the shams of all sorts. This will be a critical time soon for the Christian schools.



## SOCIAL CONDITIONS.

Amidst all this political, economic, and militaristic confusion, some desirable movements are on foot. It must be clearly noted that woman is making a real advance socially in these days. This is not done without risks, or without some sad failures; but as a class woman is gaining in educational advantages, in self-reliance, in case of bearing in public, in real success as a worker in office, store, school, and administrative positions. She handles the ticket business in the railway stations, the conduct of the business on the streets, and is proving to be a good accountant, and an honest and trustworthy servant.

The dress of the people shows a decided improvement. In some sections the dress of the school girls has almost totally changed from the kimono to foreign style within these twelve months. The new uniforms for the school girls are often neat, well-made, and comfortable, and far more suitable for their physical exercises than is the kimono. But all of the working class, as a class, dress better than ever before.

This is doubtless due to the better wage they receive now, and have received since the beginning of the World War. Many a *jinrikisha* man to-day has a better income than the average preacher, teacher, or clerk in business office. And no cutting of wages is favored. The class hardest hit by the hard times of to-day is the class working on stated salaries—teachers, clerks, religious workers. For this class conditions grow steadily worse.

The homes of the people, too, are on the whole finding decided improvement, is the opinion of the press generally and of careful observers. From this general statement, those living in the calamity districts and that ever-present "down-and-out" class, must be excepted.

Increasing attention to athletics, of the sport kind, is being given by the youth of both sexes. Tokyo boasts a new stadium costing ¥1,000,000 that seats about 50,000, and in all sections new interest in baseball, tennis and "Marathon" is to be seen. In this connection the swimming, in July, of a group of scores of naval sailors from Yokosuka to Omori, a distance of 20 miles, taking the day for it, and their noon meal while in the water, is to be noted. Young women play tennis, golf, swim, ride horse-

back, and make cross-country runs. And this new life brings better physical development, and better minds also, though not accomplished without serious risks. But the new sportsmanship is bringing in a new Japanese race. To be possessed of a real sportsmanship spirit in Japan is a revolution.

## AMERICAN EXCLUSION OF JAPANESE AND ITS IMMEDIATE EFFECTS.

The first effect of the exclusion act was a shock, a surprise, a confused mind, a deep disappointment. The higher in intelligence the standing of the individual, the harder the blow. How and why America, Japan's best friend, should do a thing like this was the first question. The laborer gave it relatively little attention; the thoughtful man was stunned. The second emotion was determined resistance. Not war, this was never mentioned unless by stupid green-horns; but determination to find the cause of this blow from a friend, and seek to remove the cause. This gave the militarists, the advocates of force, their innings with the people, and "I told you so" was an easy reply to make. Japan must arm herself. This exclusion act means intended war. America will publicly declare her navy not up to the five-five—three standard, but will secretly be building war preparations. Japan's only national safety is in a return to the doctrine of force. We are betrayed. Our concessions at the Washington Conference were a mistake.

The action of the American Congress opened the way for and encouraged this line of thinking, and for this reason did damage of far-reaching and lasting harm to all the nations, particularly to this Far East.

As to the treatment of individual foreigners, especially Americans, in Japan, since the passage of that law, nothing finer could be asked. More courtesy than ever has been shown; officials have often gone out of their way to be courteous and obliging, especially to the missionary. In numerous ways the finest of Japanese character has been manifested. So, too, the former friends of the American have shown increased courtesy, as individuals, and the attitude of the Christian Churches in America, and of almost the entire press, toward the exclusion law has given heart to this whole people. And this situation has forced upon the Japanese an interesting tendency to intro-

spection, which should be helpful in many ways. Noted writers among the Japanese have called attention to this spirit, and with strong approval. Nevertheless, when the last word in apologies has been spoken, this action of Congress raises in a dangerous form the question of RACE, and forces to the front unfriendly and therefore, damaging subjects which will not down. Diplomats may assure their parliamentary majorities that all is peaceful, and a friendly press may echo the declaration of peace; but real peace doesn't exist. The greatest international question of the ages rises more dangerously than ever before our faces. The "grave consequences" have already come. Confidence in America, the basis of world peace, has been shaken. To understand this needs only that one read the press of Japan and talk with its people.

"How does this act affect religious work?" is asked. This writer believes that while it will not keep certain individuals among the more thoughtful class from seeking comfort in religion, it will serve to strengthen greatly a line of opposition to Christianity which all along has been against the Christian worker. In some cases that renewed opposition is clearly present. What saves it from its worst effects is the personality of the missionary, now better known than ever before. But new efforts are being made to lead the student class away from Christian thought, and Christian associations. Not that this opposition can ultimately succeed, but it is a species of opposition which ought not to have been increased. Business refusal to buy our steel, our cotton, our "luxuries," if such can be made effective, is of little moment to us; but the wish to turn from us in search of sympathy, ideals, moral support, religious comfort, is a matter of vital importance. No less Japanese will get into America than before. Japan may buy of us what she cannot get elsewhere; the sweet words of Ambassadors will continue; but meanwhile an unnecessary, a silly, a vicious, and a serious wrong has been perpetrated where the thing sought might all have been accomplished in a gentlemanly and an equitable way, without insulting a striving, advancing, intelligent and worth-while people. The exclusion is not settled, Mr. Coolidge to the contrary notwithstanding. A nervous and silly youth may tear down and rend to tatters the

American Flag at Tokyo; that is a small matter. But to dam the flow of high ideals and lofty aims into Japan from across the Pacific is the height of folly. Silly, too, is the Japanese objection to an American Naval Review at Hawaii, but for all this the chief blame rests upon the American Congress, for whose ignorance and selfishness all civilization has now to suffer for a time. The cause of Christian truth has been hurt in Japan.

#### A UNITED ASIA.

"I fear" said a friend to me recently, "that we are going to see a union of Asia as the result of this exclusion act, bringing Japan, China and Russia together, and possibly India, and that the whole cause of human uplift will thereby be injured." This is not the place, nor is there space to be found for the discussion of this political question, tho its bearing upon the spread of Christianity in the East none will fail to see. But no success has apparently yet fallen to those who seek to promote such a combination. Much has been said for a "Greater Asia," but no real progress in that line is yet manifest, because Japan knows she can gain nothing in the end through such a movement. Her best ideals are not to be borrowed from those regions. But the future is uncertain.

#### RELIGION AND MORALITY.

Blind indeed is the man who does not see that all the foregoing has a vital relation to the religious life of a people. It is unavoidable that a man's faith, actions, beliefs, final conclusions are determined much by his environment. Japan is deeply and almost universally materialistic. To modify this cold situation and bring in a current of warm spiritual ideas, Buddhism is helpless, moribund, distrusted. Shinto is much more active, and appeals to its patriotism, loyalty to Imperial House, and fundamental necessity as a controlling influence in rescuing the best of the nation's past from destruction; but one's ears are not mates if the increasing dissatisfaction heard does not prophesy failure for this cult also. As to Christianity the writer must tell the truth. In a word, Christianity and Christians are being tested anew. This is optimistic. The more sincere and thorough the testing, the better. The people's attitude is changing. Exit the

professional evangelist, and welcome the man with a message. Big advertising may deceive a few for once, but not for often. There are less big crowds, except to hear certain speakers; but the desire is more deeply manifest than previously to know the truth, about the Christian message. Can Jesus Christ help Japan? Bible Classes and quiet lines of work are succeeding as never before. To the man who knows the interior and its needs, a new welcome is offered. Said a Christian Japanese worker of long experience: "This is the time for the missionary to stick to his Bible Class work. He is not sought as a public speaker just now; he will have to come back later; but now his work as a quiet personal worker is vital." Said a missionary, also of great experience: "I find that the greatest lack of the Christian cause to-day is that of properly trained and effective Japanese evangelists and pastors." Said a thoughtful Japanese layman: "We need the missionary in increasing numbers. When it comes to hold the Christians to the faith, we lack age and experience. You missionaries must not desert us in this crisis."

Much complaint is occasionally heard concerning the training of the ministry for this work. Apparently the objective of the Theological Schools is to furnish men for the already-established city churches. Of course these churches must have shepherds, and it is the joy of the experienced missionary to note the increasing number of Japanese pastors who can present the Christian message in a fulness, accuracy, and verbal clothing which the average missionary cannot hope to reach; but one wants to know when we are to see produced the men who will gladly go to the country masses, the 75% of the population, there to root himself and to stay till victory comes. The problem of the Christian ministry for Japan has not been solved. Meanwhile the cut in financial aid offered to Japan by nearly all the foreign boards having work here is raising other very serious problems of evangelization. Individual churches there are that need not care. They are well able to care for themselves. But they are not yet able to undertake largely the burden of the evangelization of the vast mass,—ninety-nine-one-hundredths of the people,—who have

not yet been brought to Christ. Schools may manage to get on; publishing interests, vital in themselves, may continue to exist; hospitals and kindred institutions find some other appeal; but the evangelist deprived of aid suddenly is left in a difficult situation. He has not lost faith, and will not desert; but in face of pagan thought all round him, he is seriously crippled. Self-support is gaining everywhere; but this self-help cannot be multiplied suddenly to the extent needed to care for the situation facing the missionary. Think of the economic situation outlined above. All the leading denominations have their carefully planned methods for increasing self-support. In some cases, as among individual pastors, something like a strike, rebellion, against foreign aid has arisen. This will do good. The effort of Messrs. Uyemura, Kozaki and Uchimura Kanzo to form a combination in all the churches against receiving any money from America in aid of Christian work, has apparently fallen flat; as has also the opposition of a few individual young men of the Methodist body. This is a spirit of retaliation against the Exclusion law, but the mass of the churches resent the showing of such a spirit. The rank and file of the churches are showing a splendid spirit in a trying hour. The re-election to the episcopacy, on Jan. 12th of Dr. K. Uzaki gives to all friends of that body increased confidence in the good judgment of its representatives. Comment here upon denominational accomplishments during the year may not be possible; but the steady growth in administrative wisdom and strength on the part of our Japanese brothers furnishes largest encouragement to any observing mind.

Turning to moral conditions, one finds much to regret. The past twelve months have recorded more incidents of serious crimes, more manifestations of dangerous lawlessness than on any previous page. Murder, arson, suicide, traitorous acts, robbery, embezzlement, fraud, are on the increase. Holdups by men armed with pistols, in broad daylight, are a new thing in Japan. Thefts of automobiles show fine imitation of some foreign criminals. Marital infidelity, drunkenness, lewdness, moral delinquency among the youth of both sexes all show the danger of the period through which the country is still



passing. It must not be supposed that the Christians are asleep. Temperance forces, moral uplift agencies are forming anew, or putting new force into existing organizations. Japanese agencies, officered and led by Japanese, begin to attack these evils in earnest. Some real success is being won. But these forces need far more support.

#### MISCELLANEOUS.

The world goes on marrying and giving in marriage. The happy union of the Crown Prince with the House of Prince Kuni on January 26th brings rejoicing to all, Japanese and foreigner alike. The marriage of the second son of the Emperor and Empress, Prince Chichibu, is promised for the near future. Several other unions of royal scions make the people happy, 57 millions of them.

The announcement of the improved health of the Emperor gives pleasure to all peoples, and strengthens the ties of international good will.

The passing of Prince Matsukata on July 3rd, took from the Japanese people a character widely known and highly respected. His contributions to the building of Japan's strong financial foundations will not be forgotten.

The special exercises and exhibitions organized for Dec. 7 in order to recognize the services to Japan rendered by some 400 foreigners of various nationalities is an event demanding special record. The prominence given to this event at this time, by the men who have promoted it, shows unmistakably the desire of the most thoughtful of all this great nation to remain on most friendly terms and in close fellowship with all people of good will.

## The National Christian Council of Japan

By ROBERT CORNELL ARMSTRONG

IN harmony with the instructions of the General Meeting, November 11th was set aside as a special day for the promotion of World Peace. A public meeting under the auspices of the Committee on International Relations was held in Okuma Hall. There were over seventy present. Dr. Y. Chiba, as Chairman, after explaining the purpose of the meeting, drew attention to the cosmopolitan character of the meeting, as Chinese, Russians, Americans, English, Japanese, and Canadians, were represented. He pointed out that as Christians, we must directly take an active part in the effort to promote good feeling and mutual understanding and to prevent war.

Mr. Gilbert Bowles then spoke on "Creative Christian Peace Experimentation," in outline as follows:—

The word "Experimentation" is chosen instead of "Experiments" in the hope that it may convey more clearly the idea of a sustaining attitude of mind. Back of the choice of this subject lies the deep conviction that Christians should continually seek new opportunities for making experiments in the application of the reconciling power

of Christian faith and love to the practical problems of life.

No argument is needed to show that the most difficult and most urgent problems before the human race to-day are problems of human relationships. An appreciation of this fact, together with a knowledge of the sources of reconciling truth and love involved in allegiance to Christ, ought to make it one of the chief concerns of Christians to put themselves in direct contact with some constructive experiments in the solution of irritating and urgent social, economic, racial or international problems.

The mind is thrilled at the thought of all the new experiments with electric power, from the days of Franklin with his kite to the latest application of this energy to the human problems of lighting, heating, transportation and communication. But the record of Christian experiments in peacemaking, barren and inconsistent as many Christian centuries have been, is even more thrilling.

The Book of the Acts introduces us to some of the most revolutionary experiments in human relationships. It was a great

day when Peter began to put into practice, even though haltingly, the Divine intimation that he should "call no man common or unclean." In varying phrases, Paul set before all ages that attainable experience in Christ in which there is neither "Jew nor Greek, circumcision, Barbarian, Scythian, bond nor free."

These and other creative peace experiments were made by the Christians of the early centuries because they were willing to give all and to risk all for the Kingdom of God, acknowledging the claims of Christ as supreme over the voice of the majority and of the call of the state. When faith waned and the initiative of Christ through the Church was overpowered by relationships with the State, these creative experiments ceased to be a matter of frequent Christian experience.

In the records of the Christian Church from Constantine to the Reformation, are found the story of many failures, of quarrels, of wars, and of bloodshed. But even during that period there were enough achievements in the application of Christian peace principles to human problems to furnish a mass of illuminating material for such books as Charles Loring Brace's "Gesta Christi," a history of human progress under the influence of Christ.

As the Christian descendants of the European peoples look back over that period, when the Gospel was carried to their ancestors, it is often with mingled feelings of gratitude and deep regret—gratitude that the message was taken, but deep regret that the purer Gospel of earlier days could not have been given. Freed from entanglement with the semi-pagan states and from a corrupt, superstitious and formal Church, what might the European peoples not have achieved in solving the problems of human relations during that one thousand and more years if in their hearts had been planted deep the seeds of the Gospel of the redemptive and creative love of Christ?

Truth compels recognition of a still darker page in the history of Christianity, i.e., its contacts with the Mohammedan world. Instead of "overcoming evil with good" it is common knowledge that contact with the Mohammedan world hastened the militarization of the Christian Church and tightened the grip of the fiercer ele-

ments of the European peoples upon the sword. Almost alone in the Middle Ages is the one outstanding example of Raymond Lull, who spent many years of his life in studying and teaching the Arabic language and literature, in order that he might gain peaceful access for the Christian message into the heart of the Mohammedan world. Some present day missionaries in Mohammedan lands support the conviction that if the Gospel is ever to make any headway among the followers of Islam, it will be when the bearers of that message revert to the early Christian method of relying wholly upon spiritual forces, renouncing reliance upon the military protection of their governments.

Let us turn for a few moments to some concrete peace experiments of a hopeful nature, noting first the work of the Moravian Brethren with various tribes and races, and the founding of Pennsylvania by William Penn on the principles of love and human brotherhood. The expansion of Christianity in the past centuries is on its social side a world-wide experiment in service and fellowship with all races and classes of men. We are in time too near the scene of action and are too conscious of occasional friction and irritation to appraise at its full the meaning of the creative peace experiment which is now being made in many lands.

Four days after the outbreak of the World War, a London Committee with representatives of various Christian bodies, began the work of caring for the needs of "Alien Enemies" caught in England in the nets of war. When the news of this kindness to "enemies" was carried to Germany, it led to the formation of a corresponding committee in Berlin to care for British subjects caught in Germany. The story of the influence of the Berlin and London committees upon the lives of "alien enemies" proves conclusively that love breaks down suspicion and hatred, and opens the doorways for fellowship and mutual service.

While personal initiative is the most important element in discovering effective opportunities for constructive peace experiments, there are three present-day types of Christian peace organizations which are becoming increasingly effective in assisting individuals to link themselves up with suitable tasks:

(1) International Friendship Committees of National Christian Councils, such as the one in Japan, and the Committee on International Justice and Goodwill, representing the Federal Council of Churches in America. Such committees are effective in assisting individual Christians and churches to use their influence upon public opinion and upon responsible officials, also in bringing the united Christian sentiment and judgment of the nation to bear upon the foreign policies of the Government.

(2) The World Alliance for International Friendship through the Churches, of which there is a National Council in Japan. This organization has been influential in efforts to promote international Christian fellowship in Europe during and since the World War. It has also exercised definite moral and spiritual influence upon the Council and Assembly of the League of Nations at Geneva.

(3) The Fellowship of Reconciliation, with branches in different countries, is composed of groups of Christians who believe that there is a better way out of every international difficulty than the way of war. Members of this fellowship seek for ways of making concrete the experiments in the application of the principles of love and mutual confidence to industrial, racial, and international problems. They believe that no circumstances can ever justify the Christian in participating in any group or national act which does violence to the spirit and nature of the sacrificial love which led Jesus to give His life for men.

The past heroic peace experiments, the partial successes and the failures of Christians through the centuries, call us all to seek new ways of applying the Gospel of reconciliation to the problems of our day.

Speaking of personal relationships, Prof. Bosworth has said that "Jesus Christ has set forever in the thought of mankind the vision of a day when each man in each nation will desire for every man in every nation such a share in the good things of life as a man would wish for his own brothers."

Applying the spirit of these words to nations, one may say that the Hebrew prophets have "set forever in the thought of mankind the vision of a day when nations shall learn war no more" but shall

free the people for the production of food for the whole of mankind. Whatever view we may have as to the events which are to take place before that day comes, we are not to permit even the sound of war-drums and the noise of war to dim that vision.

Mr. D. Tagawa then gave an address on the "Reduction of Armaments," in effect as follows:—

"Mr. Bowles has dealt with the subject of World Peace from the standpoint of scripture and Church History. I will confine myself to an attempt to give an account of the present world situation in regard to Peace.

Since the World War, in which the world seemed to have reached the highest condition of disaster possible, there have been serious movements to keep the world from war. In the interest of humanity, righteousness, and civilization, such movements are necessary. The League of Nations was organized with this purpose in view, and hopes to solve this important world problem for the sake of humanity.

It is necessary to promote the reduction of armaments in order to secure a foundation for world peace. Before the world war, men maintained an Armed Peace on the principle that it was necessary to be prepared for war in order to secure peace. But Armaments only urge men to fight, and hasten war rather than peace. Now men recognize that the only way to obtain World Peace is to prepare for it. World Peace will only be secured by the abolition or reduction of armaments.

Since the organization of the League of Nations five years ago, the general meetings did not evolve any really practical plans until this last year. This fifth meeting of the League has made a clear plan which, if approved by the majority of the powers, will insure peace by making war a practical impossibility. The President of the League of Nations this year said "To follow this protocol in full is to attain the end for which the League of Nations was framed, viz., to destroy war."

There are four courts to which any nation may appeal for justice, (1) the International Court of Justice, (2) an Arbitration Court, (3) a Special Arbitration Court, (4) the Council itself acting as an arbitration Court. Every nation must appeal to the League to settle its disputes.



If it does not, it may be regarded as an aggressor. He pointed out six different ways in which a nation may become the aggressor. Any nation refusing to bring the matter before the International Court, refusing to obey the decision of the Arbitration Court, of the unanimous decision of the Council of the League; any act of war pending the decision of the World Court, any invasion of neutral zone, and the refusal to accept the provisional measures of the Council.

Up to the present, the decisions had been purely of an advisory nature, but it was now proposed to make them compulsory. In case a nation becomes an aggressor, financial or economic pressure, or finally force may be brought to bear to enforce the decisions of the World Court. No aggressor would singlehanded care to antagonize the rest of the world. The proposed protocol places the responsibility of the aggressor very clearly, and that makes war difficult.

If the protocol is approved by the majority of the parties concerned, steps will be taken to call a conference in June 1925, for the reduction of armaments. France having already agreed, it remains to be seen what England, Italy, and Japan will do. If a sufficient number of the powers have not approved the Protocol by May 1st, the Disarmament Conference will be postponed."

Mr. Tagawa welcomed the idea of Germany entering the League, pointed out the troublesome question that might arise if Russia and Poland were to go to war. France was pledged to help Poland, and in case of war, it would be a question whether Germany would permit French troops to cross her territory to assist her ally.

Mr. Tagawa spoke in high terms of the part already played by Americans in the organization of the World Court, and in the promotion of Arbitration as a means of settling international disputes. He mentioned in particular the first Arbitration treaty between America and England. But the relations between Japan and America were troublesome. Of course there would not be war over immigration, but there is not good feeling between the two nations. England was being influenced by a desire not to offend America. The question at the basis of England's attitude was the

immigration problem as it affected Australia and Canada. That the League approved of Japan's amendment was a concession to Japan. We as Christians must pray for the removal of misunderstanding and the complete restoration of good feeling among the nations.

At 8 o'clock, the meeting united in silent prayer for World Peace, that hour synchronizing with the time when all England should also be engaged in a similar prayer.

#### NOTES FROM EXECUTIVE MEETINGS.

Encouraging reports of progress were presented by all the department leaders. The Committee of International Friendship, under the able leadership of Mr. D. Tagawa, is doing splendid work. Recently they met the Chinese Christian leaders in Tokyo, and talked over questions of vital importance to the Christians of both countries. In the past, our Chinese brethren have had reason to feel that the Christian leaders of Japan were not very sociable and brotherly. This is a beginning of mutual understanding, and a greater spirit of friendship and Christian fellowship.

The Social Service Committee is planning a two days' conference of all Christian leaders in Social Service to take place during the visit of Dr. Ward. In deference to our guest and missionaries who do not yet understand Japanese the discussion will take place in English.

The Committee on the Union of the Christian Literature Society and the Methodist Publishing House, reports satisfactory progress. It is to be hoped that some other bodies will also enter this Union.

At the meeting on November 12th, the Council appointed Messrs. Uzaki, Matsuno and Miyazaki a Committee to ask the Canadian Methodist Mission to release Rev. R. C. Armstrong in order that he might become full-time English Secretary of the National Christian Council. The Executive of the Mission replied through its Corresponding Secretary, Dr. D. R. McKenzie, that they had requested their Mission to provide more adequate assistance at the Tabernacle in order to enable Mr. Armstrong to lighten up on his work for the Tabernacle. That this plan be permitted to continue until Mr. Armstrong's furlough in 1926. After that time, the question would be open for further consideration.

Mr. S. Saito and Dr. D. R. McKenzie (Treasurer), Dr. H. K. Miller, were added to the Committee on Evangelistic Campaign. Miss Kato, Messrs. N. Namae, K. Tomeoka, C. Oi, Y. Majima, H. Ito, M. Masutomi, Y. Kidachi, and Mark Shaw, were added to the Social Department. Dr. C. J. L. Bates, President of the Christian Education Association of Japan, was appointed a member of the Committee on Christian Education.

A special finance committee consisting of Dr. Chiba, Dr. Kozaki, Rev. M. Kobayashi, and Mr. Gilbert Bowles and Rev. T. A. Young, was appointed. The auditing of the Treasurer's books was also entrusted to this committee.

Dr. Chiba, Mr. D. Tagawa, and Dr. S. H. Wainright, were appointed as a committee to consider the amending of the Constitution, proposed by the General Meeting.

In harmony with the recommendations of the General Meeting, a committee consisting of Bishop Uzaki, Dr. Noss, Messrs. M. Sugiyama, Y. Yoshida, and G. Iida, K. Yabe, and A. P. McKenzie was appointed to "study and draft a thorough-going plan for rural evangelism" and "to institute agencies for the providing of Christian Educational opportunities for rural communities."

A Committee on Statistics consisting of Messrs. K. Kobayashi, M. Tayama, and Dr. A. Oltmans was appointed.

A Publicity Committee composed of Mr. K. Miyazaki, Mr. H. Nagao, and Mr. Shafer was appointed.

It was voted to admit the World Peace Alliance of Japan to the National Christian Council subject to the approval of the General Meeting.

Messrs. K. Ishikawa, M. Kakehi, and K. Miyazaki were appointed a committee to investigate the right of certain localities to demand a tax on the transfer of property to a Shadan or Zaidan when other places probably better informed transfer church property free. This committee will report at a later date.

The Japanese year book prepared by the National Christian Council is now on sale at the office. Yen 1.50., postage 8 sen.

#### THE NATION-WIDE EVANGELISTIC CAMPAIGN.

"Why there will be no Nation-wide

Revival in 1924-5" is the title of an article in the December "Evangelist." It is largely composed of material presented by Mr. Vories before the Federation of Christian Missions in Karuizawa. In its proper place, and under its original title, the material was thought-provoking, stimulating, and helpful as a presentation of a negative side of Christian Education in Japan. As applied to the Nation-wide Evangelistic Campaign, it must not be interpreted as implying any lack of interest in the campaign on the part of either Mr. Vories or his mission. They are wholeheartedly supporting the campaign, both financially and spiritually.

"To mobilize all the Christian forces in Japan for service" may take time, but satisfactory progress is being made. Our Japanese brethren in Tokyo have sent out invitations to missionaries to give a part of their time to this work in cooperation with their Japanese brethren. The plan is to have a missionary accompanying the Japanese delegations sent out. There seems to be a great scarcity of missionaries who can preach acceptably in Japanese, beside the Japanese leader. But the day is coming when there will be such a demand for Christian instruction that every one who can, must dedicate his "broken efforts" on the altar of service. It would be well for us missionaries to "cast out the beam" from our own eyes before we attempt to remove the motes which are without doubt to be seen darkening the clear vision of the Church in Japan. If the Nation-wide Evangelistic Campaign is to succeed in mobilizing the latent spiritual possibilities of the Japanese Church for service in the wider campaign which some of us feel is surely coming, it is imperative that all leaders should cease all petty negative criticism and give themselves to positive, constructive effort for Christ and the Church.

The present is an opportune time for a Nation-wide Campaign. The whole country is open as never before. Ever since the granting of the Constitution, Japan has given us religious liberty, but as a matter of fact, it has quite often been a negative type of liberty. Sometimes even in official circles, it has been assumed that Christianity stood in a different relation to the State than the older religions. They

have not always been as liberal in their attitude as the late Emperor Meiji, who personally and directly approved of religious liberty. To-day, more than at any time in modern Japan, the real purpose and spirit of Christianity is being known, and appreciated. The age is ripe for an aggressive evangelism.

This liberal attitude has been expressed in many ways. The schools are much more open and attentive to Christian ideals. Last November, a meeting was held in the Imperial University grounds at which a Shinto leader, a Buddhist priest, and a Christian leader spoke on "World Peace" from their distinctive points of view. This is not an attempt at "religious syncretism." The Christian point of view was given a fair open hearing. The attitude of the other religious leaders was cordial and attentive. It was an opportunity for Christians to make themselves understood and merely represents the new attitude toward Christian principles and teaching which is coming over the nation.

A fair attitude toward Christian teaching is being taken by Navy and Army men. At Saga, the Rev. Nagata of the Presbyterian Church has been invited to give a series of lectures on Christian fundamentals in the regiment to men above the middle school grade. At Sasebo, the Navy Club was freely opened for the first time to Christian speakers in this Campaign. At Yokosuka, the Navy authorities have requested that two Christian pastors be sent once a month to lecture on Christian truth. Each speaker is given an audience of about one thousand men. What "a great door and effectual" is being opened unto us.

More encouraging than all of these is the recognized attitude of Her Majesty, the Empress, toward Christian culture. Recently, on the occasion of Her Majesty's visit to Kyoto, she requested to be shown "Heart Culture Education." The officials arranged a formal visit to the Doshisha, making a programme whereby she might pass through the compound without retracing her steps too often. But Her Majesty inquired about the Chapel service, and requested to be taken to it at the regular time. She remained standing with bowed head in silent prayer as Dr. Ebina led in prayer. She enjoyed the service of

praise and spent several hours in this Christian school. Her Majesty graciously expressed her appreciation of the work of some of the missionaries, and gave personal audience to Dr. Ebina, Mrs. Ebina, and others. This is a very happy incident at this time of special effort. If Her Majesty, the Empress, is reverent in the presence of Christian worship, surely we may expect her loyal subjects all over the Empire to be at least respectful and attentive.

The New Year opened in Tokyo with a series of morning prayer meetings which were well attended. The Japanese forces in Tokyo have the right idea. One morning, at the close of the prayer meeting, it was suggested to the committee that such meetings should be held at least once a month and many seemed to approve. The Tokyo Committee under the wide-awake leadership of Mr. Kobayashi, is adopting a splendid method of preparation for Evangelism. Last autumn, they held one successful series. Since then they have kept up the spirit of intercession and cooperation. The series just closed has greatly deepened their spiritual earnestness. On December 25th, the Christians of Tokyo gave Christmas Greetings to 140,000 people by a message on the back of the Street Car transfer slips. In Hibiya Park, they held a Sunrise Service at six o'clock Christmas morning, attended by about five hundred. On December 27th, at 2 p.m., in spite of cold and rain, over 1,000 people attended the citizens' Christmas entertainment. In all of these ways, the interest in the Christian message is being deepened and the prayer of the workers in Tokyo for the success of the campaign is being expressed.

In the light of the present changing attitude toward Christianity, who will join in the rather pessimistic prophecy that "There will be no revival in 1924-5," "If God be for us, who can be against us!" Fortunately, God does not depend upon large numbers; a John Knox crying "Give me Scotland or I die," saved Scotland; a Wesley filled with the spirit of God, saved England; a Finney filled with the Holy Spirit, moved America. One spirit-filled man leading the Christian forces of Japan can work miracles. Let us face the new year with hope and faith.



# The Development of Mahayana Buddhism

(Continued)

By R. C. ARMSTRONG

## DIFFERENCE BETWEEN HINAYANA AND MAHAYANA BUDDHISM.

**B**UDDHISM in Burma, Siam and Ceylon differs so greatly from that of Japan, China and Thibet that it can scarcely be regarded as the same system. The former, known as the Hinayana (Little Vehicle) doctrine, is more orthodox and traditional; the latter, known as the Mahayana (Great Vehicle) is more philosophical and progressive. Buddhist scholars in Japan study the Hinayana teaching, but it is usually regarded as of very little importance except as a device to prepare the illiterate masses for the higher doctrines of the Mahayana. The question has more than once been asked: "How is it possible for Buddhist doctrine to develop these two opposing schools?"

In order to understand the doctrine of the various sects of Japan it is necessary to make a careful study of the development of the Mahayana school, without which Buddhism in the world to-day would scarcely be worthy of any special study. Professor Bunzaburo Matsumoto of Kyoto Imperial University says that "although Mahayana Buddhists have acted contrary to the real ideal of Buddha, the present existence of Buddhism in the world must be attributed totally to the merit of Mahayana Buddhists."

The difference between Mahayana Buddhism and the teaching of Sakyamuni is so great that it can only be accounted for by the introduction of some teaching which did not properly belong to the founder of the earlier system. Dr. Matsumoto in the same article says that the difference between the two Buddhist school may be well and easily understood from the fact that Christianity had also become philosophical and metaphysical in its nature. He says:

"The more advances one makes in reasoning the more philosophical and theoretical explanations one desires to have and the more thorough one wishes to be in research." But the parallel between the development of Mahayana doctrine, which he acknowledges to be "against the real ideal of Buddha" and the development of philosophy in Christianity will not hold, because in the former case the philosophy and metaphysics which have come in from Indian and Greek sources dominate whatever may have been received from Sakyamuni, while in Christianity the ideal of Christ continues to dominate the Greek and Indian philosophy which it assimilated. If philosophy is to be Christian it must bow to the spirit and the ideal of Christ.

<sup>3a</sup>The difference between Hinayana and Mahayana Buddhism centres around three main points. (1) The person and teaching of the Buddha in Hinayana doctrine are purely historical. He is merely a man among men. In Mahayana doctrine he is identified with the absolute and the body of his teaching is personified and identified with his universal essence which fills all existence. "The Three Bodies in One," which perhaps resembles the Christian trinity in some of its presentations, is taught by Mahayana scholars. (2) According to Hinayana Buddhism as taught by the founder all things are real, but all beings and all movement of the phenomenal world are without selfhood. Sakyamuni not only denied the individual but also the god-self of Hindu philosophy.<sup>3b</sup> In Mahayana, things and self are alike unreal but the system has so far reacted toward Brahmanism that the absolute has become something resembling a god-self. (3) Hinayana Buddhists have striven toward annihilation, the complete cessation of existence. For them nirvana is still the

1. See Japanese Buddhism, Dr. Enryo Inoue, Section XIX, page 300; also Historical Discussion of Mahayana by Dr. Eun Maeda, Chapter II. Also Ibid Appendix 1.

2. See the Chugai Nippo, July 1919.

3a. Dr. Enryo Inoue, Japanese Buddhism, pages 78, 119. Also Dr. Sensho Murakami, Daijo Bussetsu Ron. Nihan, Chapter I.

3b. See Dr. Sensho Murakami's Unity of Buddhism Vol II, Section III.

condition of an extinguished flame. It is the quiet and tranquility of extinction. The Mahayana believer strives after absolute reality, which is even described as possessing permanence,<sup>3c</sup> happiness, selfhood and purity.

The beginning of the division into these two schools no doubt took place at the first council in the middle of the fourth century B.C., when about five hundred disciples gathered together at Ragagrīna, the capital of Mazadhra, to hear the elders repeat the teachings of the master. Kasyapa<sup>4</sup> one of the chief disciples of Sakyamuni presided and called on Ananda to recite the Agama<sup>5</sup> sutras or sacred doctrine. Another disciple recited<sup>6</sup> the Abidiron<sup>7</sup> or law stores; and still another recited<sup>8</sup> the Vinaya<sup>9</sup> or discipline. This was the beginning of the Buddhist canon which has since grown to such large proportions.

<sup>10</sup>While the elders were gathered in the appointed place, a much larger group known as "The Great Assembly" the forerunners of the Mahayana school, gathered outside seeking admittance, which was refused them by Kasyapa. Their disappointment was so keen that Bashiba was requested to go out and instruct them. Some say this outer assembly also collected Sakyamuni's teachings, but sufficient historical data on this point is lacking.

<sup>11</sup>The first great controversy between these sections took place at the second synod or the Synod of the Seven Hundred Points which was held at Vaisali<sup>12</sup> about the middle of the third century B.C. They disagreed and separated over what is known as the ten indulgences in the discipline, practised by the priests of Vaisali. The Elders who were the more orthodox of the

two, accused the Great Assembly of lack of loyalty to the truth and not following either the sutras or the discipline. They accused them of discarding the teachings of Sakyamuni, and adopting new doctrines which were of their own creation.

The controversy finally came to a climax around the person of Maha-Deva, a merchant, who, after living a very wicked life, had become a zealous priest of the liberal section. His enemies claimed that he had killed his own father and married his mother, whom he also killed. He took up his abode in Bataroshi, the dwelling place of King Asoka, Constantine of Buddhism in India. He even killed one of the arhats<sup>13</sup> or distinguished disciples of Sakyamuni because the latter knew of his past conduct. Finally his sinful life oppressed him so heavily that he entered a monastery in the hope of pardon and regeneration. Being a very clever man, he made rapid progress in the sacred literature and was soon highly respected by the people, and honoured by the king as a capable religious teacher.

<sup>14</sup>One night Maha-Deva had a sensual dream which surprised his disciples who said: "How is it that you, an Arhat, should be guilty of such an error?" Deva replied that such errors were of two kinds, the one due to human passion is evil; the other, due to some power over which even an Arhat has no control, should be attributed to the devil. On another occasion, in order to win the love and esteem of a certain disciple he said to him, "You will probably become an Arhat." This disciple thought that an Arhat should be above such flattery, and asked why he, an Arhat, did not know what his disciple would become. Deva replied that there were two kinds of fools: namely, those who rose above desire and those who did not; Arhats belonged to the latter class. On another occasion, when his disciple said that the enlightened were superior to doubt, he replied in his usual enigmatic way that

3c. Jo, Permanence. Raku, Happiness. Ga, Self. Jo, Purity.

4. Kasyapa—Kasho in Japanese.

5. Agon Kyo.

6. Maitreya ni Putra (Furuna).

7. Abidharma Sastra.

8. Upali—Ubari.

9. Vinaya Ritsu in Japanese.

10. See "A Short History of the Twelve Japanese Buddhist Sects," page XIX. Also Historical Discussion of Mahayana, by Dr. Eun Maeda, Chapter II. The names of these divisions in Japanese are Daishabu (Sanskrit Maha Sanghikah) and Jozabu (Sanskrit Sthaviroh).

11. See Dr. Maeda's Historical Discussion of Mahayana Buddhism, Chapter II.

12. Japanese Veishari, Eitel p. 192.

13. Arhan or Arhat (Japanese—Rakan), a disciple of Sakyamuni who has conquered all his passions and is exempt from rebirth. It also means a disciple who has become a saint, but is usually used to describe a distinguished disciple of Sakyamuni. See Historical Discussion of Mahayana Buddhism by Dr. Eun Maeda, Chapter IV.

14. Dr. Maeda's Historical Discussion of Mahayana Buddhism, Chapter IV.

there are two kinds of doubters; those who fall into doubt unconsciously, and those who are in doubt about the course of action they should pursue. The Arhats belong to the second class of doubters. Again his disciples said that according to the sacred books Arhats were very clever and were conscious of their own enlightenment. They pointed out that his disciples were groping in darkness, not knowing whether they were enlightened or not, and asked him to explain it. He told them that Arhats learned such things for the first time from the people. Once when Deva was grieving over his sins and was suffering many pangs of conscience, his disciples asked him why he was forced to suffer. He said that he suffered because the way of enlightenment had its origin in suffering. These five incidents made a great impression upon his disciples, who admired him very much.

Deva became a very prominent man in the second assembly. One day he mounted the high platform when all the priests were assembled, and summed up his five replies in a statement of faith. "An ignorant, doubting man, who is tempted by an evil power not himself, when taught by others, enters the way through the path of suffering. This is true Buddhism." This was too original to suit the old priests of the temple, who replied that there was no such statement in the sutras and such views were not true Buddhism. After a heated and lengthy controversy, King Asoka decided the question by majority vote, which resulted in a favourable verdict for Deva,<sup>15</sup> who was much loved by his friends, and as much hated by his enemies. The orthodox priests retired to Kashmir, while the liberal party remained under the patronage of the king. Tradition tells how the king, becoming angry with the orthodox party, put them into a leaky boat and set them adrift on the Ganges. It was only after passing through the greatest dangers that they were able to reach Kashmir.

Once the liberty to deviate from Sakya-muni's teaching was acknowledged by the second council, a decided reaction took place toward Brahmanism and various new

ideas and ideals were introduced into Buddhism. The liberals approached the problems of existence from the standpoint of absolute reality as opposed to the popular methods of explaining everything by causation. They held that past and future were alike unreal, the past having passed away and the future being not yet born. Their discussions of Buddha's personality was a great advance on earlier views. He was identified with eternal reality which is limitless and pure. They still described reality as "empty," but it was no longer the emptiness of annihilation, although it was still incomprehensible and mysterious, existing apart from ordinary objects which we know.

The Great Council soon broke up into several divisions. Of these the Ekauya Harikah school<sup>17</sup> went a step further than the early liberal scholars, and taught that even the present is unreal; birth, death and nirvana are mere names, behind which there are no realities. This was a species of nominalism, but it must not be confused with the nominalism of western Europe since this reduced all concrete existence to a dream-like appearance, thus giving rise to an idealistic point of view which provided for the reality of the idea and supremundane world.

The Lokottara-Vādinah school held that concrete things and substance are unreal, and that only supremundane reality exists. It thus distinguished very clearly between the popular point of view and the absolute point of view. The making of this distinction was a direct reaction toward Brahmanism and an advance toward the absolute reality of Mahayana doctrine.

The orthodox priests who went to Kashmir are described as old men who cared little for theory and controversy and did not immediately break up into subsections. But about two hundred years after Sakya-muni's death the Sarvastivada school arose and taught the reality of all visible things. It is represented in Japan by the Kusha sect, which will be discussed in greater detail later. This school was a strong protest against the idealistic tendencies of the Great Council.

16. See Eitel, Page 88.

17. Ibid. 56.

15. Dr. Maeda shows that there are various accounts of this man. His enemies exaggerate his faults, and his friends exaggerate his virtues. He was no doubt a great priest.

18. Setsu. Shusebu, See Maeda's Historical Discussion of Mahayana Buddhism. Chapter VII.

19. See Eitel's Handbook page 151.



The Elders gradually became more and more like the liberal school. The <sup>20</sup>Vatsi Putriyah, founded by Vatsu, is an example of this tendency. It taught the reality of the self but not as a separate combination. Dr. Maeda says that it defended itself against heresy by teaching that the self which controls the body is not real, and after it is freed from evil by enlightenment it is neither material nor immaterial but corresponds to inactive reason. It is necessary to assume the reality of the self in order to account for the identity of the individual in the process of transmigration. If there is no self, the aggregation which composes the individual existence will scatter, making any further existence impossible. In seeing the need for this identity this sect attained a very high stage of development, although in the classification of Buddhist teaching by the Kegon scholars its doctrine is graded as the lowest, because it teaches the reality of the self. Its teaching concerned five stores or categories into which all things fall: past, present, future, immaterial, and inexplicable reality; the self belongs to the last two.

<sup>21</sup>The Mahis'askan section, founded by a converted Brahman, named Shochi,<sup>22</sup> explained this doctrine by the Vedas, dividing immaterial things into nine categories.<sup>23</sup> At a later stage this section reacted toward the parent section by reasserting the reality of past, present and future.

<sup>24</sup>The Sautrantikah school refused to recognize any teaching other than that found in the sutras but it taught the mutual helpfulness of mind and matter. The Proto-germs of mind are helped by matter and remain after the death of the body in order to assure the permanent identity of the individual. Later they went a step further and taught that these proto-germs contained both mind and matter.

The controversies between these various divisions and subdivisions of Sakyamuni's disciples tended to crystallize and establish Buddhist doctrine. The orthodox school continued to emphasize dogmas which were closely related to the teaching of Sakyamuni. In order to rise above the world of passion which they believed originated in the SELF, they taught the emptiness of the idea of SELF. Some of them attempted to analyse all things and reduce them to an empty appearance of reality. The Great Council on the other hand taught that the past and future are not real, and that the present alone exists. They finally evolved the idea that reality is unchangeable, while things that last for a life-time are subject to old age, disease and death. They laid stress on the world beyond form, which they divided into nine parts. One explanation makes these nine parts separate and distinct from each other; the other unites them in one good substance. In this they approach the point of view of Mahayana Buddhism, but differ from it in their conception of the highest good which is still annihilation and not absorption in the active reality of the absolute.

In their analysis of the human mind the scholars of the Great Council still retain the six <sup>25</sup>senses of early Buddhist psychology, but the more liberal scholars posit an essence of mind which is conceived of being originally pure and unperverted. Dr. Maeda, in a quotation from Buddhist scriptures, says: "The mind is originally pure. The dust (i.e. passion nature) coming from outside it injures it and therefore its nature is said to be impure."<sup>26</sup> This he says approaches Mahayana. He also quotes Buddhist scriptures to show that the teaching of Kegon, Hokke and other Mahayana books is that nature of the mind is pure, in the sense of being free from obstruction. Nirvana is based on this doctrine.

## <sup>27</sup>THE HINAYANA CONCEPTION OF BUDDHA.

The conception of Buddha, in the teaching of the more orthodox section, differs

<sup>25</sup> Sensations of eyes, ear, nose, tongue, body and self or will.

<sup>26</sup> Historical discussion of Mahayana, page 51.

<sup>27</sup> For a full discussion of the Personality of Buddha, see Vol. III of Dr. Sensho Murakami's "Unity of Buddhism." Also Rhys Davids' Buddhism.

20. Eitel's Handbook, 196.

21. Dokushibu.

22. Kechibu or Shochibu, Eitel's Handbook, page 92. Maeda's Historical Discussion of Mahayana, Chapter VIII.

23. (1) Conscious cessation from existence. (2) Unconscious cessation of existence. (3) Space. (4) The motionless. (5) The good law reality. (6) The evil law reality. (7) Reality without reward. (8) Reality in which the way is revealed. (9) Causal reality.

24. Japanese, Kyoryobu. See Eitel, 152. Also called Setsutembu, Evolving doctrine, because it taught that a seed gradually evolved.

but slightly from that taught by his first disciples. Sakyamuni was a man who by the suppression of illusion and the practice of religious works had attained almost complete freedom from the passion nature except that he retained connection with his body which was evil. His power was still limited to this world and he very often gave expression to useless sayings. Moreover, his stature, according to this Hinayana doctrine was not more than sixteen feet high.<sup>28</sup>

In the Great Council the personality of Sakyamuni is interpreted in the light of their Brahmanistic conception of reality and the self. The heart of living beings is essentially pure; but since it possesses the thought of existence it is impure and has not yet the pure nature of Buddha. If men perform religious austerities this impurity is removed and the pure Buddha-nature remains. Dr. Maeda quotes a Buddhist - Sastra "TENJIN BOSATSU BUSSHO RON"<sup>29</sup> which state that all bodhisattva and common people spring from "empty" reality. So that "empty" reality is the nature not only of Buddha but of nirvana.

As a consequence of this reaction toward Brahmanism and the <sup>30</sup>god-self so strongly denied by Sakyamuni, the discussions about the personality of Buddha became very heated and very complex. One discussion centred around the enlightened Buddha. All of the early Buddhists held that there was only one bodhisattva or one buddha at a time. Many Buddhists have appeared upon the earth but never more than one at a time.

There were several opinions about the bodhisattva. Some thought Sakyamuni had been a bodhisattva throughout a former existence. Others claimed that he had become one just before his enlightenment under the bodhi tree. The difficult question was to determine the time of the destruction of his passion-nature. The more orthodox section thought this did not

occur before death. The liberal section thought Sakyamuni himself believed that he had been freed from illusion, even though he was in reality a bodhisattva until his death. They idealized him until to them he became a perfect being, who never had an erroneous thought. He was endowed with miraculous power which enabled him to speak the law to various grades of beings in various worlds with one voice. They said the Buddha was not only sixteen feet in height, but that his form was truly without limit. His life and power were without limit, and completely separated from illusion. His enlightenment under the bodhi tree was merely a spectacular device for the salvation of men.

#### THE HINAYANA CONCEPTION OF NIRVANA.

Varied views of reality and of the personality of Buddha naturally resulted in changing views of nirvana.<sup>31</sup> The elders expounded two theories of nirvana. One was that some effects of the past remain to retain the man in the body. Popularly speaking, Sakyamuni became a Buddha under the bodhi tree, or in other words he entered nirvana; but because of the body which was the result of his past, he did not finally enter nirvana and suffer extinction. The second conception of nirvana is that in which all past defects are thrown off, and a man enters the perfect rest of complete annihilation, which is a state corresponding to the condition of an extinguished flame.

In the teaching of the Great Council nirvana is not so negative. It is a positive reality, but so incomprehensible that man cannot describe or understand it. It is spoken of as empty, but it is not thought of as nothing, although nothing can be said of its nature.

#### QUASI-MAHAYANA DOCTRINE.

Between the extreme positions of the Hinayana doctrines lay a body of doctrine known as Quasi-Mahayana Buddhism. This doctrine had not yet attained the lofty heights of the Mahayana and yet had left the lower planes of the Hinayana far

28. The fact that so many of the first images made in Japan were sixteen feet high suggests the possibility that the first form of Buddhism in Japan was Hinayana and not Mahayana as Japanese scholars maintain.

29. Historical Discussions of Mahayana, page 12. Tenjin Bosatsu. Bosatsu in Japanese—Bodhisattva or Buddhist Saints.

30. See Dr. Murakami's "Unity of Buddhism," Vol. I, page 86. Also Vol. II, Chapter III.

31. See Dr. Sensho Murakami's "Unity of Buddhism," Vol. II. Discussion of Principles, Chapter IV and V of Introduction. Also see Historical Discussion of Mahayana by Dr. Eun Maeda, Chapter V.

behind. In order that this doctrine may be fully appreciated it is necessary to understand some of the problems which at this stage were evidently perturbing the minds of these Buddhist scholars in regard to the nature of the self and its identity from one state of existence to another.

<sup>32</sup>On one occasion when Sakyamuni was a wandering recluse he met Alara Kalama another recluse who belonged to the Sanghya sect of Hindu philosophy. He asked him how human life could be delivered from the evils of birth, old age, disease and death. Alara replied that human life originates in two independent sources, the universal self and the individual self. Unless these two sources unite nothing can exist. By their union the self and all objects of sense are obtained.

Sakyamuni, without replying repeated his former question concerning human life. Alara advised him to forsake his family, become a priest, expel lust, bear shame patiently, practise religious austerities, and living in a quiet place engage in meditation. By this means he would enter the first heaven. Then, by continuing his meditation, he would gradually attain the blessedness of the fourth heaven, a state in which there is neither consciousness nor unconsciousness.<sup>33</sup> Sakyamuni then asked: "Is this conscious or unconscious state with or without self? If there is no self, can a person know anything? If he cannot know, he is as a tree or as a thing. If he does know, he is necessarily attached to things and cannot be free. In that case deliverance is not complete. If attachment in things still remains, it will gradually increase until man is as firmly bound as ever. This then is not real deliverance. If we wish to save men we must wipe out all idea of self. This conversation is briefly summarized by Dr. Murakami as follows: The state of conscious unconsciousness described by Alara is the condition of the babe. It is the beginning of life and also the end, but it is not true nirvana. Even if we were to grant that it is true nirvana, it is not without self, and so contains the

possibility of passion. If this remains, it will increase, and drag man down into illusion; true deliverance must wipe out such a possibility."<sup>34</sup>

Dr. Murakami explains that Alara was a very dogmatic dualist of the Sanghya sect. The individual-self-substance was concrete and dynamic, but without intelligence. It was like a blind man having strong hands and feet but unable to walk: the God-self possesses intelligence without dynamic. All things were created because the God-self loved this individual-self-substance and blended with it. Nirvana according to Alara reversed this process. It involved the destruction of the connection between the individual self-nature and wisdom. Nirvana is attained when this connection is broken, by casting out lust and desire, through the practise of religious austerities. Alara believed in the reality of the God-self; but Sakyamuni could not accept this idea because he thought that the four evils could not be cast out so long as nirvana permitted of a self. If the self be not destroyed man would again enter illusion, and be forced to pass through the bondage of transmigration with all the suffering involved.

From this account of Sakyamuni's talk with the Hindu philosopher it is evident that he wished to emphasize the unreality of self. For this reason Hinayana Buddhism in its earliest form could not logically account for continuity of existence or of personality, since it denied the unity and continuity of the self. There were, as we have seen, at least three different attempts made to provide a substitute for the self.<sup>35</sup> (1) The Vatsiputriyah section asserted the reality of the self; but defined it as being different from the self of Brahmanism. It was a self, possessed by hypothesis, of past, present and future, being immaterial and incomprehensible &c. With this definition they hoped to provide for permanence and transmigration. (2) <sup>36</sup>The sects of the Great Assembly tried to account for permanence through an incomprehensible reality in the background, which not being a self, must be regarded as an abstract,

32. See "The Unity of Buddhism" by Murakami Senso. Discussion of Principles, Vol. II, Chapter III, Section I. See also Buddhism in Translation, 334-349, for Alara Kalama.

33. See Eitel's Handbook, page 174. Also described as the seventh Intellectual liberation. See Eitel. Vimokcha, p. 50.

34. Dr. Murakami, "The Unity of Buddhism," Vol. II, Chapter IV.

35. See Dr. Maeda's Historical Discussion of Mahayana, Chapter IX, Eitel 196.

36. See Historical Discussion of Mahayana, p. 75.



impersonal wisdom, which became the basis for the development of the first body of Buddha in the teaching of Ashvagoshā, Nagardjuna and other Mahayana scholars. (3) <sup>37</sup>The Savtrantika section taught an atomic theory of the universe in which the identity between one life and another in a state of transmigration is carried along by a germ. The individual dies but the germ remains. Later scholars of this sect discovered the unity of mind and matter in one and the same seed. This theory of the germ becoming the origin of new life may be regarded as the forerunner of the theory of causation which traced all things to the proto-germs in ALAVA, the eighth sense. This doctrine, which was brought to its perfection in the conclusions of Asamgha and Vasubandhu at a much later date, is represented in the teachings of the Hosso sect in Japan and is the basis for the so-called Quasi-Mahayana doctrine.

The theory of relating the causality of the universe to ALAVA needs a word of explanation. It is a system of causation through germs which arise from the mental quality "alaya shiki." There are eight mental qualities<sup>38</sup> including sensations of the eye, ear, nose, tongue, body, self-consciousness, and evil-sense (manashiki),<sup>39</sup> which was regarded as evil because it gave rise to the idea of the reality of the self. Out of ALAVA, a receptacle-like faculty, are developed all the other seven and they in turn react upon it to produce new seed. In this way the universe is produced by each individual from this receptacle-like quality of his mind, which, however, is not called either a self or a soul. It is sometimes compared to a candle of which the flame is phenomena. But if we account for all things from this mental quality the question naturally arises:—"Where does it come from?" This question is a very difficult one from the standpoint of Hinayana, since even the ALAVA is illusion. The Mahayana answers that it comes from

the Absolute<sup>40</sup> and so that "ALAVA-Causation-Theory" merges into "The Absolute<sup>41</sup> Causation Theory." Consequently absolute reality must be active and self-creating. But Asamgha and Vasubandhu hesitated to ascribe activity to absolute reality. They have risen beyond the negative point of view of Hinayana Buddhism which makes nirvana consist in annihilation; but even their reality is comparatively inactive. It resembles the being of the Eleatics in which becoming is explained away as illusion.

In thus substituting ALAVA for the self, they have essentially admitted the failure of the "no-self" idea, and under a different name provided for selfhood and identity. The first five senses sometimes cease to work, as for example, in a dream, but the seventh and eighth are never broken; they remain whether we are asleep or awake. The ALAVA and MANASHIKI, according to Dr. Murakami, are without birth or death. Some Buddhists think of ALAVA as passing through birth and death and yet remaining during the transition to the new combination or individual which is produced on the death of a living being.

There are many kinds of phenomena<sup>41</sup> in the world and in man. These are classified as objects possessing form and objects without form. The former are known through the first five senses and are called the five limited things. These five senses reveal the external world. The sixth mental sense is "will" and is related both to the outer world and the inner world. The illusion of the relation between the self and its object is due to this distinction between outer and inner worlds, although the real cause according to the Hosso sect<sup>42</sup> lies in the seventh sense, MANASHIKI, which makes self and substance appear real. The Kusha sect had only the first six senses and consequently thought that the objects which were known by these were real. To make all things appear to be purely the work of the mind,

37. See Historical Discussion of Mahayana Buddhism, p. 213, by Dr. Eun Maeda. "The Eastern Buddhist," Vol. I, No. 2, page 101.

38. See A Short History of the Twelve Buddhist Sects, page 88. See also Chapter VII of the Unity of Buddhism by Dr. S. Murakami, Vol. II.

39. Klišṭa-Man-Vignāna — Soiled-mind-knowledge.

40. Shinnyo (Bhutatathata) the absolute: Ibid 43, 59, 60: Also Dr. Eun Maeda Historical Discussion of Mahayana Buddhism, p. 138.

41. See The Unity of Buddhism by Dr. Sensho Murakami, Chapter IX, Section 2.

42. Dharmas. See A Short History of the Twelve Sects, p. 4, 18. See Fitel's Handbook, 43. Ashvagoshā's Awakening of Faith, Dr. T. Suzuki, see explanatory note, p. 46.

ALAVA was added. Then these first five senses were attributed to the work of ALAVA.

Each of the eight mental qualities contribute a part to our knowledge. (1) <sup>43</sup>Presentation (literally, forming part): an object comes to our outer senses through the development of the dormant germs of ALAVA. Just as an image is reflected in a mirror, so these objective forms are given to us, but apart from the mind there is no such concrete reality. (2) Perception or the subjective side of knowledge (literally, seeing part). Just as the mirror has the power of revealing shape, so the mind has the power of creating forms and seeing them. In every mental act these two parts are present; the subjective act of recognition and that which is recognized. (3) Reflection (literally, proving-itself). The mind proves the act of recognition to be its own by the effect produced upon itself. For example, the mind rejoices when it sees a flower and sorrows when it sees the moon. The objects are external but the activities are within the hearts as it is clear that even external things are the product of the mind. (4) Confirmation of our ideas in conception, (literally, proving that it has proved itself) is a further proof of the activity of the mind. This is the product of the reflective nature of knowledge.

Consciousness, the result of reflection, is here called mind, but it is evident that this word here has not the same sense which it usually has in modern psychology. The identity of mind persisting throughout life, or as a unity, is purposely avoided in order to escape the evil influence of belief in self. Buddha once severely reproved a man for representing him as teaching that mind continued to exist unchanged and was reborn after death. Buddha said: "Now then, foolish man, whence got you such a doctrine as being teaching of mine? Have I not taught you by many methods that mind arises from a cause, and except from a cause, mind cannot come to be?" In another passage he said, "And consciousness is designated only in accordance with the condition causing it; visual consciousness from the seeing eye and the seen

object, auditory consciousness from the hearing ear and the soul, thought from mind and mental objects just as a fire is different according to the kind of fuel. Do you see bhikkhus that this has become? Do you see that becoming is according to the stimulus? Do you see that if the stimulus ceases, then that which has become ceases?" <sup>44</sup>In the Hosso sect this conception of mind seems to have been recognized as unsatisfactory and so all knowledge is related to ALAVA. But even here the objective and the subjective are related not through a self but through these various senses, which have their separate functions to perform, although everything is thought of as being produced by ALAVA.

The question naturally arises how the germs which lie latent in the storehouse of ALAVA are developed.<sup>45</sup> ALAVA is compared to a candle of which the flame is the phenomenon. The relation between the candle and the flame is called the law of cause and effect which produces the germ. It is not clear whether this germ is produced, or exists from the beginning. There are three opinions. One view is that it is innate. Another that there are no innate germs, but that they are newly produced. A third view unites the two previous views. According to the second idea, when a phenomenon arises in consciousness, it leaves its mark or impression in ALAVA. This is called the law whereby the present work of phenomenon leaves its impression on consciousness. In this way memory is explained, and while there appears to be a self in reality, they are able to deny the self of Brahmanism and yet obtain similar results. According to the third method of explanations the seeds of ALAVA are latent, and, when they happen to meet with favorable conditions, they develop into phenomenon or objective appearance. The very act of becoming an object produces a germ in ALAVA. Thus the third explanation combines both the first and second methods. For example, a grain of rice is taken from the granary and becomes a rice

44. Mrs. Rhys Davis' *Buddhist Psychology*, 15 and 16.

43. So-Run, Kenbum, Jishobum, Shoji-hobum respectively. See Dr. S. Murakami's "Unity of Buddhism" Chapter VII, Vol. II, p. 150. Also Buddhism in Japan by Dr. Enryō Inoue, page 85.

45. See A Short History of the Twelve Buddhist Sects, p. 40. Also Dr. Sensho Murakami's *Unity of Buddhism*, Vol. II, Genri Ron, Chapter VII, Section I.

plant. When it has ripened it is again brought to the granary as new seed. So, according to this third method, the seed is both produced and innate. A comparison to anything western is scarcely possible, but perhaps we might see in it some little resemblance to the discussion of the Rationalists and the Empiricists in regard to innate ideas.

In Hinayana Buddhism the universe was

accounted for by the law of cause and effect. By its growth or influence all change took place eternally. The technical name for such causation is "Causation due to the Influence of Work." In the Hosso sect, however, the Buddhist conception of the universe has undergone a great change, since all things are produced from the germs of ALAVA or mind. This is called "Causation due to ALAVA."

## The Christian Movement in Japan, Korea and Formosa Issue for 1924

By D. C. HOLTOM, Editor

THE new volume of the CHRISTIAN MOVEMENT came off the press at the end of December, 1924. The preface calls attention to the fact that the great earthquake and fires of September, 1923, completely wiped out the printing establishments of Yokohama and destroyed ninety per cent of those of Tokyo. The late appearance of the volume for 1924 is due primarily to the extraordinary conditions thus created in the publishing industry of Japan. The preparation of the book was further retarded by the special difficulties of working in the confused situation that immediately followed the great disaster, as well as by the unusual demands made upon the time of contributors by the needs of post-earthquake reconstruction.

In spite of these difficulties, the work of organizing the contents securing contributions and editing material was carried out sufficiently early to ensure the issuing of the book by the middle of September. During the summer it was confidently expected that progress in printing would make this comparatively early publication possible. Unforeseen difficulties in printing arose, however, and actual publication was further delayed by more than three months. Notwithstanding the adverse situation, every effort has been made to produce a book that is worthy of a place alongside of earlier issues of the CHRISTIAN MOVEMENT. It is hoped that students of the progress of the Christian Church in the Japanese Empire will find in this volume a useful work of reference. The book contains detailed accounts of the effects of the great catastrophe both upon affairs in general and

upon the work of the Christian churches and missions.

One of the special features of the present volume is an extended report of the evangelistic work by districts. The entire field of Japan (not including Korea, Formosa and outlying possessions) has been divided into twelve districts and each one of these areas has been reported on by a writer who has had long experience in the field and who is thoroughly competent to speak with authority on local conditions. These twelve surveys deserve the careful attention of all students of Christian missions in Japan. As first presented, these surveys were accompanied by carefully prepared maps that showed the details of Christian occupation. The Executive Committee of the Federation of Christian Missions found itself unable to sanction publication of the maps, when the printers finally came to quote prices three times the original estimates.

Six of the contributors to the section on Japan are Japanese. Mr. K. Miyazaki, Secretary of the National Christian Council, furnishes material for the survey of Christian institutions in the devastated area, Mr. Bunji Suzuki, the head of the General Federation of Labor of Japan, writes on labor conditions, Judge K. Mitsui contributes the data for of the articles on juvenile courts, Mr. T. Kagawa furnishes an important account of earthquake relief, and Dr. M. Honaga, one of the younger and more progressive of the modern Shintoists, writes on the Shinto sects of to-day, in collaboration with the editor. Rev. Kikutaro Matsuno furnishes the report for the Federation of Japanese Churches.



# Workers Methods Exchange

Conducted by W.M. H. ERSKINE

**R**EQUESTS have come, time and again, for short paragraphs telling the experiences of successful methods. The department could be the work with scissors and paste, in putting before the readers what is gleaned from other magazines. But that will not fill the purpose of this department. This department of the Evangelist is to be the readers' exchange of methods and opportunities for questions. We do not promise to answer all questions. We hope that the readers will feel the thrill of their experiences and want to pass them on. We hope that the different types of work will feel the responsibility of helping some other fellow benefit from their find. We do not want long articles, just a paragraph. Make the department yours by contributing.

The reactions to the two articles appearing in this department have produced questions. If any of the readers want to answer differently from the answers given, please be free to do so.

1. What is your purpose in Christianizing Japanese Customs?

A. The main purpose is to preach Christ so that he will appeal to the Japanese as their Saviour. So much of Christianity is preached in western dress, commercial terms, English terminology and sixteenth century theology that the spiritual and universal Christ is mechanized and localized. The Christ of the Gospels is not a limited Saviour but appeals to all men. A Kagawa knows how to live Christ and a Yamamuro knows how to preach Him as a Saviour in a Japanese background.

2. What is the BIG thing in the Next Step in Missionary Work?

A. One Japanese answered, "To teach the Missionary that his influence spiritually is in inverse ratio to the financial relationship." Another has said, "The missionary must learn that he is not to compell respect and obedience but to win it by the exercise of a Christ-inspired personality." "You are here not to exercise authority but to WIN the Japanese workers to cooperate for higher standards of service."

3. Hasn't the day of missionary preaching passed?

A. No, if he has anything to say to convict men of sin or of the need of God in their lives. City Churches do not want the young missionary to practice his Japanese on them, but the country churches will welcome the earnestness of the zealous missionary student of Japanese. The City churches are not refusing the missionary who has an acceptable ability in the language. Some of the missionaries were used in the Three Year Campaign. It remains to be seen what this campaign will do. The writer knows of missionaries with full programs of Japanese preaching on invitation of the Japanese Churches.

4. Do you honestly think it worth the time and effort for missionaries to study the difficult language?

A. I hope that our friend is not pessimistic. I feel that it is well worth the time and energy. You will at least be able to appreciate some of their thought life and manner of expressing themselves. You will learn how to appeal to their highest ideals. Your waiting time before preaching will give you a message more fundamental than the one you tried to preach before you know anything of their history and its personalities.

5. Why are some Independent Missionaries more successful than Board Missionaries?

A. I do not know that they are, but if any of them are, might it not be due to the fact that they are conscious of no one back of them but Jesus Christ. The very fact that they are not backed by a Board, that is they are not the financial agents of a Mission Board, might make their dependence on Christ so real, that in contrast the mechanical Board worker proud of his great Board backing him might have an influence through financial strings only. I think the difference is not Board or Non-Board, but of personality and emphasis. Bishop Honda made an appeal years ago for missionaries whose influence and emphasis would be on the things of the spirit. We are not the financial agents of Boards, but Ambassadors of the Grace of God.

## \* PERSONALS \*

### RETURN AND ARRIVALS.

Rev. and Mrs. William Wynd, Baptist North, from Scotland and America, 257 Nakazato, Takinogawa, Tokyo Fu.

Miss E. M. Baker, C.M.S., from England, Dec. 13, for work in the Poole Girls' School, Osaka.

R. v. and Mrs. S. O. Thorlaksson and four children, Lutheran, from America, Dec. 5, Kurume.

Rev. and Mrs. C. E. Norman, and two children, Lutheran, from America, Dec. 5, Fukuoka.

Dr. D. B. Schner, Pres. of Tohoku Gakuin, Sendai, and Mrs. Schneder, Ref. Ch., U.S.A. Dec. 2, and were given a royal welcome by a host of friends—Japanese and American—in Sendai the next day. Miss Mary Schneder returned with her parents, after spending several years in America. She will again, as formerly, be connected with the music department of Miyagi Jo Gakko, Sendai.

Miss Zora Goodman, a new missionary of the Meth. Episc. Ch., Dec. 1. She will spend a year in language study.

Miss H. Lawrence and Miss K. Hamilton, C.M.S., from England, Nov. 9. Both in Kure.

Mr. J. G. Barclay, C.M.S., from a short furlough in England, Nov. 3.

Mr. and Mrs. Parrott of the British and Foreign Bible Society, from England in Nov.—95 Yeto Machi, Kobe. Mr. Braithwaite who has been acting secretary in Mr. Parrott's absence has returned to Tokyo.

Mr. Franklin H. Brown, National Physical Director of the Y.M.C.A., from an extended trip to the Olympic Games in Paris, and back via America, in Nov. Mrs. Brown and daughter Nancy accompanied him as far as Buffalo, N.Y. where they are at present. Tokyo, for work in Tokyo and Yokohama.

Mr. G. S. Phelps senior Y.M.C.A. Sec. for Japan, to sail from San Francisco, Dec. 13, expecting to arrive in Yokohama Dec. 29. He has been in America since last April.

Miss H. M. Lansing, Ref. Ch. in America, Oct. 16, to work in connection with the Sawayanagi Schools.

Mrs. D. C. Ruigh and daughter, Ref. Ch. in America, Nov. 30. Mrs. Ruigh has been spending some months recuperating at New Brunswick, N.J.

Rev. and Mrs. A. Bronkhorst and family, Ref. Ch. in America, Oct. 20. Oita, where Mr. Bronkhorst will do auto dendo.

### DEPARTURES.

Miss A. M. Henty to Ashiya, for England, Dec. 17. Address: 80 Eccleston Square, London, S.W. 1.

Dr. and Mrs. A. K. Faust and Richard, Ref. Ch. U.S.A., Nov. 27. Philadelphia. Miss Hansen has assumed the duties of Pres. of Miyagi Jo Gakko, Sendai, during the absence of Dr. Faust.

Miss Alice Finlay Meth. Episc. of Kageshima, for America, Nov. 12.

Mr. and Mrs. R. L. Durgin and family of Dairen, Y.M.C.A., for America, by S.S. "President Taft," Yokohama, Jan. 12.

### GENERAL.

Rev. and Mrs. R. J. Wilson, Baptist North, have moved to 5 of 371 Aza Saruko, Sumiyoshi Mura, Osaka Fu, for work in Osaka.

Mr. and Mrs. H. J. Covell, Mr. and Mrs. R. H. Fisher, and Rev. and Mrs. Henry Topping, Baptist North, are occupying their new houses at 1327 Minami Ota Machi, Yokohama.

Rev. and Mrs. C. O. Richard-Cambridge, C.M.S. have moved from Kure to Yonago.

Rev. and Mrs. Ben Watson, formerly of Sei Gakuin Middle School, Takinogawa, Tokyo Fu, have accepted a call to take charge of the Japanese work conducted by the Disciples Church on the Pacific Coast. The work has been considerably reorganized during the last few months and is now superintended by Mr. Watson who assumed his duties Oct. 1.

Rev. and Mrs. W. F. Rothenburger of Springfield Ill., and Rev. and Mrs. W. O. Crabtree of San Diego, Cal., visited the missionaries of the United Christian Missionary Society, during Nov. Both couples were on their way around the world, on a well earned vacation provided by their churches.

Rev. and Mrs. S. W. Ryder, Ref. Ch. in America, left for Peking early in Dec., that the latter may receive medical treatment in the Rockefeller Institute in that place. It is found that Mrs. Ryder is suffering from Pott's Disease.

Miss Jeanne Nordhoff, Ref. Ch. in America, underwent a successful operation for tumor at Luke's Hospital in early Nov., and has sufficiently recovered to take up her work at Ferris Seminary, Yokohama.

Rev. and Mrs. H. V. E. Stegeman Ref. Ch. in America are enrolled at Hartford Seminary, enjoying the courses of study offered there. Mrs. Stegeman has nicely recovered from a serious operation in the Mayo Hospital, during the Summer.

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M. Anesaki of the University of Tokyo, Hans Driesch of Leipzig, and Franz Cumont of Ghent.

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REV. MASAHIISA UEMURA.

## OUR CONTRIBUTORS

**EARL R. BULL** is a graduate of Boston University School of Theology in 1911; came at once to the Loo Choo Islands and has been identified with the work there ever since, although now residing in Kagoshima; since 1919 has been district superintendent in Loo Choo for the Japan Methodist Church.

**D. W. Learned** arrived in Japan in 1875, proceeding to Kyoto as soon as permission could be obtained, very far from an easy thing then; and has continued there ever since as a teacher in Doshisha, his work for many years having been in Church History, Biblical Theology and Greek. Dr. Learned has published (in Japanese) Elements of Economics, Church History and Commentary on the New Testament. In 1922 he received a gold medal from the Department of Education and was also given the honor of an audience with the Empress when she visited the Doshisha Girls' School last fall.

**Mr. Rose-Innes** whose article in regard to the Japanese language we give in this issue has lived in Japan considerably over a decade and is so happily situated as to be able to give his entire time to the study of the Japanese language and to the preparation of dictionaries and text books. He seems to be at present the outstanding investigator and writer on such subjects among foreigners in Japan. Especially in the post earthquake days all students of the language are under a great debt of gratitude to him.

**J. G. Dunlop** came to Japan in 1887 as an English teacher, but since 1893 has been connected with the Presbyterian mission. Dr. Dunlop's station is at Tsu, but for the next half year he will take the place of Dr. G. W. Fulton in charge of Osaka Shin Gakuin.

**J. B. Hail** is a missionary of the Presbyterian Church. He arrived in 1877 and resided in the Foreign Concession at Osaka until 1892. Since 1893 Dr. Hail has been living in Wakayama city. His work has been principally evangelistic.

## THE MARCH EVANGELIST

**AMONG** the many good things to appear in the March Evangelist we would call attention to the following:

1. The second part of Rev. Bull's interesting and original story of Bettelheim.
2. A valuable article on the Buddhist Sunday School Movement in Japan by Kiyoshi Yabe.
3. Another one of Mr. Erskine's stimulating articles. This one is entitled "Hiring the Gods to Kill."

## THE

## JAPAN EVANGELIST

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Vol. XXXII. February, 1925

No. 2

## CONTENTS

Editorial Comment ... ..	39
Fifty Years Ago. By D. W. Learned	41
Beginnings of Fifty Years ago. By Dr. J. B. Hail ... ..	46
Observations of our Sunday School Secretary ... ..	50
Trials of the Trail Blazer, Bettelheim. By E. R. Bull... ..	51
"Iru" and "Aru." By Arthur Rose-Innes ... ..	59
Mahayana Buddhism. By R. C. Armstrong ... ..	61
The Innocent Geisha. By W. M. Vories ... ..	67
Masahisa Uemura. By J. G. Dunlop.	70
Merging of the Christian Literature Society and the Methodist Publishing House. By S. H. Wainright...	73
From the Editor's Mail Bag ... ..	75
News Bulletin from Japan ... ..	76
Workers Methods Exchange. By Wm. Erskine... ..	80
In Memoriam ... ..	81
Personals ... ..	84

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# THE JAPAN EVANGELIST

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## Editorial Comment

### AN IMPORTANT MERGER.

WE would call the attention of our readers to the statement prepared by Dr. Wainright at our request concerning the merger of the Kyobunkwan and the Christian Literature Society. This is the most important venture in cooperation growing directly out of the great disaster in 1921 and is the only one to be crowned with success thus far. The benefits of such a merger have been so well stated by Dr. Wainright that no further comment on our part is necessary.

It is encouraging to note that the effects of this plan of cooperation upon other organizations are already apparent. We are betraying no confidence when we state that the National Sunday School Association of Japan may also erect the proposed Sunday School Building on the Ginza. A meeting of the Board of Directors was held recently and while no definite action was taken, it seemed to be the unanimous opinion of all the directors present that such a step would be the logical one to take. It should be added that a committee has been appointed to investigate the possibilities of such a change in location.

### THE LONG VIEW.

IT is a genuine pleasure to be able to present to our readers the papers prepared by Dr. D. W. Learned and by Dr. J.

B. Hail for the celebration of the fiftieth anniversary of the Central Missionary Association of Japan. They are valuable not only for the historical material which they contain, but also for the inspiration and courage which they afford. The missionary, working away behind the trenches, his outlook often obscured by the smoke of a multiplicity of irritating details, is too often inclined to think that no progress is being made.

But when we are permitted to share with the veterans who have been here nearly from the beginning of Protestant Missions in Japan, the experiences of those early days, we begin to realize how far the line has actually advanced. We go back to our sector, ready to bear more, confident that the plans of the campaign are working out according to the aims of the Great Captain.

### AFTER TWENTY YEARS.

AFTER twenty years, according to the statement of a Christian leader in America made at the recent Missionary Conference held in Washington, the Boards will no longer be sending missionaries to Japan. Unfortunately the source from which we gleaned the above statement was so meagre that it was impossible to discover the line of thought which led to the above conclusion. Two things occurred to us as we pondered over the prediction of this Christian leader. In the first place, if it is simply

a question of a Japanese controlled church, the missionary could go home to-morrow and the work would go on. Of course some of the smaller denominations would disappear, but the large churches, such as the Nihon Kirisutokyokwai, the Kumai Church, the Japan Methodist Church, the Seikokwai, and perhaps one or two smaller churches, together with the Y. M. C. A., the Y. W. C. A. and the Salvation Army would continue to function. The work would be curtailed in scope for some years to come, but it would go on. The Kingdom of God has been so deeply rooted into the soil of Japan that the withdrawal of the missionary and the withholding of financial support on the part of the Boards can no longer bring destruction to the tree which has grown up from a mustard seed.

If it is a question, however, not only of a Japanese controlled church, but also of acceleration and scope, then the problem appears in another light altogether. The question of control was settled some time ago. At that time there was naturally a certain amount of anti-missionary and anti-foreign-support sentiment in the Japanese church. Fortunately we have passed

through that period of stress and to-day it may safely be said that the church in Japan realizes that the missionary is here simply to hasten the coming of the Kingdom over an extent of territory which the Japanese Church left to itself alone could not cover at the present stage of its existence. Are we justified in assuming that according to the rate of progress the church has made, twenty years—a remarkably short time when spiritual things are under consideration—would be sufficient to enable the church to reach that place where she could triumphantly carry the Gospel to the ends of the Empire? We do not believe that the slow increase in the numbers of workers and in membership leads us to any such optimistic conclusion. But in dealing with spiritual problems we must always leave room in our calculations for the Holy Spirit. It is entirely probable there will come to the church in Japan one of those great spiritual awakenings as have at times swept over other lands and by which the church will be greatly strengthened for her task. If this takes place, then the prediction of the Christian leader in America may be realized. We pray that it may.

---

# Fifty Years Ago\*

By D. W. LEARNED

**FIFTY** years, half a century, is a short time compared with the history of the world, or even with the nineteen Christian centuries, but probably no half century has seen greater events and changes than that which has just passed.

Let us think for a moment how many things there are in common use to-day, necessary things as they seem to us, that were unknown, in fact undreamed of fifty years ago.

## 1. TRANSPORTATION.

At that time besides horses the only means of travel was the steam railway, and we thought express trains did well to go from New York to Chicago in thirty-six hours. Across the continent there was but one railroad, with but one train a day traveling along at the rate of twenty miles an hour. Bicycles were then unknown though there was the primitive bone-shaking velocipede. Electric cars were of course unknown, and as for flying,—that was a thing to laugh at as the dream of Darius Green. As for traveling without any visible means of propulsion, as in the automobile of to-day, no one had even imagined such a thing. Across the Pacific there were steamers twice a month, and the advertised "Fine new steamers" made the splendid time of twenty-two days by the direct route, not touching at Honolulu, while ordinary steamers took at least twenty-eight days! It might be noted that the most important factor in modern swift transportation, that is, the internal combustion engine, had not been thought of then.

## 2. COMMUNICATION.

Of course we had the telegraph and were proud of it. Electric cables, too, had been laid via Europe as far as China, but not to Japan. The telephone, however, was still in the future, and the various forms of wireless and radio communication were even more remote. That very year, 1874, Doctor H. M. Field, editor of the New York Evangelist, made the trip around the world,—then regarded as a great exploit,—and in his account of it he tells as one of the humorous incidents of the Pacific

voyage of the imaginary receipt in mid-ocean of a message from San Francisco announcing a great earthquake there. Neither the wireless message nor the earthquake would be laughed at to-day.

## 3. LIGHT.

Of course the cities had gas, but outside of the cities we were happy to have kerosene lamps, with no hope or expectation of any better light. To be sure it was well known that electricity could be made to give a powerful light, but as an economical and practical means of illumination it was still entirely out of the question. It may be noted here that the use of electricity for power and light depends upon the dynamo which had not then been invented. Even some years after that time I read in a book on physics that electricity could be used for power, but since it was produced from zinc, and coal was far cheaper than zinc, electric power could never compete with steam.

## 4. MEDICINE.

It is hard to realize that antiseptics and antitoxin treatments were still unknown fifty years ago. Lister was experimenting with the theory and practice of antiseptics, but surgical operations of any magnitude were still extremely dangerous, and some that are performed now were then regarded as impossible. The antitoxin of diphtheria was entirely unknown, not to speak of other serums, and the local anesthetics which have since been discovered and have been such a great boon to suffering humanity.

## 5. THOUGHT.

Of course the theory of evolution had been taught by Darwin in 1859,—fifteen years before,—and was being more and more accepted in the scientific world, but had hardly begun to affect the thought of the religious world; while the newer views of the development of the Jewish religion had been scarcely heard of except among a few scholars.

## 6. WORLD CONDITIONS.

In England, the reaction against Gladstone had brought the conservative into power, and Disraeli had just become Prime

\* Paper read at the Fiftieth Anniversary of the Missionary Association of Central Japan.



Minister for the first long term. In the United States, Grant was still President, but as a result of the election that fall the Democrats had gained control of the House of Representatives for the first time since the beginning of the Civil War.

## 7. JAPAN.

This year (1874) was the 7th year of Meiji. The Imperial Court had been established in Yedo, or Tokyo. The Samurai had put away their two swords, and the new life of Japan had begun, but only just begun. Railroads had been opened between Yokohama and Tokyo, and between Kobe and Osaka. Elsewhere travel by land was entirely by jinrikisha which by that time had already become common in all parts of the country.

The only steam communication between the Kwanto and Kwansai was maintained by a branch line of the Pacific Mail Steamship Company with five steamers,—the New York, the Nevada, and Costa Rica, the Golden Age and the Oregonian, better known as the "Rollygonian." The writer can testify that the last name was well deserved. With these ships a weekly service was maintained between Kobe and Yokohama, the passage occupying thirty-six hours. The Japanese, however, still largely traveled by the Tokaido, taking on the average five days for the journey between Kyoto and Tokyo. Inns were cheap in those days. The total charge for supper, lodging and breakfast at good inns on the Tokaido was thirty sen. In country inns off from the main lines of travel the rates were much cheaper.

Kobe,—a separate municipality from Hyogo,—was then a small town of about ten thousand people, with only a few scattered houses above the railroad. Osaka, of course, was already a large city, but there were no factory chimneys to blacken the air, and Kawaguchi,—the foreign concession, was as quiet as a little country village. The streets were dimly lighted with oil lamps, and all pedestrians carried lanterns at night. Sanitary conditions were far from being ideal and cholera, small-pox and other epidemics were frequent. Throughout the country a very large part of the people were pock-marked.

I think it was in this very year (1874) that Japan was admitted to the Postal

Union and the Government Post Offices began to receive and deliver foreign mails, which up to that time had been handled by the consulates. As for currency, the new money issued by the Imperial Government was more or less in circulation, but at the Customs Houses and at foreign stores Mexican dollars only were used. For small money we had the bu, worth about 25 sen, the shu, six and one fourth sen, and the tempo, eight rin. In addition to these there were one, one and a half, and two rin coins. There were also iron cash called mon, worth one tenth of a rin, which were largely used for temple offerings.

## 8. CHRISTIANITY.

It was only two years since Ichikawa Einosuke had died in prison in Kyoto, arrested in Kobe for helping a missionary translate the Gospels. It was only in the previous year (1873) that the edicts prohibiting Christianity that had been posted up all over the country were taken down. In this very fall of 1874 Messrs. Okuno and Okubo of Yokohama and Tokyo were summoned to court and severely reprimanded for conducting a Christian funeral. Naturally people in the interior were in great terror of compromising themselves by having anything to do with a foreigner. This was shown in Kyoto the next year when three times in succession people who had promised to lease houses to foreigners hastily revoked the agreement as soon as they found that the foreigner was a Christian.

Since the edicts against Christianity had been taken down it was more and more understood in the open ports that the Government would no longer persecute Christians. Advantage was taken of this freedom therefore to open public preaching places on Motomachi in Kobe, and at the gate house of one of the missionary residences in Osaka. As a result of this, several people were baptized in 1873 and 1874 by Bishop Williams in Osaka, and the first Kumi'ai Churches were organized in Kobe and Osaka in the spring of 1874. There were no other organized churches between Yokohama and Nagasaki. In spite of the fact that many of the people were still so afraid of contact with Christianity, there were not a few who were anxious to find out what the strange religion was, so audi-

ences could easily be obtained. Moreover progressive young men were eager to learn about Western Civilization, and to study English. From among these a little company of inquirers was soon gathered. There were also physicians who were attracted to our medical missionaries through their eagerness to know something of Western Medicine.

It should be borne in mind that the early Christians were gathered chiefly from the educated classes,—men who were more or less fitted to become leaders,—and also that the young samurai who had lost their positions as retainers of the daimyo, and had not yet become engrossed in business or professional life, were free to give time both to the study of Christianity and to the preaching of what they had learned to believe. This is largely the explanation of what we read in the accounts of the mission work of that period,—that the Christians had a strong evangelistic spirit, so that it was sometimes thought that a man could not become a church member until he was ready to preach the gospel to others,—a most desirable state of affairs, but one which naturally could not and did not long continue. The progress of the Christian movement in Japan still largely depended upon the work of the missionaries.

## 9. THE MISSIONARY BODY.

During 1873 more missionaries had come to Japan than in all the previous years since the opening of the country. As nearly as can be ascertained there were in 1874 twenty-eight missionaries in Kobe and Osaka, representing only three Missions,—the Church Missionary Society of England, the American Episcopal Mission and the American Board (Congregational).

Those who have come to Japan within the last twenty-five years cannot realize how closely foreigners were confined to the open ports fifty years ago. Kobe and the Foreign Concession in Osaka were the only places where they could live in all that great stretch of country between Nagasaki and Yokohama. Before the end of the first twenty-five years the restrictions on the movements of foreigners had been greatly relaxed, but in the early years they were most rigidly enforced, and woe to any

foreigner who tried to spend a night out of bounds without a passport.

There is only one house now standing in all this region, and probably in all Japan, which was then occupied by a missionary,—the one at 53, 5 chome, Yamamoto-dori, Kobe, built by Dr. Greene and occupied later by Dr. Atkinson, then by Mr. Stanford, and now by Mr. Hackett, of our Mission. There is but one other site then occupied by a missionary that is still so used. That is where Dr. Berry lived, at No. 80, (now No. 22) Nakayamate-dori, Kobe, the present home of Miss Howe.

In Osaka Mr. Warren and Mr. Evington lived together in a house in Kawaguchi near the old bridge. The other missionaries, as far as we know, all lived in a sort of blind alley called Yorikimachi leading off from Kawaguchi. Here at No. 2 lived Mr. Morris and Dr. Lanning of the American Episcopal Mission. Of the American Board missionaries, Dr. and Mrs. Gordon and Mr. Leavitt lived at No. 3, Miss Gouldy at No. 8. In No. 9 Mr. O. H. Gulick had been living, but their place was taken at the end of the year by Mr. and Mrs. De Forest. There was also an Episcopal lady living in another house in Yorikimachi.

1874 was a time of small beginnings but of great hopes in connection with the Christian work in Japan. The number of Japanese Christians had hardly reached two score. The missionary community in the two cities of Osaka and Kobe was but a little group far separated in time and space from their comrades in other parts of the country. The Committee on Translation of the New Testament had scarcely begun its work. Of Christian Literature there was almost nothing. Yet it was a time when great changes were going on in Japan and almost anything seemed possible. It was not strange then that when the opening of the railroad made communication between these two cities easy, the idea was formed of an Association in which the missionaries might meet for fellowship and consultation, and for the discussion of common problems.

## 10. THE MISSIONARY ASSOCIATION OF CENTRAL JAPAN.

Unfortunately the early records of the Association have been lost and therefore

## The Japan Evangelist

neither the exact time nor the exact place of its organization is known. Since, however, three Missions were represented in Osaka, and it was much the larger city and had a larger number of resident missionaries than Kobe, it is reasonable to suppose that the first meeting was held there, and if so, it can scarcely be doubted that the first meeting was held in Mr. Warren's house. As there is no record of those who were members in the early years we can only assume that all the missionaries in these two cities joined the Association and we shall therefore make brief personal mention of some of them. First, however, we should speak of one who never was a member of the Association, for he had left Osaka in 1873, and that is Bishop Williams, the first Protestant missionary to live in this part of Japan and the first to baptize Christian converts here.

Of these who certainly were present at that first meeting he who later became Archdeacon Warren should be mentioned first. It is no hazardous guess to assume that he was a leading, if not the leading, spirit in the organization of this Association, and that he was its first chairman. Long years ago the writer in correspondence with the secretary of his Board spoke of the great harmony and close fellowship that characterized the missionary forces of Central Japan, and ascribed it largely to the personal influence of Mr. Warren. The regard in which he was held by our American Board Mission is shown by the fact that in all its history this Mission has adopted resolutions in regard to the passing of but two missionaries. One of these was Dr. D. C. Greene, the Father of the Mission, and the other was Archdeacon Warren. The following minute was adopted in 1899:

"In the death of the Venerable Archdeacon Charles F. Warren the work in Japan has suffered a great loss. Many of our own number feel personally bereaved. We wish to place on record our high appreciation of his noble Christian character, his strong and unswerving faith, his earnest and unselfish devotion to his work, and especially his fervent catholic love and sympathy as shown by his interested presence at the organization of our first Japanese Church twenty-five years ago, and during all the years of never-to-be-forgotten intercourse since. Our own lives are richer

for his life among us; Japan is richer in the possession of his influence and example; and Heaven is richer for his translation thither."

As long as he lived Mr. Warren was almost unfailing in his attendance at the meetings of this Association.

Mr. Evington, afterwards Bishop Evington, was a man of quiet demeanor and one of the younger members, and so naturally did not take as prominent a part in the meetings of the Association as others did.

Mr. Morris belonged to that family which rendered such great service to the United States of America in Revolutionary days. A man of large means, he lived an ascetic life, intensely devoted to his work for the Japanese. Mr. Leavitt of our Mission was something of a wag, and when he returned to America to be married he told the future Mrs. Leavitt that she must be prepared, upon reaching Osaka, to shake hands with a man of powerful grip,—a certain Mr. Morris, who might almost pull her off her feet if she was not prepared for his mighty handgrasp. So when Mrs. Leavitt arrived in Osaka and was introduced to Mr. Morris she took a firm stand and braced herself for the ordeal as she held out her hand. When a very limp hand met hers with almost the force of a six months' baby's grasp she nearly fell over backwards! This incident must not be interpreted as implying that Mr. Morris' grip on his work was at all feeble.

Dr. Henry Lanning will be remembered by many of us as the kindly physician. He truly came from a noted medical family. His grandfather was a physician and believed in the profession so thoroughly that he compelled all of his sons to adopt it. His grandson, Henry Lanning, took to the profession naturally, and his sons followed in his footsteps without any compulsion. For forty years Dr. Lanning was the secretary of this Association, though in later years his professional engagements often hindered him from being present.

Daniel Crosby Greene was one who was most heartily in sympathy with the purpose of this organization, and if the first meeting was held early in the year he would very likely have been present, but during the year 1874 he moved to Yokohama to engage in the work of translating the New Testament, and so had no part in this As-



sociation except during a six years' residence in Kyoto some time later when he was most zealous in his support of it.

Mr. Orramel H. Gulick was the first of our Mission to take up work in Osaka, and may have been present at the organization of this Association, but during that year he was absent from the country for several months, so it is uncertain whether he attended the first meetings. Mr. Gulick was a pioneer in attempting work in Kyoto, in opening work in Osaka, in establishing the first Christian paper in Japan and later in opening work in Niigata and in Kumamoto. After leaving Japan he did many years of faithful missionary work in Hawaii, and passed away last year at the ripe age of ninety-three.

Others of our Mission who were probably present at the first meeting and certainly often shared in the proceedings of this Association were:

Jerome D. Davis, who was always zealous in every form of co-operative work. In the following year (1875) Mr. Davis opened the first Mission Station outside of the open ports, at Kyoto, and at the same time, together with Mr. Neesima, opened the Doshisha, the first Christian school for higher education in Japan.

Dr. John C. Berry, the good physician, the pioneer in introducing Western Medicine into this part of Japan, and later in prison reform work.

M. Lafayette Gordon, an ordained physician, prominent in the organization of the first Kumiai Church in Osaka,—the one in whose beautiful house of worship we are meeting to-day;

Horace H. Leavitt, apostle of self-support;

Wallace M. Taylor who spent long years of unwearied service in Osaka;

Miss Eliza Talcott, and Miss Julia E. Dudley, joint founders of Kobe College, and Miss Julia A. E. Gulick who came to Kobe in June, 1874.

At the end of that year, probably after the first meeting of this Association, Mr. and Mrs. John Hyde De Forest, and Dr. and Mrs. Arthur E. Adams came to Osaka.

Among those who followed during the first decade of the Association's history mention must be made of the brothers, Alexander D. Hail and John B. Hail, well known and beloved by all, William Willis Curtis, Theodore T. Alexander, T. S. Tyng, Bishop Fyson and Bishop Poole, all of Osaka; John L. Atkinson, Bishop Foss and John C. Newton, of Kobe; James H. Pettee and Otis Cary, of Okayama. The wives of these men should be included and Miss Martha J. Barrows who was one of the founders of the Kobe Bible School for Women in 1876.

Others who joined this Association in the early years of its history are so numerous that it would be impossible to even name them all here, and it would, perhaps, be invidious to single out any others for special notice.

Looking back upon the missionary company in Central Japan fifty years ago,—of whom Mrs. Gordon is the only one now remaining in missionary service,—it may be truly said that they were worthy to be remembered and honored as the leaders in this great work.

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# Beginnings of Fifty Years Ago\*

By DR. J. B. HAIL

I WAS asked to prepare a paper on Beginnings. The notice that has been circulated says Beginnings of Fifty Years Ago. Fifty-two years ago the calendar of Japan was changed from the old sexagonal mode of reckoning time to the Western or Christian Calendar. But as an example of the force of habit, although the calendar was changed fifty-two years ago, the greater part of the people of Japan still regulate their lives and business by the old calendar. Fifty-one years ago the notice boards forbidding Christianity and offering rewards for information against any one suspected of being a Christian were removed. The Authorities said that it was not because the ban was taken away from being a Christian, but because there was now no need for the notices, as it was well understood that Christianity was an unlawful religion. Fifty-one years ago Buddhism as a State religion was disestablished. Fifty-one years ago the Iwakura Mission returned from its study of the West and made its report. Fifty-two years ago on March the 10th the first Protestant Church was established or organized in Yokohama. Fifty-one years ago on September 20th, the first Protestant Church was organized in Tokyo. Fifty years ago on the 19th of April the first Church was organized in Kobe. Fifty years ago the first Church was organized in Osaka on the 24th of May and we meet in the house of worship erected by that Church to-day. The Kobe and Osaka Churches have already celebrated their semi-centennial, and we to-day celebrate the 50th Anniversary of the organization of this Society. These beginnings that I have mentioned were signs of progress on the way of this Empire from a Government that proclaimed Christianity an Evil Sect and made it a crime to embrace it, to a constitutional government guaranteeing to its people religious liberty, and also of a missionary movement that has shown clearly that the Gospel is now as ever the power of God unto salvation. As these Churches and this Association were all organized 50 years ago, and as I only arrived in Japan 47 years ago you will see at once that I am too young a man to

say anything about the beginnings 50 years ago. When I reached Kobe 47 years ago in January, I was the guest of Rev. O. H. Gulick over Sunday. I attended services at the Kobe Church that day. Dr. Atkinson was the preacher. The services were held in a Japanese house on Moto Machi.

The Iwakura Mission was sent to study the West. After visiting Europe and America the Mission which numbered among its members Okubo, Kido, and Ito were impressed with Western progress, and were firmly convinced that Japan's greatest need was internal reform.

The next Sunday I worshipped with the Osaka Church in Osaka. The services were in a house on Mumemoto Cho, and the preacher a man named Kajiro. These Churches and this Association were all three years old when I arrived in Japan. The children were all healthy and have had a vigorous growth. Although I know nothing of the first meetings of this Association, it was but a short time after my arrival that I made the acquaintance of the missionaries that formed it. There were of the Church Missionary Society Rev. C. F. Warren, and Rev. Henry Evington, afterwards Ven. Archdeacon Warren and Bishop Evington. Of the American Episcopal Mission Rev. A. R. Morris, Rev. Quinby, Dr. Lanning, (who for so many years was our efficient Secretary) and Miss Eddy. The Society for the Propagation of the Gospel in Foreign Parts was represented by Rev. Foss, afterwards Bishop Foss. The American Board of Missions was represented by Dr. Gordon, Davis, Atkinson, De Forest, and Drs. Berry, Taylor and Adams and Misses Dudley, Talcot, Wheeler, Stephens, Gouldy. My impression is that the Association was organized for mutual conference, sympathy, closer Christian unity, and intercessory prayer. At that time there were 31 missionaries in this field, and the Association could be well accommodated in any 12x12 room. It was not necessary to secure a church or a public hall for our meetings. When this body was organized the oldest missionary had reached the advanced age of four years as a missionary,

\* Paper read at the Fiftieth Anniversary of the Missionary Association of Central Japan.

the others ranged from infancy to three years of age.

Now of course the object of these missionaries in coming to Japan was to preach the Gospel of Christ to every creature in Japan, and to make disciples of the whole nation. They met here first of all an intense hatred of foreigners on the part of many of the Japanese people. Secondly there was a fear of and hatred towards Christianity. On the part of the Government there was opposition. The missionaries were confined to foreign concessions. They were allowed the privilege of going 6 ri outside of the concessions, but in no case to lodge there without a passport from the government. They had no books, tracts, Bibles, nor papers in the Japanese language.

The hatred of foreigners is well illustrated in the assassination of pro-foreign Japanese, and of the foreigners themselves, on the opening of the Empire to Foreign intercourse and by the *Joi* cry. (Expel the barbarians.) (Lord Ii Naosuke March 24th, 1860. Huksen of the American Legation Jan. 14th, 1861. Mr. Oliphant of the British Legation and many others.)

Aug. 11th 1874 the German Consul at Hakodate was killed by a samurai of Akita Ken. The reasons for this hatred was that the decay of Shinto principles was due to intercourse with the barbarians.

The barbarians were also believed to be defiled. Before the Duke of Edinburgh was allowed to meet the Emperor he had to be purified. This was in 1869.

Breach of etiquette also was a reason for killing of foreigners—Richardson. 1862.

A second difficulty that our missionaries met in Japan, was a fear and an intense hatred of the Christian religion. This hatred of Christianity was first of all because in the time of the First Tokugawa Shogun, the authorities believed that the propagation of the Christian religion was the forerunner of the political authorities to bring Japan under foreign rule. Then after that the Christians rose in insurrection, and when they were overcome, they were put to death and their priests were banished and for 200 years and more the country was closed to all foreign intercourse. The Japanese were taught that Christianity was evil and that its votaries were barbarians. It was prohibited by law. To embrace

Christianity was prohibited on pain of death, banishment or imprisonment.

When I was living in Osaka, in the year 1877 some young men visited me who were on their way from Kumamoto to Kyoto to the recently opened Doshisha. They were of a band of young men who had become Christians through the leading of Captain Janes. Forty in all had embraced the Christian faith; of these eight had recanted on account of persecution. 32 remained loyal to Christ. Some of these young men told me their experience. One young man, I think his name was Takahashi, told me this story—"When I became a Christian, and went home my father told me that I must recant, and until I recanted I should be confined and fed on rice gruel. That I could well bear. But as this treatment did not have the desired result, my father came to me one day and begged me with tears to recant, and he said,—'If you do not recant I will have to commit harakiri, as I cannot stand the disgrace of having a son that is a Christian.'" This instance shows at once the attitude of this father and his neighbors toward Christianity.

About the year 1885 I baptized an old man in Shingu. This old man was a resident of Totsukawa. He had come to Shingu on business and being a guest of one of our Christians he was invited to attend church. This he did and was overjoyed. He at once asked for baptism. When I asked him his reason for wishing to be baptized, he told me this story. He said—"My ancestors have all been Christians from the days of Nobunaga. When Christianity was put under the ban my fathers secretly held the faith. When it was at last known that we were Christians we were banished to Totsukawa. One of my first recollections is that every week when Sunday came round, my father would search the premises over and shut the gates, and assemble the family in the *zashiki* and in a whisper tell us the stories of the Bible. As it would have been death or imprisonment to us to possess a copy of the Bible or any Christian emblems we of course kept none." Having a curiosity to know how accurately the Christian traditions could be handed down, I examined the old man very closely on both the Old and New Testament histories, and I was surprised to find how correctly it had been transmitted.



I have been told that a man in Kobe who was helping a missionary, I think it was Dr. Gulick, to translate the Bible, was imprisoned because he had in his possession a copy of the Gospel of Mark in manuscript.

When the Governor of Kobe was approached in regard to permission to sell the Bible, his reply was—"If any Japanese sells a copy of the Bible, knowing it to be the Bible, he must be imprisoned." The story of the old man from Totsukawa, and the imprisonment of the Japanese for possessing a manuscript copy of Mark, and the attitude of the Governor of Hiogo illustrate the attitude of the authorities toward Christianity, and also the perils of becoming a Christian.

Then the missionaries were confined to the Foreign Concessions. There was no Christian literature; there were no tracts and no Bibles. A strange language had to be conquered. It was in the face of these difficulties that the first Protestant missionaries came to Japan. They were men who dared to face mountains of difficulties, and with a calm fortitude to lay down their lives for the cause of the Master. Men who hazarded their lives for the sake of the Lord Jesus! While the printed page was not in existence, our noble missionary fathers entered the land, and they were themselves living Epistles known and read of all men.

Saul was on his way to Damascus to bind and imprison or put to death all who should call upon the name of Jesus. He hated Christ and Christianity with a deadly hatred. The risen Christ appeared to him in the shekinah, and he at once embraced Him and became his devoted slave to the end of his life. Dr. Green is responsible for this bit of history—"There is now a physician living in Kyoto (1883) who says that at one time he entered the employ of Dr. Hepburn while he lived in Kanagawa with the intention of assassinating him. But he was restrained from the execution of his purpose by Dr. Hepburn's kindness and consistent conduct." Paul became a Christian by the vision of the Living Christ in the shekinah. This man was won by seeing the living Jesus in the life of his servant. Dr. Hepburn's influence was felt to the remotest villages of the Empire. When I first visited Tanabe in the province of Kii, in 1881, I was in the town for over

a week, and preached every day twice per day and not two times in the same house. I preached in 16 different houses on the invitation of the heads of the houses, and had other invitations that I could not accept. The reason for this was that in the town was a very popular and influential physician who was once a pupil of Dr. Hepburn. Dr. Lanning of the American Episcopal Mission opened his hospital in Osaka in the year in which this Association was formed. In that year he treated over a thousand patients, and did much evangelistic work among them. Dr. Adams of the American Board organized the first health society in Osaka. In a speech he made to the physicians on that occasion he said "A physician must of course be able to diagnose and prescribe for the bodily ailments of his patients. But man is not all flesh, he is also spirit. The true physician should know how to prescribe for the ills of both body and soul. Jesus teaches us how to cure souls. The physician who knows only how to cure the body is but half a physician." He made it a rule never to see a Japanese patient except in company with the family physician. All his work for the people was done through their own doctors. He gained an immense influence over the medical world of Osaka, and not a few of the physicians became Christians. Dr. Berry gained the confidence of the Government authorities to such an extent that he was given the privilege of visiting the prisons of Japan and reporting on their conditions. He also opened the first school for training nurses in connection with his medical work in Kyoto. This school became the forerunner of that splendid system of trained nurses now found in the Empire. Of course I have not time to tell of all that was done by the noble missionaries, medical and educational. It was not a light matter that these missionaries, coming as they did in the face of the difficulties that I have pointed out, to change the customs of the people and make disciples of the whole nation of people, should change suspicion to confidence, and hatred to love. They came armed only with the Gospel of peace and love and good will, and with this they overcame. I think they deserve a place among those who out of weakness were made strong,

and by faith conquered, obtained promises, and escaped the edge of the sword.

But the missionaries were not in the providence of God left to fight their battles alone. There is a long line of devoted noble Japanese Christians who have labored for the same end. Niijima and Paul Sawayama easily lead this host in this part of the Empire. I remember a meeting that was held in Kobe in 1878 to welcome some missionaries who had come to the American Board mission. At that meeting Dr. Niijima said—"When I came back to Japan from America I fully expected to be beheaded. But I am still alive." Not only did he live, but when he died he had gained such a hold on the affections of his pupils that they insisted on carrying him to his burial, and the concourse of those who attended his funeral was so great that the services had to be held out of doors. Paul Sawayama returned to Japan I think in the latter part of 1876 or early in 1877. At that time a colony was sent out from the Osaka Church and formed the Naniwa Church. Sawayama refused a salary of 150 yen to serve the government, and became the pastor of the Naniwa Church at a salary of 6 yen. Thus sacrificing a salary of 144 yen per month for the privilege of preaching Jesus. He became the apostle of self support of the native church. Not only did his church support itself but it built another church near Nara. The last time that I saw this saint was in the city of Wakayama whither he had gone for his health. When I saw him there he was so weak that he could scarcely hold up a New Testament in his hand. He had around his bed a long list of names of men and women for whom he was praying. Also he was praying for the churches. I think that I am right in saying that there were revivals in all the churches for which he prayed. When he was buried the head of the funeral procession had reached the cemetery before the last of it had left the building where the services were held. Such men as these also deserve to have their names written among those who have wrought righteousness, and subdued kingdoms.

In 1920 Mr. K. Uchimura wrote—"There are scarcely any magazines, newspapers, stories or novels (in Japan) free from the influence of Christian thought.

To say nothing of love of liberty, such ideas as humanitarianism, and labor are derived either directly or indirectly from Christianity. It is clear that they are not derived either from Buddhism or Confucianism. Not only apostates but not a few earnest Christians are actually leading the world of Japanese thought. In this way Christian ideas have influenced and are influencing Japanese through Christians both genuine and apostate. And no one can deny this influence."

As an illustration of the above opinion there is scarcely a newspaper or magazine in Japan that is not urging the United States to act the part of a Christian Government and to—"Do to others as you would that others should do to you."

#### UNITY AND UNIFORMITY.

In the days of Nobunaga, Christianity as it is represented by the Roman Catholic Church had made great progress in Japan. The Roman Catholic Church is the representative of uniformity. In it men must accept, on the pain of eternal death, certain doctrines, and worship God according to a prescribed ritual.

The United States as a nation guarantees to every man the right of religious belief, and to worship God according to the dictates of his own conscience.

The Church that required uniformity of belief and worship was expelled and for 200 years the country was closed to all foreign influence. It was opened a second time at the request of the nation that guarantees religious liberty. When the country was opened the second time, missionaries came from different countries with different confessions of faith, and different church governments. Yet these early missionaries sought to form a Church in Japan that should be at once united and uniform. The movement was a failure. Only those bodies having a like Church government and confession of faith came together. The divisions or rather I should say the differences of Protestantism have not been healed. The Church is not uniform either in government nor in its Confession of Faith. But this Association holds in its membership all shades of theological teaching and every conceivable form of Church government, and yet we have found that in our love for one another,

and in love and zeal toward our common Lord we are truly one, one in God, one in Christ, as the Master prayed that we should be.

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## Observations of our Sunday School Secretary

WE were proud of our Japanese delegation at Glasgow. They were all enthusiastic and faithful in attendance and made a good impression. The many greetings from officials and associations in Japan gave to us really more than our share of attention. This came, of course, on account of the last World's Convention having been held in Tokyo.

Japan is recognized as having the best organization, and being farther along in her autonomous development than any other missionary country. Korea has however organized a representative Sunday School Association and has made such progress that she may soon surpass us. She has already done so in numbers.

One characteristic of the Convention was that the work of our World's Sunday School Association and the needs of the different fields were brought before the Convention more effectively than ever before. Some encouraging developments were reported in the midst of adverse conditions in Europe, and many countries are calling upon our Association for secretaries or for additional funds in order to develop according to their opportunities.

The most important development in the line of religious education, in America, it seems to me, is the rapid growth of week-day religious education, with the cooperation of school authorities. This is very wide-spread now, so that most of the cities seem to be making a start. Where careful preparation has been made, very satisfactory results have been reported. In some cities over 90% of the school children are in the week-day church schools, and the average attendance is very high. The children seem to be very happy to attend. Many children in this way become interested in the Sunday School. Many parents are interested in religion and in the church through their children and in many homes family worship has been established.

Another important development is the rapid growth of the Daily Vacation Bible School movement. For a long time these

schools were promoted and supervised by the International Daily Vacation Bible School Association, but now all the larger denominations have their own specialists and machinery and text books for promoting the Church Vacation Schools for religious training during the summer.

Under the direction of Dr. Boville a wonderful development has taken place in China where the school is appreciated as an additional educational opportunity. The International Association for Daily Vacation Bible Schools has asked our World's Sunday School Association to represent them in helping to develop these schools in the fields where they are at work.

In accordance with this plan this Association has made an appropriation to us for the half-time support of a Japanese secretary to promote the work here. We are now looking for a suitable men to take up that work.

The large amount of attention being given to these two movements is proof of the very strong, general conviction that more serious attention must be given to religious education for children and youth.

The Tokyo Sunday School building has not been lost sight of, but, on account of the Japanese relief, and the World's Convention in Glasgow it was not possible for our Secretaries or Committeemen in New York to take up the work actively last year. In a conference with the International Council of Religious Education last autumn (at which it was arranged to raise their budgets together) they agreed to the Tokyo building becoming a part of our budget for this year. They therefore hope to raise their share of our building fund this year.

The proposition however, for a general Christian building in which many of our Christian organizations would join, was taken up just before I left New York and we were asked to consider the matter carefully again. This we shall do before going ahead with the Tokyo Sunday School building.





BERNARD JEAN BETTELHEIM



ROSE BARWICK BETTELHEIM



# Trials of the Trail Blazer, Bettelheim

By EARL R. BULL

## ACKNOWLEDGMENT TO HIS PREDECESSORS.

MANY times have I stood before the small, but beautiful stone Xavier Memorial Church in the city of Kagoshima where I live. This memorial means as much to Japan as the memorial to the Pilgrim Fathers at Plymouth, Mass., who landed seventy-one years after Xavier. This zealous priest coming up from the south where he had seen the dissolute Portuguese of Gao and the degraded Christians of the equatorial countries, found the Japanese "filled with natural goodness above any of the newly discovered nations." Meeting at Malacca with the samurai Anjiro, or Yajiro, known as "Paul of the Holy Faith," he had consented to come to Anjiro's land of Nippon. It was here in the capital of Satsuma that Xavier, Father Torres and Juan Fernandez commenced their study of the language, while one year later, Anjiro was left in this his native city to care for the 150 converts, Xavier passing north to Hirado.

We have long mingled in this work with the Catholic missionaries and their people in Oshima Township of this province, and we, with the mass of Protestants, stand in awe of the missionary zeal shown by these pioneers.<sup>1</sup> Many volumes have been written about Xavier and the details of his labors are available. Making this acknowledgment we pass on to the Protestant trail blazers.

We shall not attempt to do justice to the missionaries who labored in the seventeenth century in Formosa. Junius, Von Breen, Gravius, and many others on down to Gulielmus Vinderus, have fine records, but

we give a few lines to the first pioneer only. Afterwards we pass on to concern ourselves mainly with Bettelheim.

A few years after the English Mayflower Puritans settled in Massachusetts, the first authorized catechist, Michiel Theodori, entered the island of Formosa (Beautiful Island), presenting the first Protestant message to the natives of Formosa (1624), while three years later Georgius Candidius, the first ordained Protestant missionary began a very successful mission. This work prospered until the Chinese chieftain, Kozinga, expelled the Dutch in 1662 after a nine month's siege, as William Campbell says in his book called "Formosa Under The Dutch." This first contact with Hollanders in the Great Liu Chiu or "Tai Liu Kiu" as the Chinese called Formosa, is most interesting and may explain in part why foreigners of whatever nationality are called "oranda-jin" (Hollanders) in Loo Choo and the American Methodist Episcopal Missionary residence "oranda-ya" (Hollander's house). MacLeod,<sup>2</sup> the Formosan missionary, writes, "Formosa, in early days, was numbered among the Loo Chooan islands, and was known by that name." Thus, in the early times, Formosa and the islands now known as "The Loo Choo Islands" were apparently considered as one group. Only a very few things remain to show us where these Pioneers labored. In the mountains of central Formosa, at an elevation of two thousand feet lies a lake now becoming the source of hydraulic power to all the electric plants in the scattered scores of dark villages in the island, and this, the largest lake in the island, is called "Lake Candidius," after the first Protestant missionary. "Candidius" will soon light the entire island. What an illustration, Mr. Preacher! During thirty-seven years of Dutch rule, over thirty missionaries, beside teachers, taught the Protestant faith in churches and schools, and also translated the Scriptures. We have perused the Gospel of St. Matthew in

1. We pause to call attention to Forcade only and pass on. One can still visit the temple called "Amel-u no Tera" (formerly known as "Seigenji") where lived the officers under Captain Basil Hall and Commodore Perry. This was as well the home of Mons. T. A. Forcade, representative of *La Societe des Missions Etrangeres* of Paris, who arrived in Loo Choo, April 28th, 1844, two years before Pettelheim. He preceded the Protestant missionary by two years but left after a comparatively short period. The Roman Catholic church has neither missionary, pastor, nor communicants in Loo Choo (Okinawa Province) at this writing.

2. "The Island Beautiful" by Duncan MacLeod, Toronto, 1923.



the Formosan.<sup>3</sup> They failed because they transplanted a system of church and state which had grown up in the civilized West to a simple minded people, they made too generous use of the political rod, and they too closely connected the church and the business of the Dutch East India Company. The duties of the missionaries, according to Dr. Campbell, seem to have had a three-fold character; (1) by acting as chaplains to the Dutch officials, soldiers and families who were residing there; (2) as interpreters, civil officials in collecting taxes, selling hunting licenses, or in buying deer-skins and other produce of the country; and (3) as missionaries, in trying to establish and build up Christian congregations among the natives. To the Reformed Church of Holland centering in the Amsterdam Classis, a supreme council of seventeen directors, belongs a credit which it has not been accorded. However, the remainder of this article will be largely devoted to facts which concern Bettelheim, the vast majority of which have not been available up to this writing. Further justification for this emphasis on Bettelheim may be found in the fact that Candidius labored on behalf of the natives of Formosa, but Bettelheim's aim was first, last and always to reach the Japanese. The Loo Choo Islands were a half-way house where necessity compelled him to tarry. It was in 1854, the year in which Bettelheim completed eight years of service as a missionary, that the United States first essayed to unlock 'the curious cabinet,' Japan. The American treaty was signed in March, 1854, the English followed with another in October, while Russia and the Netherlands came soon afterwards. That Bettelheim was a factor in obtaining the first compact will appear later.

#### THE TRAIL BLAZER, BETTELHEIM

Bernard Jean Bettelheim was born June, 1811, in Pressburg, Hungary. When Maria Louisa, the royal Austrian, presented Napoleon, then most anxious for an heir, with a son called "The King of Rome," her husband's vast dominions were tottering. It was in that year that a Jewish mother gave birth to a child who was

dedicated to become a Jewish rabbi. In Pressburg the<sup>4</sup> Bettelheim family played a leading role since the beginning of the 18th century. "The family received a mark of distinction about the year 1760. They were fighters for the cause of God, well known in all countries where religious Jewish life prevailed. In spite of the fact that I am an ardent religious Jew, I have always admired B. J. Bettelheim. You may know of my book called 'Back to The Bible' in German" writes a near relative, also a native of Pressburg. When the youth, Bernard Jean Bettelheim, was three months of age, Pressburg was bombarded by the soldiers of the great Napoleon and the little Jewish mother with her infant in her arms, narrowly escaped being knocked down by a flying shell. "The King of Rome" opened his eyes on his father's falling empire, the other child was to open his eyes on His Father's spiritual kingdom which is still expanding. The Jewish child was placed in the rabbinical school of his uncle, Moses Saper, at Trebitsch, and at the age of nine could read and write Hebrew, German and the French languages. (This was not remarkable when we learn that he became master of thirteen different languages). Having left home before he became thirteen years of age, he supported himself by teaching, and commenced the study of medicine. He pursued his studies at Great Wardian, Drebretzin, Budapest, Vienna and finally took his degree in medicine at Padua, Italy, in September, 1836. The Vienna National Library<sup>5</sup> received between the years 1836-40 from Padua forty-seven scientific dissertations by Bettelheim in the domain of medical science. Bettelheim's career was a romance, not merely of "two worlds," but of several. From Padua he went to the following places; to Trieste, to Unsiene, to Trieste again, to Naples, to Sicily, to Malta and to Greece. All this time he was engaged in the practice of medicine and was giving special attention to the treatment of cholera. In fact, his change of residence was determined by the course of his terrible scourge. In 1840 Mehemet Ali, the Roumelian adventurer, signed the

3. In the dialect called "The Sinkanese," meaning "new harbor." This is from Gravius' Edition of 1661, published by Trubner, London. One copy is in the Ueno Library, Tokyo.

4. See the article "Bettelheim" in the Jewish Encyclopedia.

5. This Library was then the Court Library and belonged to the Empire of Austria.

Treaty of London, but would not keep it. Where spires were topped by crosses, he determined glittering crescents should be; and Bettelheim went where Ali was ruling. There he became head surgeon of a man-of-war in the royal navy. From Egypt he went to Constantinople and was appointed head surgeon of a regiment in the town of Magnesia, forty miles from Smyrna. At that time the Church Missionary Society's two representatives, John A. Jetter and Fjellstadt, in Budjah (near Smyrna)<sup>6</sup> caring for the poor while the plague was ravaging the Levant, came in contact with Bettelheim, the plague physician. From them he received an Italian Bible, a French Popish Prayer book, and a German Gospel, and began his study of Christianity. After many conferences and much correspondence with these two friends, Bettelheim was baptized by the British chaplain, Rev. William Lewis, of Smyrna. After some study and a struggle with the local rabbi we find Bettelheim published a controversial pamphlet against them in French in No. 84 of the *Echo de l'Orient*—called "La Ruine du Talmud."<sup>7</sup> It reached the press the year of his baptism, 1840. These two named above inspired him to consider taking up Christian work and their enthusiasm for study in England was enhanced by their return to Queen Victoria's land in July, 1840. Bettelheim resigned his position as army surgeon and while waiting in Constantinople for his salary spent five months studying the Gospels. Having in mind to preach the Gospel to the many Jews about the Mediterranean Sea, he determined to go to London and be duly authorized to preach by the Bishops of the Established Church. "To the Jew, first" was his aim. He arrived in the British capital, in September, 1840.

#### THE BETTELHEIM DIARIES.

We largely base our statements from this point on for a long period of years on four diaries (written in England and in Loo Choo) kindly loaned us by his descendants.

6. Well known for its figs and licorice.

7. "The Ruin of The Talmud" (The Talmud is the fundamental code of Jewish civil and canonical law) and sermons preached in London showed his deep insight into Jewish life. An extant copy may be found in the Library of the British Museum, London.

They show that the fall of 1840 was spent largely in meeting the Bishops, prominent missionary leaders and men of like ideals (and the writer has reason to believe) David Livingstone. These two young medical missionaries, Bettelheim and Livingstone, were at the office of the Church Missionary Society during the fall of 1840, and both came seeking ordination for missionary work in Oriental fields. It takes no stretch of the imagination to picture them in the rooms of Mrs. Sewell, Aldergate Street, where such young missionaries boarded, reading the words penned by Dr. Peter Parker,<sup>8</sup> describing how China had opened up to the Gospel "at the point of the lancet," of the unusual work of Dr. Karl Gutzlaff, [native of Stettin and whose "APPEAL" induced Livingstone to become a medical missionary], in the land of China, and lastly, about Dr. Robert Morrison whose presence had some years past fired all England. Livingstone's biographer, Hughes, writes, "Up to the eve of his ordination Livingstone was bent on going to China." Perhaps around that fireside began the study of the Chinese character which both Bettelheim and Livingstone planned to use. However, the Opium War closed China against Livingstone, and he never saw the land of Parker, Morrison and Gutzlaff. (But possibly this war alone would not have deferred him from China had not a new and powerful influence been brought to bear upon him at this crisis, namely, Dr. Moffat, afterwards to become his father-in-law.)

A controversy of no little size took place between Bettelheim and the Bishops of the Established Church because they required him to study three years at Oxford or Cambridge before commencing to preach. Their refusal to recognize his degrees from continental universities, and their opposition to ordaining a Jew caused him to become minister of an independent<sup>9</sup> church in London. On June 19th, 1843 he was married to Miss Elizabeth Mary

8. Dr. Peter Parker visited England, France and America about 1841 on a triumphant tour in the interest of medical missions in China.

9. A sermon on "David, a Type of Christ," preached Feb. 19th, 1843, at Alfred Place Chapel, Alexander Square, Brompton, shows that Bettelheim was then minister of Zion Church, Tabernacle Walk Finsbury Square.

Barwick,<sup>10</sup> born April 13th, 1821, in London, only daughter of a wealthy thread manufacturer. Their first child was born April 16th, 1844 in London, and was named Victoria Rose after the beloved sovereign of England and Sir George Rose, President of The London Jews' Society, who condescended to be godfather to her. When the anti-state church conference began to show its strength, he felt it his duty to resign his "usurped" title of minister of the above mentioned church, and rejoined, after prayerful research of the Scriptures, the communion of the Church of England. Seeing little chance of ordination in London he accepted appointment at the hands of the London Jews' Society and in due time arranged his sailing. Yet it is only fair to state that the Secretary of the London Jews' Society now writes (in 1924) "Dr. Bettelheim made two applications for work under our society but was never appointed on the OFFICIAL staff. His only connection with the society was as a probationary missionary, and after a short term, his connection with our society was severed." His diaries indicate that Bettelheim's ideas about this appointment were somewhat different. Nevertheless, extraordinary providential accidents, wind, water and fire opposed their passage from Liverpool to Tiberias where they were appointed to labor for the Jews. His letters indicate that after having been detained for a period of four months in Liverpool his connection with the Jews' Society was unceremoniously cancelled. Letters to the officials of the London Jews' Society indicate that he still hoped for another appointment to Salonica. However, his ability as a physician made him a comfortable living in London. He recorded the following "I had to prop up that lame bed with a trunk (but I left that mother happy), partly with my own limb while operating. Yet I felt sure that she had a better time than the Queen of Victoria with all her births had, tho it was my patient's first confinement."

In England where he was, the radicals and Tories kept things in a turmoil. Four millions were facing a famine in Ireland; and the "classes" were impelled to inquire into the condition of the "masses." Yet Queen Victoria's reign was unparalleled

and perhaps no reign had a greater measure of political enjoyment. Religious leaders were considering medical missions as much as the purely evangelistic program. However, an evangelistic movement for foreign missions had at least been launched, in that Smith who later was consecrated Bishop of Victoria (Hong Kong) and Bettelheim's superior after 1852, and McClatchie went forth in 1844 to China. Like the American missionaries in one respect at least, the English thought it unnecessary to wait for the opening of the ports which came by means of the Treaty of Nanking (May, 1842). Morrison, Bridgman, and Williams called for a new program. This new interest in China was heightened by the reports from the Orient of the big whaling expeditions and by the reports of the squadron headed by Capt. Basil Hall some years before. Hall and his many Christian officers had visited Loo Choo (and interviewed Napoleon<sup>11</sup> at St. Helena on his way back) and received many acts of kindness, even to the extent of a guard over the grave of their deceased seaman, William Hares,<sup>12</sup> of H.M.S. the "Alceste." Additional facts were given by the records of the visit of Dr. Gutzlaff in 1831-33, and again with S. Wells Williams, Dr. Peter Parker, Mr. and Mrs. King on the "Morrison" in 1837. (Her armament was removed to show her pacific mission but on her visit to Japan she was met by a discharge of guns and the "Morrison" left with speed. Japan spurned them, but Loo Choo welcomed them, and while there they made some interesting contributions to the medical and commercial knowledge of the natives. After some weeks they turned their prow in the direction of their homes in Macao.)

Having this knowledge of the Orient why was it that several hundred years passed by

11. See "Narrative of a Voyage to Java, China and the Great Loo Choo Island" by Capt. Ba il Hall, London, 1840, pages 76-79.

12. The first white man to be buried in The International Cemetery, Tomuri, Loo Choo. See "Voyage of His Majesty's Ship 'Alceste' to Lew Chew," by John M'Leod, London, 1818, page 113.

Here Perry laid away eight sailors and a mulatto waiter. Recently at our suggestion the U.S. Navy Department appropriated \$350.00 for repairs on these sadly neglected graves. The British authorities have also given an amount for the same purpose. The writer hopes to complete this work, by the summer of this year.

10. The fact that he married a Christian lady caused him to be disinherited.



ere Protestantism seriously followed the examples of the Jesuits, Franciscans, and Dominicans?<sup>13</sup> Protestantism possibly feared Rome in some quarters; further, the churches of the Reformation were struggling for their own existence. "The followers of William the Silent and Henry of Navarre had neither leisure nor money to devote to foreign missions" Even if Protestantism had raised up here and there a Xavier he would have gone forth as did Bettelheim, without ecclesiastical backing. Even Bettelheim's own government gave him little aid. The nearest official representative of his adopted land was in distant Hong Kong, and never visited Loo Choo. The most striking exertion on behalf of Bettelheim was when Sir Thomas Cochrane, Admiral, exerted himself towards the annulment of Bettelheim's naturalization papers! Bettelheim wrote in his irritation, "I could hardly expect more of an officer who would throw his own dead sailors overboard, rather than bury them on foreign shores." But let us take up the thread of Bettelheim's life story again or as the French has it "Let us return to our sheep." Before the C.M.S. had sent out Smith or McClatchie, the Christian sailors under Hall determined that they would help the Orient. Accordingly, they applied to the C.M.S. for a man to be sent out to Loo Choo but China having a prior claim, their proposal was declined. One year before the C.M.S. despatched their first men to the Orient, the Loo Choo Naval Mission was organized, the date being Feb., 1843. Lieut. Herbert J. Clifford was Secretary in Ireland, with its main office at 16 Liverpool St., London.

#### THE SAILORS LEAD THE BOARDS.

This independent zeal<sup>14</sup> shown by the tars of the sea forced the boards to consider more seriously the occupation of fields Oriental. Bettelheim was in London making a comfortable living as a physician, but he really preferred a harder job namely, becoming a Robinson Crusoe missionary.

13. Father Matteo Ricci, founder of Roman Missions in China, arrived in Macao in 1850. See "The Chinese Recorder and Missionary Journal," June, 1887, page 214.

14. Lieut. Herbert J. Clifford endeavored for nearly fifty years to prevail upon some of the great Missionary Societies to establish a Mission in Loo Choo, but failed.

Thus, on the ninth of September, 1845, the Bettelheim family of three sailed from Portsmouth on the "William Jardine," a ship of 700 tons, going as representatives of the Loo Choo Naval Mission, with the understanding with the C.M.S. that he was to be ordained after the expiration of one year's service. Unfortunately this was never carried out. "From the time of leaving Spithead I was sick all the way" he wrote, but he managed to study all the Chinese characters he could get from the collection made thirty years previous by Lieut. Clifford.

About one month out from England when some hundred miles S.W. of the Cape of Good Hope, a son named Bernard James Gutzlaff Bettelheim was born, his godfather being Gutzlaff,<sup>15</sup> the man who had largely inspired the family to come to the Orient. By this time Gutzlaff had succeeded Morrison as interpreter and secretary to the British ambassador. Serving in these capacities, as well as that of the Superintendent of Trade, however, did not prevent his using his knowledge of medicine and of Chinese conditions, for the advancement of Christianity. Concerning his translation of the Gospel of St. John into Japanese we expect to write at another time. The Gutzlaffs came on board the "William Jardine" when it entered the Hong Kong harbor after consuming four and one-half months on the voyage, and gave the Bettelheims a royal welcome. Between January and April, 1846, Bettelheim studied Chinese, and made friendships with the Colonial Chaplain Stanton, Rev. George Smith (later Bishop), Drs. Bridgman, Devan, Ball, Medhurst and others who later formed a corresponding committee in China for conducting the Loo Choo Naval Mission business. Gutzlaff's missionary institute was called "The Chinese Union" and it trained young Chinese for Christian work. It furnished Bettelheim with young teachers who later accompanied him to Loo Choo. Bettelheim found Hong Kong a place where merchants lavishly spent their money and life there was like a sponge avidly sucking away his scanty means. (*Loose*

15. Gutzlaff Island 大赤, named after the missionary Karl Friedrich August Gutzlaff, is at the mouth of the Yangtze River. Its lighthouse standing 283 feet above the high water level of the muddy stream guides many crafts to safety. Six cables land here.

spending has put many a man in a *tight* place.) While here he also visited Canton, some forty miles away, and Macao the home of the Gutzlaff family. At Macao he did not fail to visit the Protestant cemetery adjoining the Church of St. Antonio, which held the remains of Robert Morrison. Xavier's grave on St. John's Is. was not omitted.

On May first, 1846, the brig "Marling"<sup>16</sup> under Capt. McCheyne, brought the family of four to the entrance of Naha's (Loo Choo) coral harbor, and the residence assigned them after much delay was the Temple of Gokokuji or "Country Protecting Temple." When he arrived in the Orient, only one American Mission Board had as yet made appropriations for work in either Japan or China. The next year six new societies entered China—and why? It is most interesting that in 1846, the year Bettelheim arrived on his field, was the first world-wide observance of the universal week of prayer under the direction of the World's Evangelical Alliance. When prayer begins, yea more, when united prayer begins, events begin. Was this advance into the Orient due to the political influence of S. Wells Williams<sup>17</sup> or to prayer influence?

#### NAMI NO UE NO GANCHO.

"Nami no Ue" is the name of the section on Naha where the above mentioned temple is located, and its meaning can be interpreted as "High Promontory" or "High Cape." The interpretation of "gan" is "me" or eyes, while "cho" or "kyo" means "kagami" or looking glass; thus "The Spectacled Man of the High Promontory" because he introduced western eye glasses into Loo Choo. Practically no one in the islands knows him by the name of "Bettelheim" but "Nami No

Ue No Ganchō" is as familiar to the Loo Choo Islanders as "Robertson" to the English folk of Brighton. Following the custom of those days he chose a name in Chinese which was 伯德令 or "Haku Toku Rei," meaning "High Rank—Virtue-Command." Concerning this temple home he wrote "My bedroom was the residing room of the Loo Chooan gods. They are still in the room, too." "The rats are as plentiful as 'habu' (A poisonous snake to be found in Loo Choo) and they do not even stop at consuming the Chinese idols." In his dark study he continued his study of Chinese aided by his "tūji" or teachers whom he had obtained in China, and to this he added the study of the native Loo Chooan. His first work was the translation of the Common Prayer book, and making his dictionary more complete. Later he added the translation of the Four Gospels, Romans, and the Acts.

#### TRIALS! TRIALS!

How the Loo Chooan officials barely tolerated Bettelheim we know too well. He endured not by the support of diplomatic representatives of foreign states, but remained thru a sustained and exalted life of sacrificial love. He loved where hate was returned. Presuming that the converts mentioned later under Gutzlaff were still in Macao, when Bettelheim landed in Loo Choo in May, 1846, there was not a single Protestant convert in Formosa, Korea, Loo Choo or in Japan proper. He felt at times that loneliness and isolation were conspiring to ruin his faith and kill his soul. He admired the straight physiques, the well tattooed<sup>18</sup> hands of the hard working women but could visit the "they kept the goats in the parlor" like grass huts with great difficulty. At times mail did not appear from England for a period of sixteen months and this meant financial embarrassment. He looked over the yellow stained newspapers received, but they only left him to speculate about events likely to happen. Sewall calls attention to the fact that the mail to foreign subjects was once

16. Bettelheim was given passage from Hong-kong to Naha on an American vessel relates a funeral sketch of Mrs. Bettelheim. It was through the kindness of Henry Fessenlen of New York City, suggests Dr. H. B. Schwartz in "In Togo's Country," page 156. If true, it was a case similar to that of Robert Morrison, in which England found the missionary, but America was responsible for his safe delivery to the field.

17. Williams, Chinese Secretary to the Legation, inserted a clause in the Treaty between China and America which guaranteed protection to every Christian believer, native or foreign, residing in China. See "A Concise History of Missions," by E. M. Bliss, page 178.

18. The women of Shuri, Naha, Oshima, Yae-yama, Miyako, etc. have tattooed designs on their hands, each design differing according to their place of residence. See "Beitrage zur Kenntniss der Riukiu Inseln," by E. M. H. Simon, Leipzig, 1914.

Law now prohibits this practice.

carried across the Pacific by Garibaldi,<sup>19</sup> the great champion of free Italy. He was in command of a Peruvian barque in Hong Kong, having just escaped from Italy, and was on his way to find employment in South America going via San Francisco. Not everybody but possibly the most isolated missionary could afford to have Garibaldi for his mail carrier. Bettelheim had many difficulties when he presented his Gospel message. His "tūji" or teachers could not see how a man like Christ could be tried, punished and suspended on the cross. Then it was made clearer by the story of the physician of Louis Napoleon who remained in prison while the real culprit escaped. The opinion existed at that time that the physician would have to serve the full sentence of the criminal, and yet everybody knew that he was innocent. "If there is but one God, when Christ was on earth who was in Heaven?" was asked. The reply was, "The Emperor in Peking still rules in Canton." Further he was asked "Does the sun in Loo Choo refuse to shine in America?" Another argument put forth was, "Confucius lived before Christ and therefore is greater." To such Bettelheim replied, "Age does not make him greater. If he who came first is greatest, then the slave women of old China are greater than your own mothers." Other questions asked were, "If in a spiritual way we eat the body and drink the blood of Christ what kind of a mouth has the soul?" Still another, "How could Christ be an heir without His father dying?" In the midst of many questions and anxieties he penned, "An unalloyed unanimous choir is unimaginable except in Heaven." The writer long ago acquainted himself with Bettelheim's temple home, has often talked with white haired natives still wearing their queues who heard and saw the pioneer, has often spoken in the same marts where he spoke, and has been perplexed with the same difficult Loo Chooan language.

In the meantime, James Marshall had found his first nugget in California, and the great "trek" of the "forty niners" was on. Bettelheim's diary contains details of the mutiny on board the American steamer the "Robert Browne" engaged in bring-

ing Chinese coolies to open up these gold fields, as well as the particulars of the disaster which the sloop-of-war the "Plymouth" of the American squadron met with in the Bonin Islands. Bettelheim distributed Chinese Bibles to such ships as stopped in Loo Choo on their tiresome journey over to America. Many a vessel whose deck was covered with John Chinamen was happy to locate one standing at the base of a flag pole erected by the officers of H.M.S. "Sphinx" in Bettelheim's yard—he was as one who had prepared the way.

If Bettelheim could have seen five hundred miles across the waters to Foochow he would have seen the good ship "Heber" bring to land Rev. and Mrs. Moses C. White<sup>20</sup> (Wesleyan University '45) and the Rev. J. D. Collins of Michigan who formed the first Methodist Episcopal procession to Dong Ciu,<sup>21</sup> Foochow. Bettelheim was in Loo Choo not only to witness from afar the landing of the first M.E. contribution to the Orient, but was also there when these first missionaries departed for home. Having lived in the atmosphere of the reformers of Europe he knew how to be as pertinacious as Paul in attacking an old institution like the temple worship at Ephesus; like him again, in that he made converts of his guards, those of the ruler's own household. Throwing off the spying "Guard of Honor"<sup>22</sup> he mounted at times "The Preacher's Bridge" (Probably now known as Idzumizaki Bridge located in front of the Confucian temple called "Kōshi Byō" in Naha) and the crowds came. The common people heard him gladly, but the crowd, at times numbering two hundred, vanished as if the earth had swallowed it up when an official hove in sight.

20. Bettelheim was at work in his field before the Methodist Episcopal Foreign Mission Board made its first appropriation for work in China, and ere the first missionary (Congregational) arrived in Foochow, lying just opposite Loo Choo, and her main trading post.

21. "Middle Island" was the first settlement where Rev. White lived and carried on a dispensary.

22. "Guard houses were erected at the entrance of his temple residence so that they were kept under the strictest surveillance day and night. The petty annoyances to which they were subjected must have been exceedingly trying and enuf to break down the strongest will" wrote R. A. Thomson, General Conference of Protestant Missionaries, Tokyo, 1900.

19. See "The Log of The Captain's Clerk" by Rev. Jno. S. Sewall, D.D. Bangor, Maine, 1905.



In some respects the California miners and the missionary trail blazers were alike. They were men whom no labor tired, no scenes disgusted, no dangers frightened, in the discharge of their work. In one respect they differed; the miners labored for *gold*, but the missionary for *God*. When Bettelheim's servant refused to milk his goats he became his own "milk maid." After six months in their midst, his Chinese teachers refused to eat with knives and forks at the missionary's New Year's feast, lest the knife might slip and cut their mouths wider open. Mrs. Bettelheim once went to Shuri to play the accordion before the ladies of royalty, in the meantime at her home a Welsh sailor from the fleet made little James Gutzlaff a pair of trousers—his first. Mrs. Bettelheim looked on the face of one foreign lady during her eight years on the island, and that only for a few days. She had more perseverance than Miss James who accompanied the family out from England to labor as a missionary, but on her arrival refused to land and returned to England. To *The London Illustrated News* he wrote; "Both myself and Mrs. Bettelheim have moved about like a ambulatory dispensaries, carrying bags of medicine, cash and victuals with us for the poor suffering, and when healed, starving patients. We have introduced vaccination, have at the risk of our lives assisted the nation during the spread of the small pox and subsequently during the epidemic of typhus."

Rather than become Bettelheim, the Jew, in the marts of London trade, he became Bettelheim, the missionary of tribes. No railroad strikes in these days, for trains were unknown! They endured miles of travel in springless carts over roads built after the Chinese method, nights in dirty island inns, hours in native canoes dug from a single tree and rowed by yellow back natives bent to a single oar, and as well learned to brook with patience discourtesies at every point—all that he might be a light on that promontory to the thousands in the grass huts around. He and Mrs. Bettelheim from her cultured home in London had but one rivalry—which could work the more hours in the twenty-four. The words carved on their Missouri tombstone "Sleep now and take your rest" are of rare appropriateness.

He was a difficult man to discourage. He wrote "Found in our rooms another skin of a poisonous snake cast off. Then I knew afresh how the Lord careth for us." He changed a part of the rear of his temple while his study which he had dubbed "The Black Hole of the Bōzus" (Bōzu means priest) was painted white by the carpenter of the "Mississippi" of Perry's fleet. He wrote that he enjoyed his kitchen service as much as any man in his handsome pulpit in his English cathedral. Dr. W. E. Griffis has well called our attention to the meaning of this man's name. "Bernard" recalls the famous medieval saint and means "stout hearted." "Heim" is house, and the root of "bettel" is "beg" or "beggar"; thus "the stout hearted petitioner at the house of prayer." On the receipt of seven pairs of shoes, gifts of Commander James Glynn<sup>23</sup> of the U.S. sloop-of-war, "Preble," Bettelheim said, "I wish I could walk half as much as the shoes you gave me would carry me. What use have I, now a prisoner, for walking shoes?" He had no more use for walking shoes than Bunyan during his twelve years in Bedford Jail. However, hampered on every side by guards, he wrote "thru my classes of 60-70 literatii I come into close contact with my Bible which I translate to them."

In a letter written to English children he said "The wind from 5000 miles away carries you this message from a friend in isolation. Had a convict been sentenced to eight years of hard labor in translation work, if this convict had not been able to sleep, and turned on his iron bed in a well incensed and well idoled room, and opened his eyes on the iron bars, and tears of emotion had coursed down his cheeks topped with a closely shaven head—if he were to sit down and write you a letter—if he should lift up his eyes on a doleful solemn night, and pen you a letter, would you not all sit at attention? That letter I pen you below." In the letter which followed he could have written about the beautiful red lacquered boxes and trays colored from the blood of the numerous pigs, the unique coral formations for all Loo Choo is of this type of stone, the

23. Instructed to obtain the release of fifteen American survivors of the shipwrecked whaler "Lagoda" of New Bedford, Mass.

banyan trees with their great octopus-like arms swinging in the air, the bountiful sweet potato brought as a souvenir by Nōguni Sōkwan from China, the twelve castles in Loo Choo, the weather,<sup>24</sup> the hairpins,<sup>25</sup> the ancient (but still practiced in every home) ceremony of washing the bones of their deceased ancestors after picking off the decayed flesh. However, concerning such customs he did not write. Speaking on "Suffer the little children to come unto me" he wrote "I also am at times a child. I must have my hours of play and mirth. I also love to see the monkey do funny things; the boys play ball, and the dog does his tricks. 'Suffer BIG children etc.' is not my subject. The old grandfather looses his head over the grandchildren only."

24. A common saying is that during the summer they have 35 rainy days in each month.

25. The men still wear pins to hold up their hair in a psyche-like knot. The women wear gold, silver, brass or wooden spoon-like pins according to their respective stations in life.

When he had been on the island of Loo Choo one year he was robbed of \$600 00<sup>26</sup> and only \$17.00 were left him. Complaints were lodged at Shuri, the capital, and at Naha, but no more ado was made over it than if "one of my dogs had escaped." His salary was reduced but thru eight years never did any of the family leave their field of labor. This indifference shown by the officials when he was robbed, the treatment given him as that due to a spy seems very strange in light of the fact that a Chinese Emperor gave Loo Choo the name "The Land Which Observes Propriety" which may still be seen carved over the Palace entrance. (If Bettelheim was persistent in his purpose, the same can be said of the natives for whom he labored. In China a youth may still occasionally sell his queue for a mere pittance, while at the time of this writing even the aged Loo Chooan will not part with his relic for ten kingdoms, delivered F.O.B.)

26. Probably Chinese dollars.

(To be Continued.)

## "Iru" and "Aru"

By ARTHUR ROSE-INNES

The following essay was secured from the author—Mr. Arthur Rose-Innes by one of our missionaries perennially interested in language study. The Editor feels very sure it will be read with interest and profit by many.—Ed. Jap. Evang.

'IRU' and 'ARU' both mean 'to be' in Japanese and a beginner is often at a loss to understand why one is used in one case and the other in another. We are usually taught that 'iru' refers to living beings and 'aru' to things without life, but we soon discover examples in which 'iru' refers to inanimate objects and cases in which 'aru' refers to persons or animals; for instance: 'to ga shimatte iru,' the door is closed; 'ano hako ni tori wo irete aru,' some birds have been put into that box. This is puzzling as is also puzzling the fact that the passive construction in English is sometimes rendered by 'aru' after the gerund of a transitive verb, sometimes by 'iru' after an intransitive one; 'to ga shimete aru' and 'to ga shimatte iru' both mean 'the door is closed.'

All this seems illogical; it is however, less illogical than appears at first sight. Ignoring the rule about applying 'iru' only to animate beings, let us first consider the use of 'iru' and 'aru' after a gerund. 'Iru' expresses the idea that a certain state of things has been reached and that it continues. 'Chichi wa tegami wo kaite iru,' my father is writing letters; 'densha ga ugoite iru' the tram-car is moving; 'inu ga shinde iru,' the dog is dead; 'to ga shimatte iru,' the door is closed. Aru on the other hand expresses the idea that a certain effect has been produced and continues in existence: 'kono hon ni kaite aru,' it is written in this book.

'Aru' therefore always refers to the object of an action, and so, it can never be used in connection with the gerund of an in-

transitive verb. 'Iru' on the other hand always refers to the agent, if any, or subject.

But how is it that 'to ga shimete aru' and 'to ga shimatte iru' both mean the same thing, the door is closed? The answer is that they don't mean the same thing though they may be often translated into English by the same passive construction. 'To ga shimete aru' is a real passive in the Japanese mind; the fact of the door being closed is conceived as the result of somebody's action. 'To ga shimatte iru' refers to a state of things which exists without any reference to an agent. The idea is akin to that of an adjective as can be seen more clearly in the following examples. 'Kire ga kawaite iru' means the cloth is dry. I ignore the question of whether the cloth was formerly wet or whether it has been always been dry; or, if it was formerly wet, I say nothing about how it got dry, whether it got dry by itself or whether somebody dried it; I merely state the fact that now it is dry. On the other hand 'kire wo kawakashite aru,' not much used, would mean that somebody has done it.

If now we consider the case of 'iru' and 'aru' used by themselves we will find that the idea which governs their use is fundamentally the same as in the case of their use after a gerund. In a general way we may say that if an inanimate thing is in a place as it cannot move by itself it is there as the result of some action; we therefore use the verb 'aru.' 'Watashi no heya ni tsukue ga aru,' there is a desk in my room because somebody has put it there. 'Nippon ni yama ga takusan aru,' there are many mountains in Japan; here the existence of the mountains is perhaps attributed vaguely and semi-consciously to the action of some indefinite supernatural Agent. In the case of living beings their existence in a certain place is generally due to their own initiative and not to an outside agent, for they can move about by themselves; it is therefore natural to use 'iru.' If however, we are speaking of the mere existence of a living being, as it cannot be the cause of its own existence we naturally attribute its existence

to some other agent, and we therefore use 'aru.' 'Shippo no nai saru ga aru,' there are some monkeys without tails.

We thus get three leading ideas: (a) inanimate beings always take 'aru'; (b) living beings which are conceived as having come or gone into a place take 'iru'; (c) when speaking of mere existence of living beings we use 'aru.' Other cases must be reduced to one of these: particularly important is the case in which one or more individuals are selected from out of a group. In this case we use 'aru' because the existence is principally referred to even when the place is mentioned. 'Kono uchi ni amma ga futari aru,' among these people two are shampooers, two of these men are shampooers. 'Moto-machi ni amma ga futari aru,' there are two shampooers in Moto-machi, among the inhabitants of Moto-machi two are shampooers. 'Amma wa Moto-machi ni iru,' the shampooer (whom we are talking about) is in Moto-machi.

In a general way we may say that: 'Aru' is always used when referring to inanimate objects, it is also used when the simple existence of a living being is spoken of or when we wish to pick out from a group one or more individuals who possess a certain quality; it has a separating or contrasting effect. 'Iru' is used when speaking of living beings that are present in a place and are conceived, at least vaguely, as having gone or come there.

The following examples will serve to make the meaning clearer:

'Tōkyō ni mekura ga ni-sen-nin aru,' among the inhabitants of Tōkyō there are two thousand blind people. 'Tōkyō ni seiyō-jin ga ni-sen-nin iru,' there are 2000 foreigners in Tōkyō, or two thousand foreigners have come to live in Tōkyō. 'Mukashi Tōkyō ni seiyō-jin ga futari arimashita,' many years ago among the inhabitants of Tōkyō there were two foreigners, (and about these I will tell you a tale). Again, 'Mukashi Tōkyō ni futari no seiyō-jin ga orimashita.' Many years ago two foreigners were living in Tōkyō.



# Mahayana Buddhism

(Continued.)

By R. C. ARMSTRONG

FROM the highest form of Hinayana Buddhism, as taught by the Great Council to Mahayana doctrine, it was only a step, but that step was not taken till after the advent of the Christian era. In the reign of King Kanishka, in the first century of the Christian era, the fourth great synod of Buddhism met at Kashmir and made a final collection of the canon, but even that collection did not contain the sutras of the Mahayana school.<sup>46a</sup>

It is sufficient to know that Buddhism had degenerated into pedantic arguments and discussions, which were of little interest to a world of suffering. The essential teachings of Sakyamuni were being laid aside and forgotten and Buddhist believers scarcely knew what their founder really did teach. With the appearance of Asvagosha, Nagardjuna, Asamgha, Vasubandhu and others who are the recognized founders of Mahayana doctrine, a period of great activity of thought began, and Buddhism entered upon a new era of missionary progress.

## 46b ASVAGOSHA, THE FOUNDER OF MAHAYANA DOCTRINE.

There are varied traditions about the conversion of Asvagosha. The Chinese account given by Teitaro Suzuki in his introduction to the translation of "The Awakening of Faith in Mahayana Buddhism," throws considerable light on this important event, which in turn helps to a better understanding of the influences which produced Asvagosha's system of thought.

46a. See Dr. Maeda's Historical Discussion of Mahayana Buddhism, Chapter X. Dr. Maeda thinks there must have been Mahayana Sstras in existence because about a quarter of a century later they were carried to China and are referred to in the Maha-Vibhasha-Sastra (Bibhasha-Ron, No. 12, 63). If this could be substantiated, then Asvagosha was not the first great scholar of the Mahayana school, and possibly the missing links which connect these schools of Buddhism could be supplied by internal evidence. Unfortunately, Buddhist sutras have not yet been subjected to severe historical criticism, so that one feels uncertain about their evidence.

46b. Asvagosha is Memyo Posatsu in Japanese.

Asvagosha had been a very successful opponent of Buddhism until he met Parsa, a leading Buddhist scholar, who consented to debate with him. Asvagosha suggested that the defeated one should have his tongue cut out, but Parsa made the more sane suggestion that he should become the disciple of the winner. The controversy was opened by Parsa's question: "What course of action is necessary in order to keep the kingdom in perfect peace and to prolong the sovereign's life, to bring abundance and prosperity, and to free all men from calamity?" Asvagosha was either so impressed by the personality of Parsa that he could not reply, or he was so disconcerted by the simplicity of the question that he did not know what to say. At any rate he hung his head in silence and was forced to bow before the priest as his disciple. This account appears to have been made for a purpose. It is intended to impress men with the value of Buddhism as a factor in national prosperity, and was used by early Chinese priests in introducing Buddhism into China and Japan. Such superficial conversions were quite frequent in early times, not only in Buddhism but in Christianity. It would account for the fact that the Mahayana doctrine bears such a close resemblance to Indian philosophy.

Another account is of more value. Asvagosha as a Brahman believed in the existence of the self. Having heard that Punyaycas, a learned disciple of Parsa, was teaching the doctrine of NO-SELF, he challenged him to a controversy, and they agreed that the vanquished one should have his tongue cut out.<sup>47</sup> The Buddhist champion began by explaining that from the standpoint of popular learning he admitted the existence of a self; but from the standpoint of absolute truth he denied it, since absolute truth was absolutely passive and unrelated.

Asvagosha was silent, and at first refused to admit his defeat. His opponent quietly and confidently left him to think over what

47. Dr. Teitaro Suzuki, "Awakening of Faith in Mahayana," page 26.

had been said, and he soon began to feel that the Buddhist scholar had the best of the argument. Popular ideas being finite could not be absolute truth; absolute truth being passive and unrelated, could not be conceived and therefore could not be said to exist. He was confused by this line of thought, acknowledged his defeat and was about to cut out his tongue when his opponent suggested as an alternative that he become his disciple. His conversion could not be said to be complete, but he began to study Buddhism, and was so influenced by it that he became the founder of Mahayana doctrine. Tradition says that he visited Persia as a Buddhist missionary.

To this great scholar is ascribed a work called<sup>48</sup> "The Awakening of Faith in Mahayana Buddhism." Its interpretation of Buddhism is influenced by Hindu philosophy, by Greek culture, and possibly by Christianity. It has been translated by Teitaro Suzuki and also by Timothy Richard and deserves very close study, for although the book is probably of later Chinese origin it gives a splendid description of Mahayana doctrine. It goes beyond the standpoint of Hinayana Buddhism,<sup>49</sup> and develops the idea of the absolute into an active reality, which is the cause of the universe. It is one all-presence essence or soul of which all things are but different manifestations. It is called **THE TRUE FORM**, and yet it is formless reality which cannot be annihilated, although it cannot be understood by the senses. It is the true reality possessing infinite possibilities, being itself original enlightenment, or pure wisdom. This true reality is in all men but they do not realize it, because their ideas are distorted by ignorance and impurity. On the other hand, there goes forth an activity from this reality which influences men so that in time ignorance disappears and the finite powers of man cease to exist. Then he enters nirvana or buddhahood, which are synonymous with reality. This true reality influences men both subjectively and objectively until they finally seek the joys of nirvana.

This divine essence takes the form of incarnations in order to save men from suffering. Through the fatherly interest of the **INCARNATE-ONES**, the believer makes progress in the way toward freedom until light is finally attained. The progress in faith is a growth by means of right views of reality, profound study, practice of the good, and living anxiety to save others from distress. Man's nature is like a precious stone whose purity and brightness is covered from view by the dust of the quarry. He must take the proper means to polish off this impurity. This may be done by cultivating the habit of thinking and looking on the nature of things as eternal, by ceasing from evil, by reverencing Buddha, the law and the priesthood which are regarded as three manifestations of Buddha in one, a sort of trinity in which the common element is wisdom. Finally he must make great vows to help all beings to attain the supreme nirvana, where they may enjoy eternal rest and peace forever, completely freed from all that would bind them to the present world.

This book advances beyond the idea of one Buddha, which was characteristic of Hinayana Buddhism, and teaches the conception of three bodies in one: (1) An all present original Buddha which pervades all things as the essence of the universe. (2) The bodhisattva, which in Mahayana Buddhism are supernatural, imaginary manifestations of this original Buddha like Amida, an ideal invented for the purpose of saving the world from suffering. (3) An incarnation of the original Buddha in the form of a man or some other being who actively appears in the world as Sakyamuni did in order to save men from suffering.

Theoretically the absolute is with evil, but as in the case of Plato's idealism, the problem of evil is neither logically nor satisfactorily solved. Darkness and pure reality first come together in the eighth sense quality, **ALAVA**. But the difficulty of accounting for evil led the author to say that darkness was itself a form of absolute reality which does not understand itself. It arises like a dream, and is explained as if it were something foreign to the absolute.

Enlightenment was originally thought of as pure, working to destroy illusion and darkness, until the individual finally returns to nirvana, which in this case is called

48. Mahayana Sraddhotpada-Sastra, in Japanese Kishiyon.

49. See "Buddhism in Japan" by Dr. Enryo Inoue, Part IX, Chapt. r 44. p. 138. Also see both translations of the text. See also the "Unity of Buddhism," Vol. II, Chapter IX.

secondary enlightenment. Pure enlightenment cannot be grasped by impure men. It is the great wisdom light. But relatively speaking, we distinguish in it the PURE WISDOM NATURE as related to and distinguished from its mysterious work. By its very nature it lets its virtue shine, to lighten those who are freed from illusion, in order that they may perform various works for human benefit. But from the standpoint of the absolute one, there is neither good nor evil. Even Buddha, law, nature, and other such distinctions are without absolute significance; Buddha is a name given to the substance, form and work of absolute reality which eternally transcends such distinctions.

#### NAGARJUNA.<sup>50</sup>

Not long after Asvagosha, Nagarjuna the real founder the Mahayana school and his disciples, Asamgha and Vasubandhu arose and carried Buddhist doctrine to perfection. Nagarjuna was born in the home of a wealthy Brahman, from whom he first learned the Vedas. As a young man he was wild and thoughtless. <sup>51</sup>Tradition tells how in his youth he learned the magic art of making himself invisible. By the help of this, he and two of his friends entered the king's harem. But being discovered he barely escaped with his life, while his friends were put to death. This event set him thinking and led him to enter the priesthood of Hinayana Buddhism. Failing to find satisfaction he retired to the Himalaya mountains, where he studied the Mahayana doctrine, and, being favourably impressed he retired to a lonely place for meditation. Here a bodhisattva appeared to him, and gave him many Mahayana books, through which he experienced the joy of perfect enlightenment.

<sup>52</sup>From this time he became the central figure in Mahayana Buddhism, and most of its sects are related directly or indirectly to him. He was the first scholar to teach the doctrine of Amitabha (Amida) Buddha. He wrote many works on philosophical

subjects, and delighted in pedantry and sophistry. His method resembled that adopted in the logic of Hegel. He reduced everything to the opposition of thesis and antithesis and then denied both. He differed from Hegel in that Hegel went on to synthesis which comprised both.

Nagarjuna was regarded as one of the four suns which light up the world; but his philosophy was so clouded with the darkness of pessimism that he finally ended by cutting off his own head. He is at present regarded as a great bodhisattva. He may be regarded as a sun around which the world of Buddhist scholarship revolves.<sup>53</sup>

Nagarjuna's doctrine of the true form is an amplification of the philosophy of Asvagosha with some additions. Popularly all things exist but in reality they are formless and empty or in other words, they are positively described as pure-self-nature, or the absolute. Popularly we do not distinguish between being and non-being, for to the ordinary man all things exist; but the man who has grasped ultimate truth has no hesitation in saying all things are "EMPTY."<sup>54</sup> This word was used in Hinayana Buddhism to describe annihilation, but Nagarjuna uses it to describe pure being emptied of all distinction or separation. A reality which was absolutely without parts and yet recorded as having being. This is the first great meaning of reality.

In explaining the universe for common people he taught the law of cause and effect as the early Buddhists did. The world with its individual distinction arises from work. In speaking to scholars he described this as an illusion and unreal.

53. See Eitel, page 103.

54. Dr. Murakami points out that this is not intended to deny causation since everything is to be regarded as an assembly of causes. It is illustrated by a house made up of posts, beams, nails, and many other things apart from which the house has no separate existence of its own. Having no separate existence of its own it is said to be empty. (See the Eastern Buddhist, Vol. I, No. 2, 101). The true meaning of this word "empty" cannot be described in words or in any positive conception. Hence, Nagarjuna described it by eight negatives: without birth, distinction, unity, going, coming, cessation, continuation, or stability. (See *Ibid* p. 99). His idea of reality is thus empty of everything which can be known by the mind is a reality beyond thought, not unlike the ideal of Plotinus, who described it as a unity without parts grasped by intuition and not by reason.

50. See Eitel Page 103: A History of the Twelve Japanese Buddhist Sects, page 51. Nagarjuna is Rinjin Bosatsu in Japanese. Asamgha is Mujaku and Vasubandhu is Seshin in Japanese.

51. Dr. Eun Maeda's Historical Discussion of Mahayana, Chapter IV.

52. See 'The Eastern Buddhist,' Vol. I, No. 2, page 97. See also the Unity of Buddhism.



All things are a dream and when people are able to grasp this fact they enter nirvana, where, having lost their attachment to useless things, they are able and free to grasp the true form in which there is no distinction or separation.

Closely related to this conception of reality is the changed idea of nirvana. This word, which originally meant annihilation or more literally the condition of an extinguished flame, comes to mean the destruction of illusion and the evils of this present life. Life is unfixed, without self, happiness or purity, and eternal reality, which is the negation of these, and is described as possessing permanence, happiness, self and purity. It is a positive reality called in philosophic language the absolute, the true form, the one reality, the great first principle, etc.

The Mahayana conception of Buddha's personality differs from that of Sakyamuni and the Hinayana doctrine. Even at the highest point Hinayana Buddhists could only think of one Buddha appearing at one time; but Mahayana Buddhists provide for various buddhas representing the original essence of Buddha. These new views were especially influenced by Nagarjuna, who may be regarded as the distributing center of Mahayana Buddhism. Most Buddhist sects in Japan trace their origin back to Nagarjuna, who was the greatest power in the Buddhism of his day, although there are reasons to doubt the orthodoxy and genuineness of his faith in the four fundamental truths of Buddhism. His conception of Buddha resembles that of the Great Council. There are at least two Buddha-bodies, the law nature body and the body inherited from human parents; the former is eternal, omnipresent substance; the latter is Sakyamuni. But it is likely that he taught the usual Buddhist trinity since he wrote a book on that subject, though the book does not now exist.<sup>55</sup>

#### ASAMGHA AND VASUBANDHU.

<sup>56</sup>Asamgha, (Mujaku) the greatest dis-

<sup>55</sup> See Dr. Maeda's *Historical Discussion of Mahayana Buddhism*, Chapter XII. Also *The Unity of Buddhism* by Dr. Murakami, Vol. III, p. 8).

<sup>56</sup> See *The Eastern Buddhist*, Vol. I, No. 2, p. 101. A Short History of the Twelve Japanese Buddhist Sects, page 32. Eitel's handbook, p. 18 and 208. *The Unity of Buddhism*, Vol. III, Chapter V.

ciple of Nagarjuna, became the founder of the Yogacharya school. He was so earnest a seeker after deliverance that, failing to obtain it, he was about to take his own life when the Arhat Binzura taught him, and he became enlightened, but he was not yet satisfied. Then he was transported by a mysterious power to the Tsuchita heaven, where he met Maitreya, the buddha of love, who taught him the real meaning of nirvana as a state of complete separation from the present world and not annihilation. From this time forth he was very happy and content, and was known as "the unattached one." During four months he spent the nights in an exalted state of ecstasy and received from Maitreya the doctrines which he taught during the day and which became the material for his books on Buddhism. His youngest brother Vasubandhu was a priest of the Hinayana school, and was very prejudiced against his brother's Mahayana doctrines, which he regarded as foreign to true Buddhism. Vasubandhu<sup>57</sup> (Seshin) finally became dissatisfied with the Sarvastivada sect to which he belonged, and went incognito to Kashmir to argue with the Buddhist scholars of that sect. The head priest became convinced that his guest was a superior priest; and then having learned in a trance who the stranger was, he ordered him to return home. After his return Vasubandhu lectured daily and wrote his meditations in the form of poems which he sent to Kashmir that they might see how his ideas were changing. From his brother he learned the theory of the universe which is based on the eighth sense, known as the ALAYA-CAUSATION THEORY, which has already been explained in its order of thought, though not in its historical order.

Thus during the first few centuries after the death of Sakyamuni the standpoint of Buddhism changed from an emphasis on the four fundamental truths of Buddhism and the Twelve-Linked-Chain-of-Causation, to a discussion of invisible reality connected with the personality, the teaching and the enlightenment of Sakyamuni. The influence of a reaction toward Brahmanism

<sup>57</sup> See Eitel's Handbook, p. 195: See the *Unity of Buddhism*, Vol. II, Chapter V. See also *Historical Discussion of Mahayana Buddhism*, p. 213; also the *Eastern Buddhist*, Vol. I, No. 2, p. 954.

is seen in the attempt to give nirvana, buddhahood and reality an interpretation which is not only contradictory to the four fundamental truths, but also to the teachings of Sakyamuni in regard to the nature of self.

Thus early a tendency is discovered which so interprets the personality of Sakyamuni that he has become the manifestation of the universal Buddha, working for human salvation. He is no longer a mere man but a personal revelation of what appears to be an impersonal reality. As Dr. Murakami pointed out,<sup>58</sup> this idea grew up around the nature, form and work of enlightenment. Buddha was himself original-enlightenment, pure wisdom, or a priori truth. The abstract wisdom took form in subjective wisdom, and the work of enlightenment is accomplished in the personality, nature, form and activity of Sakyamuni, who appears as a revelation to men.

Sect and Sacred Writing.	Teacher, or Translator.	Date.
San-Ron Discourses and Sect	Kumargiva	409 A.D.
Nehan-Sutra	Dharma Raksha	423
Ji Ron Sect	Bodhi Ruki	509
Western-Pure-Land	Donran (Gi Dynasty)	386-534
" " "	Doshaku	
	Zendo	600-650
The Zen Sect	Bodhidharma	520
Sho-Ron Sect	Paramartha	565
(Shodai Jo Sastra)		
Awakening of Faith	Chen-ti (Liang Dynasty)	592-555
Tendai	Emon	551
(Hokke)		
Tendai Sect Established	Chisha Daishi	597
Kegon Sutra	Buddha Dhadra	548
" " (expounded)	To Jun (Chin Dynasty)	557-589
" Sect Established	Genju Daishi	712
Hosso	Hiouen Tshang	645
Vinaya (part)	Buddhayasas	410
Shingon	Subha Karasimha	716

The Ji-Ron (Dasa-bhumika-sastra) and the Sho-Ron (Mahayana-samparigraha-sastra) sects do not appear among Japanese sects, but along with Sradhotpada Sastra "The Awakening of Faith" by Asvagosha, they played an important part in the development of Buddhist doctrine in China between the prosperous age of the Hosso sect and that of the Kegon sect. A brief discussion of their doctrines will throw

## DEVELOPMENT OF MAHAYANA DOCTRINE IN CHINA.

Buddhism first entered China in the reign of the Emperor Mei<sup>59</sup> (Ming) of the latter Han dynasty in 67 A.D., when two Indian priests brought an image of Buddha and some sacred books to the capital of China, and were assigned to a temple by the ruler. This doctrine, as well as that which first entered Japan, was probably not Mahayana. But Buddhism did not flourish until the latter part of the third and the beginning of the fourth century, when scholars translated the three collections of Hinayana sacred books into Chinese. The first discourse of the Kusha sect was translated about this time, but the sect did not prosper till the middle of the seventh century.

The following list of the Mahayana sects and writings will show briefly the gradual growth of the influence of this doctrine in China:

Teacher, or Translator.	Date.
Kumargiva	409 A.D.
Dharma Raksha	423
Bodhi Ruki	509
Donran (Gi Dynasty)	386-534
Doshaku	
Zendo	600-650
Bodhidharma	520
Paramartha	565
Chen-ti (Liang Dynasty)	592-555
Emon	551
Chisha Daishi	597
Buddha Dhadra	548
To Jun (Chin Dynasty)	557-589
Genju Daishi	712
Hiouen Tshang	645
Buddhayasas	410
Subha Karasimha	716

considerable light upon Japanese Buddhism and also reveal something of the spiritual progress and mental development of Asamgha and Vasubandhu, who first expounded the Quasi-Mahayana doctrine of the Hosso sect.

<sup>60</sup>The Ji-Ron, Sho-Ron and Hosso sects are all said to have emanated from Asamgha and Vasubandhu, but their histories are

59. A Short History of the Twelve Japanese Buddhist Sects, p. XXIII.

60. See The Unity of Buddhism, Vol. II, Chapter IX.

58. The Unity of Buddhism, Vol. III, Introduction.

quite dissimilar. They differ in their mental analysis, since Chi-Ron divided the mind into eight mental qualities, while Sho-Ron divided it into nine, Ji-Ron and Hosso resemble each other in this respect, while in meaning Ji-Ron and Sho-Ron are in harmony, and are a step in advance of the Hosso sect. The ALAYA of Hosso is temporary, being phenomenon or illusion, and not SHINNYO, the absolute. In the Ji-Ron sect, ALAYA is SHINNYO absolute truth, or original essence without any illusion. In the Chi-Ron the ALAYA is regarded as illusion and temporary, but it is transformation of SHINNYO. As in "The Awakening of Faith," it is compared to the waves on the ocean of absolute truth. The waves are a part of the ocean.

<sup>61</sup>The Hosso sect made Shinnyo, "absolute reality," something negative and entirely separate from the world and the origin of the world. It is truth and for that reason is unchangeable. If it does not change, it cannot be the cause of the universe. In the Chi-Ron<sup>62</sup> and Sho-Ron,<sup>63</sup> Shinnyo is the origin of everything, adapting itself to the laws of cause and effect. By its own nature it is unchangeable; but under the influence of causality it changes, just as the ocean, which is naturally still, is lashed into a tempest by the wind. Here ALAYA has progressed so that it has become identical with Shinnyo. In this way Buddhist thought has passed into true Mahayana doctrine.

Absolute reality is not created. It is eternal and yet manifested in birth and death just as the water of the ocean is manifested in the little waves and ripples on the surface. Individuality is a confused memory. The universal essence is without separation or individuality, being free from non-reality. It is neither body nor mind; but is sometimes called mind. It is above explanation; like the Taoist "Way" it is reality separated from words. From the negative point of view this absolute reality

is truth which resembles vanity or emptiness. But positively, it is truth which, though separated from understanding, is empty. The Chi-Ron and Sho-Ron are said to have explained the individual minds as the phenomena of absolute reality, and even identified them. This is causation based on the absolute idea of reality, and is a near approach to the pantheistic idealism of the Kegon sect.

In absolute reality there was no division or distinction but in discussing birth, death and the work of reality there is division. This process of division begins in ALAYA, which contains all things and even unites absolute reality and darkness. This problem of darkness is difficult.

When acquired enlightenment unites with the original, we have what is known as nirvana, a state in which the darkness existing from the beginning is dispelled by absolute truth. In Ji-Ron the eighth mental quality (alaya) and in Sho-Ron the ninth mental quality (Ammarashiki)<sup>64</sup> is itself nirvana. Ji-Ron distinguished two phases of nirvana. The pure ALAYA was classified as pure nirvana, because it was not yet corrupted by contact with darkness. The ALAYA, having been at work in the remaining seven senses, is regarded as coming out of them, or, in other words, their illusion is broken. This is called nirvana freed from illusion.

The Sho-Ron divided nirvana into four aspects, resembling the divisions in the Hosso sect; (a) Original pure nirvana (b) Nirvana freed from the limitations of place; the Nirvana of the Ji-Ron sect, in which all darkness and the absolute are destroyed; (c) nirvana which still retains some hold on the world; (d) nirvana completely freed from all dependence. Sho-Ron divided the mental qualities into a coloured or material part and a pure or spiritual part, and a third which is like a combination of the two. The first seven mental qualities are all of the coloured types. The eighth part is midway between the pure and the coloured, while the ninth part is pure. To obtain enlightenment, the alaya must destroy the first seven parts. This is a condition in which the idea of nirvana becomes a personal Buddha with unlimited power of activity.

61. Ibid, Section 2.

62. The Chi-Ron sect arose in India, being based on Dasa Dhumika Sastra by Vasubandhu, the young brother of Asangha and a disciple of Nagarjuna. It was introduced to China by several scholars, of whom Eko was the greatest. The teaching was absorbed by the Kegon sect. See Dr. Murakami, *Unity of Buddhism*, Vol. II.

63. The Sho-Ron sect based on the Shodaijoron (*Sampari graha Sastra*), spread rapidly in China, Ibid. Chapter IX.

64. Japanese, Ammarashiki—Sanskrit, Amala-Vijnana.



"The Awakening of Faith in<sup>65</sup> Mahayana" appears to be a mere description of absolute truth, but closer examination will reveal the fact that it makes nirvana and Buddha become one. According to it there is enlightened nature and unenlightened nature. If the latter grows, phenomena increased; if the former grows, Buddha is revealed. To explain this enlightened nature, it uses original enlightenment and enlightenment with a beginning. The former is similar to the idea of pure nirvana in Ji-Ron and the original pure enlightenment of Sho-Ron, while the latter is like nirvana when all darkness is removed. Kegon teaches one universal Buddha. This one law-body of Buddha is absolute reality, measureless in time and space, and comprehending all things in its vastness. All the activities of nature, growing flowers, flying birds, and swimming fish, are pro-

65. Japanese—Kishiyuron.

duced by the power of absolute reality in which these forms exist now and forever.

<sup>66</sup>This development had been going on in China before any sect of true Mahayana Buddhism entered Japan. The Kegon sect assimilated the results of these developments. It was organized in China by Hozo, (Kenju Daishi, 643-712) who had a reputation as a flowery and gifted speaker. When he spoke <sup>67</sup>"heavenly flowers fell to the ground and rays of white light issued from his mouth." Chokwan (780-841 A.D.) firmly established the sect in China, and compared the various doctrines and sects of Buddhism. In this way the doctrines of Buddhism were largely developed in India and China before they entered Japan.

66. See, Dr. Murakami's *Unity of Buddhism*, Vol. II, Chapter XII; also Dr. Nanjo's *Short History of the Twelve Japanese Buddhist Sects*.

67. See *History of the Twelve Japanese Buddhist Sects*, page 59.

## The Innocent Geisha

By W. M. VORIES

IN a recent book entitled "JAPAN AT FIRST HAND," a writer devotes a chapter to declaring that the 'geisha' are as pure and innocent as a newblown rose. Probably a number of people will take his word for it. But this bit of information is so greatly at variance with the sort of things I have been hearing and seeing for the past nineteen years that I cannot refrain from seeking a solution to the dilemma it creates. On the supposition that the worthy author is right, one may be pardoned, perhaps, asking a few questions.

By what paradoxical psychology, for instance, does it become safe and sane, in a country where apprehension of moral overstrain precludes coeducation or any other normal social intercourse between young people of opposite sex, for a young business man to spend a series of week-ends at a hot-springs resort in the company of an "innocent" girl of twenty-odd? And is it merely economy that causes them to share the same bed room; or in order that the 'geisha' may more conveniently twang him to sleep with her three-stringed banjo, and keep on twanging while he sleeps? Or does she really twang all night

without relaxation? Is it unreasonable for one to wonder how the young business man—or the old politician or banker, as the cases may be—can truly be such a devotee of the monotonous twang and of the nasal recitative of lewd ballads as to pay a large sum of money to hear them all thru the night? And also to feel surprise that he could not have economized more practically by listening to the same "music" at home and sharing the expenses of the entertainer with a number of fellow-devotees?

In short, it is passing strange that the full raptures of innocent 'geisha' entertainment depend upon being away from home, alone, overnight, with one entertainer.

Another question refuses to be smothered. Is it possible that there are no WOMEN in Japan whose aesthetic sensibilities are developed to the point of appreciating the three-string banjo and the nasal ballad of the innocent 'geisha'? Why, then, are men, only, the patrons of this art? It is vain to answer that the cost is too high for women, for in these days of luxurious living even the women spend large sums on entertainment. Besides there are not lack-

ing rich and independent widows. But can anyone conceive of a rich widow spending a night with even the most talented of the innocent 'geisha'?

We are troubled, also, by a further consideration. The highest prices are not always paid for the most experienced 'geisha.' In fact, hundreds of YEN are frequently paid for the services of a very young and inexperienced 'geisha' for a single night. Wealthy but ignorant Japanese (ignorant, I mean, of the fact so well known to the author of "JAPAN AT FIRST HAND," that 'geisha' are perfectly innocent creatures) have asserted that the younger and less experienced these entertainers are, the less is the danger of venereal disease. Being myself ignorant of the three-stringed banjo and the nasal ballad, I am quite at a loss understand how they could spread disease germs. I should like to ask the author, already referred to, to kindly explain.

Finally, there is a problem left which I should not presume to refer to in print were it not dealing with an INNOCENT subject. This is what is known as "breaking-in" the young 'geisha.' In spite of its innocence, I refuse to discuss details. It is more than enough to say that when the apprentice 'geisha' (called "maiko") has completed her lessons in twanging and has memorized a sufficient number of smutty songs, and WHEN SHE HAS REACHED A CERTAIN AGE, she is considered ready to not merely help in the chorus but to entertain individual patrons by herself. Her first personal patron has the privilege of "breaking her in." The price is extremely high.

Now, why does the PATRON pay the price, instead of the owner of the 'geisha'? Why is not a professional singer or entertainer the breaker-in—instead of some wealthy, old, gruff-voiced, booze-ballasted, plutocrat, who can't even carry a tune?

And why do business men resent having the newspapers announce their week-ending with innocent 'geisha'? Come to think of it, why should the author of a book spend a whole chapter declaring the innocence of the innocent 'geisha'? I should not be greatly impressed if he had spent even a paragraph in proving his own wife innocent. Being only a wayfaring man and a fool, I had supposed, until reading "JAPAN AT

FIRST HAND," that innocence does not call for lengthy declaration.

\* \* \*

Having satisfied ourselves as to the "innocence" of the 'geisha,' we may consider the more important matter of how to get rid of the 'geisha' SYSTEM.

At once we must admit that it cannot be done without greater powers than the Christian forces of Japan as yet possess. It is too deeply rooted in the political and commercial practices of the Nation. But there are certain very definite things that can be done which will at least make the patronage of 'geisha' less "respectable," and so tend to deter men who aspire to good standing from a too irresponsible use of the term "innocent."

The first and most far-reaching thing that a Christian organization can do toward abolishing the 'geisha' system is to class the 'geisha' PATRON with the 'geisha' herself. The poor and ignorant laborer who patronizes the licensed brothel is held in righteous indignation and would not be solicited to contribute his dirty dimes to the support of a Christian movement.—Much less, of course, would he be requested to head a committee or sit upon the platform of a Christian gathering. So that a patron of 'geisha' may be solicited for contributions, or even given office, or be invited to speak before the assembly—being thus set up before the children of the church or Sunday School as a model citizen, whether their elders feel that way or not. We try to justify this sort of thing by declaring that a dollar is a dollar and a YEN, a YEN, regardless of where it comes from; in much the same spirit that the Chinese bury counterfeit money with their dead, to pay passage to Paradise. In both cases no very complimentary intelligence is imputed to God!

However, I am not here concerned with the question of "tainted money," so much as with the effect upon the 'geisha' patron. So long as he can hold an honored position in society—being even sought after and put forward by religious bodies—and still continue patronizing the 'geisha' system, there is no hope of his feeling any compunctions about his morals or the morality of the system.

The 'geisha' patron is a materialist. In his world money is supreme. It buys luxurious living; it buys friends (of the

hanger-on type); it buys political and legal decisions; it buys the innocence of girls; he fancies it can buy religious consolation and soul rest.

He comes to the church, or temple, or other religious organization with his money. For so much cash he anticipates so much conscience-salve or soul's insurance. It is EASY to get money from such a man. If money is all the church or the association is after, then we should rather protect than suppress the 'geisha' system!

But suppose we care for the salvation of the man—and for that of his victims, the 'geisha.' Then the one thing in all the world we must avoid is his money.

We must do this not because of the "taint" attaching to his wealth, but because the man must be vigorously shown that money CANNOT BUY RELIGION, or the benefits thereof. We must kindly, but firmly, help him to discover that there is, in earth and heaven, one thing that his money cannot acquire. Until he realizes that fact, there is little likelihood of his having even a healthy appetite for spiritual things, much less a purpose to acquire them.

What I am urging is that the first step toward suppressing the 'geisha' system is to REFUSE to 'geisha' PATRONS equal standing with moral men, and to rank them, where they belong, WITH THE 'geisha.' When a Christian organization can bring itself to solicit funds from 'geisha' houses and admit 'geisha' to its platforms and its committees, then, and not till then, can it consistently, admit the same treatment to their patrons. And, by the way, there is no reason to doubt that 'geisha' owners would contribute liberal sums to any church that would promise protection and allow them to advertise themselves; nor that some 'geisha' could make as intelligent speeches as their patrons!

But how can we expect for a moment anyone to attach a particle of weight to our preachings against a double-standard of morals as to men and women, so long as we persist in treating the PATRON more honorably than the geisha?

But I should go a step farther. Not only must we refrain from SOLICITING contributions from 'geisha' patrons—a thing that seems too obvious to need argument—but also we should decline to accept contributions OFFERED by either 'geisha' or

their patrons. This, as I have already suggested, is for their own good, no less than for the good of the Cause.

Unless a man OFFERS us a contribution, it is obvious we cannot refuse it. The effect of a refusal in opening his eyes to the estimate of society upon his moral conduct is lost. In fact, how can we call it a contribution at all, if the money is extorted by our solicitation rather than the man's impulse? But there will be cases where even 'geisha' patrons will offer gifts to Christian organizations. In some cases, as already implied, the goadings of a tardy conscience may lead to the offering of gifts for the very reason that the man is a 'geisha' patron. And it is in such cases that a genuine conviction, and intellectual ability to distinguish means from ends are needed, in order to prevent the compromising of the Cause and the loss of another opportunity to check the 'geisha' system.

We have a few instances of Christian organizations that are outspoken against the BROTHFL system (which is the poor man's gate to hell) and at the same time are not only silent upon the 'geisha' system (which is the rich man's gate to hell) but are even accepting money from 'geisha' patrons. They seem to be oblivious to the fact that where the brothel wrecks one home, the 'geisha' system wrecks many; and while the brothel inmates are fenced in and limited in operation, the 'geisha' roam abroad pursuing their prey unchecked.

So long as Christian organizations lend any countenance to this sort of condition, there is little hope of even a first step toward ridding Japan of the "innocent" 'geisha.'

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Incidentally, we shall make a great gain in purifying the church, and in driving out the money-changers and barterers from the place of Prayer, when we apply the same sort of standard as here suggested also to other social malefactors.

If we would refuse any money that had been earned by child-labor, by sweat-shop or slave methods, or by any other questionable practices, we might reduce the amount of income, temporarily at least; but it would have a sanitary effect upon the consciences of the would-be contributors, and it might even lead to a rediscovery of the chief means of grace.



# Masahisa Uemura

By J. G. DUNLOP

IN 1890, Niijima; in 1912, Bishop Honda; in 1925, Masahisa Uemura. These three—and, many would say, the greatest of these was Uemura.

I do not say it. I do not know. The tradition of Niijima's purity of spirit and devotion does not die. As for Honda, I looked on from a gallery one day thirty years ago at a jangling gathering of representatives of the Japanese Christian denominations under the name of the Fukuin Domeikwai (Evangelical Alliance) and saw one after another of the leaders fail to contrive a formula that would restore quite and peace—till the big-hearted but gentle-spoken Honda rose, when, in a few moments there was a fresh and clean atmosphere in the room and a Christian spirit again in the men, and I felt that I had looked upon and listened to the best man of that day in the Japanese Christian ministry.

But Uemura was allowed a longer service than either of the others, and he was faithful. He has gone in the plenitude of his power, and he served and endured to the end. In the last week of his earthly life he moved to a home in the upper part of Tokyo where he could better carry out new plans of work. Every night of that last week he attended Week of Prayer meetings. Within a few hours of the moment of which it shall be said, "He was not, for God took him," he left the confusion of his new dwelling to go to his church and lead a conference of workers. The same afternoon he conferred on *Fukuin Shimpo* business in his home—to the last hour he carried upon heart and mind and physical frame "the care of all the churches" as no other man in the history of Japanese Christianity has done it or tried to do it.

He was not yet sixty-eight when called away. Some of us have for years compared him with other men, younger looking but several years older, and we have said, "He shows his load: it is heavier, and he may break suddenly under it some day."

Masahisa Uemura was born in Yedo (Tokyo) in December, 1857, in a Tokugawa samurai family. He himself has

shown me, in his home, an ancient map of Yedo with his family name marking the spot—somewhere in Shiba, I should say—where for generations his ancestors had lived and served the Tokugawa Shoguns.

## EARLY LIFE

Of his parents and of his early life not much is told. The Restoration of 1868 was a particular hardship to the *hatamoto*, as the direct feudatories of the Shogun were called, and many of them had to revert to agricultural and plebeian life. This was the fate of the Uemuras. Later they drifted into Yokohama, where the father had a poor job as a lawyer's writer, the family suffering almost the extreme of poverty. But Masahisa had a wise and forward looking mother, who not only allowed her boy to study under the little known Christian teachers from America, but watched his studies and encouraged him in methods of mastery and review of the lessons he learned. He was at first in a class taught by James Ballagh in the original funny little chapel of what was later the Kaigan Church, which scoffers called the "dog kennel," a not inapt name, as those of us can testify who have seen it. It was the original place of the first Protestant church in Japan, which, however, was not organized till 1872, the year after Masahisa Uemura became a pupil of James Ballagh. Among his fellow-pupils were several who became leaders in the Christian church—Y. Honda, M. Oshikawa, Y. Kumano, and others. In 1872, S. R. Brown and James Ballagh seem to have joined forces in their classes in the Life of Christ, English, ethics, history, and geology, carried on in their homes on the Bluff and in that of Mr. E. Rothesay Miller, who also assisted in the teaching. The fee was very high for the time, 10 yen a month, and Dr. K. Ibuka, who was school servant and escaped the payment of the fee, has related recently in the *Fukuin Shimpo* that young Uemura secured his fee by going out from school daily and repeating at a reduced rate to pupils of his own the lessons he had

learned from Dr. Brown and daughter and the other workers of the Reformed Mission. Thus early, a boy of fifteen, he showed both the zeal and the resource that distinguished him all his life.

#### THE FIRST PROTESTANT CHURCH.

Many have supposed that Masahisa Uemura was one of the original group of nine baptized on that second Sunday in March, 1872, and organized into the first Protestant church in Japan, but Mr. Uemura himself has told me that he was not baptized till New Year's Day, 1873. "However," he said, "I was taking part in public prayer before some of those who were baptized in 1872." Again the boy was father to the man who was to blaze out new paths and be the unparalleled leader as pastor, theologian, and living inspiration in all ways to the church membership and ministry alike for nearly half a century.

Such a boy in any land was pretty sure to be in the ministry, and by 1877 we find Uemura, a youth of twenty, organizing a church in Shitaya, Tokyo, which, however, never became more than a quiet little preaching-place. He declined to receive aid from a foreign missionary society, and earned his living as a teacher of English in a school for girls at 42 Tsukiji, which later became the Joshi Gakuin, Kojimachi, Tokyo.

In 1885 he moved his work to Ichiban Cho, Kojimachi, where he was somewhat more successful. Among his early members were the politician and orator, Saburo Shimada, and another, Nobuyuki Nakajima, who was attracted first by outdoor meetings in Ueno Park, conducted by Uemura, H. Kozaki, and other young preachers of the day. Nakajima had the distinction of being elected first Speaker of the Japanese House of Representatives when opened in 1890.

Dr. H. Kozaki, just mentioned, began Bancho Church, (Congregational) in 1886, the year after Mr. Uemura started in Ichiban Cho. In 1887, Mr. Uemura moved again, this time to Fujimi Cho, where his church has had its home ever since, for 38 years.

By this time Mr. Uemura was well established with a home and family of his own. In 1880 he had married Sueno

Yamanouchi, daughter of a samurai family of Kishu (Wakayama prefecture). Mrs. Uemura survives him, also two daughters; one widowed, Mrs. Kawado and the other, Mrs. Saba, wife of the Church of Christ minister at Omori, near Tokyo.

#### WRITING AND THEOLOGICAL TEACHING.

Mr. Uemura early broke into religious journalism, in 1880 being associated with Mr. Kozaki in the establishment of the *Rokugo Zasshi*. Other ventures, none of them permanent, followed, up till 1890, when he started his well known weekly, the *Fukuin Shimpō*, which has gone on from strength to strength to the present, widely read in all the Christian denominations in Japan.

He kept up school connections also, being a member of the theological faculty of Meiji Gakuin till 1904. A failure in co-operation, for which the responsibility can hardly be put upon Mr. Uemura, occurred at that time and he went out and established a seminary of his own, the Shingakusha, near his church in Fujimi Cho. It has always attracted a good grade of students and has an alumnus body now of about a hundred, many of them engaged fruitfully in Christian work in all parts of the Japanese empire and overseas.

With an exquisite literary taste and fine writing ability, his everyday tasks have kept him from producing anything of permanent value—four or five slight books on the Christian life, such as "*Inori No Seikwatsu*" (Life of Prayer), "*Shinko No Seikwatsu*" (Life of Faith), and the like, being the total of his literary product other than journalistic. Mention should be made, however, of his work on the Japanese Scriptures, especially the Psalms, in the translation of which he was a collaborator with Dr. G. F. Verbeck. But his main work has been in the remarkable congregation which, under God, he has built up in Fujimi Cho and in the Church of Christ denomination in regard to which it can be said of him preeminently that he has been its father. Of no one else in any other denomination can it be said so truly as of Uemura in the Church of Christ that he is its human parent.

No other gift of his to his denomination has been of more value than the spirit of independence of foreign financial aid. He

has stood for this from the first in his congregation; in his journal, *Fukuin Shimpo*; in Shingakusha, his seminary; and in the home missionary society of the Church of Christ. Three years ago there began in the denomination a temporary wavering from that policy in regard to the home missionary society work, for which it seems impossible to lay the responsibility on Mr. Uemura's or any other person's shoulders in particular. But one of the last public acts of Uemura's was to reject a form of cooperation with the two Presbyterian and the two Reformed Missions which had been in contemplation since 1921. The plan would have brought under virtual Japanese control (nominally half Japanese and half missionary, but with a dominating official staff of secretary, treasurer, assistant-treasurer, all Japanese) a budget of nearly two hundred thousand (¥200,000) yen annually, more than 90 per cent of it from the cooperating American Missions. To the amazement of both Japanese and missionaries, Mr. Uemura suddenly began to work for its rejection, and it was rejected. Part of his explanation was that it was not fair to the American churches to receive so much from them while the Japanese denomination was to contribute so little. There were those who more than hinted that it was anti-Americanism, due to recent United States immigration legislation, that dictated this volte face on Uemura's part. This was indignantly repudiated by Uemura's spokesmen in the Synod; and the writer has from the lips of a wise and strong Japanese Christian, ex-Chief Justice Watanabe, that it was the original and consistent Uemura who spoke and acted when this unequal and less than creditable "cooperation" was unceremoniously turned out of doors.

#### PROPHET AND POET AND MAN.

Who shall appraise such a man?

A prophet? Yes, and more than a prophet! Yet they said—missionaries did, in Tokyo, when he was proposed for ordination,—that he lacked power of expression and would never be a preacher. The story is remembered from the earliest days of the church in Japan that on one occasion two young preachers, M. Uemura and H. Kozaki, spoke on the same night in an evangelistic service somewhere in Tokyo. In the midst of the meeting a man ex-

claimed in puzzled admiration, "The pair of them, uneloquent—and yet!"

How much he had to conquer to become the preacher he was! Voice, delivery, manner, all about as bad as could be. Never fluent—far from it, often a stammerer, with eyes nearly or quite shut; and yet, the fervor and firmness of his faith, the beauty of his speech, the richness of his thought such that he was literally a "spell-binder." For what other preacher in the history of the Japanese church has been so long and avidly looked to for instruction and inspiration in spiritual things as Masahisa Uemura?

A poet in temperament and ability, but he did not write. A scholar as no other in the ministry, yet he yielded not to the temptations of the minister's study. A preacher, glorying in preaching; but, more than preaching, in *dendo*—"declaring the Way," winning men to the Christ-God. Rev. K. Banno, one of those first Christian boys in Yokohama 50 years ago, told me yesterday of his own baptism there in 1874, and of Uemura coming to him immediately afterwards and clasping Banno's hands and saying, "Now we have one from Aichi" (Banno's province). That has been his spirit always. He gloried in men, in the salvation of men. It was that that gave him his wonderful following. Some have said that he was just an *oyabun*, partizan boss, with his *kobun*, or satellites, obsequious and subservient. He had the temperament and the gifts for that, but it was part of his redemption by Christ that that quality was transmuted into a love of souls, a hunger and thirst to win men to truth and life and God, and a unique power in doing it. I have a mental picture of him in a railway station, at Kyoto. We were in Kyoto for a funeral and met at night, going out of the city. I found Uemura sitting in the third class waiting room in close conversation with a lad—student, clerk, what not—giving himself as completely to him as if he had been the highest in the land. The day after he died, my nearest Japanese co-worker, an unordained country evangelist, received a letter from Mr. Uemura, written within a few hours of his death, concerning the recent marriage of the evangelist's son. His memory for names and events in the lives of others was marvellous. His contacts were numberless. And so



there were Japanese men and women all over the empire and beyond it, to whom he had been a father, sometimes a roughly chastening father, but who were unable to trust their voices, ready to burst into tears, on hearing that Masahisa Uemura was no longer to be met in this life.

But more than prophet or poet, a man—simple, strong, truth-loving, claptrap-hating, passionately determined and energetic in the direction of his convictions, not suffering fools gladly, often exciting enmity; but friendly, sympathetic, loving, generous.

In some ways he was like Dwight L. Moody, though anything but a popular evangelist; a scholar, which Moody was not; a people's pastor and a pastors' pastor,

and Moody could not be said to be either; often stumbling and indistinct, and that could not be said of Mr. Moody. But see them in public work. Moody in a meeting was like a captain on the bridge, with an eye for all details, demanding that things be right and taut and sensible. That was like Uemura. And in the general impression the two men made, they were very like each other.

A month before he died, Henry Drummond said to one of his doctors, "Moody was the biggest human I ever met." How many in Japan will continue to say of Masahisa Uemura, "the biggest human I ever knew," and to thank God for such a gift to this land and its Christian Church in its first generation!

## Merging of the Christian Literature Society and the Methodist Publishing House

(Written by request of the Editor)

By S. H. WAINRIGHT

THE Christian Literature Society of Japan began its work in 1913. At that time the Methodist Publishing House, or Kyobunkwan, was an old established publishing business. It had been carried on by the Methodist Episcopal Mission alone.

Soon after the Christian Literature Society got under way, representatives of the two organizations met together informally to discuss a possible merger. Would it not be possible for the Missions back of the Christian Literature Society to take over and include the Kyobunkwan in the scope of its work and thus make it an organ of the Christian movement as a whole? Or rather, as the Kyobunkwan had all along been serving the Christian movement as a whole, make the financing and the operation of the Kyobunkwan a responsibility of that movement as a whole?

Nothing came of this conference. The Christian Literature Society was just beginning. Its income was small. It was feeling its way. The Society was unable and the Missions themselves presumably were unwilling to assume the financial responsibility which would be incurred in taking over and carrying on the Kyobunkwan, with its big store and mail order business.

Since then the two institutions have been working together, but experience has shown

that as long as they are two separate organizations they cannot cooperate in any ideal way.

The Christian Literature Society has become an established institution with assets equal to those of the Kyobunkwan. The Methodist Episcopal Mission has been fully participating with the other Missions in the work of the Christian Literature Society and shares with the other Missions the credit of making the Society such an important agency as it has become in the general Christian movement in Japan. During this time the Kyobunkwan has been conducted for the most part as a selling agency and importer of English books, while the Christian Literature Society has been engaged in the publication and distribution of Japanese Christian literature.

The Methodist Episcopal Mission has now made an offer to merge the Kyobunkwan and the Christian Literature Society. They proposed that, if a union organization can be formed, they will turn over to that union organization the Kyobunkwan with all its property and assets and 50,000 yen cash toward a new building. They made the offer with absolutely no strings attached to it.

The Executive Committee of the Federated Missions has brought about the appointment of a Committee of Nine to

consider the future of the Christian Literature Society as follows:

From Executive Committee Federated Missions; J. C. Mann, Miss M. Z. Pider, A. J. Stirewalt.

From Executive Committee National Christian Council; H. Kozaki, D. Tagawa, Y. Chiba.

From the Christian Literature Society; S. H. Wainright, A. D. Berry, H. V. S. Peeke.

The proposal of the Methodist Episcopal Mission was committed to this Committee of Nine to consider and with it have met as representatives of the Kyobunkwan: E. T. Iglehart and H. W. Johns. Representatives of other publishing interests have met with the Committee also from time to time.

The Committee has to date agreed upon a plan with two main features and have submitted this plan to the Executive Committees of the Federated Missions and the National Christian Council and to the Methodist Episcopal Mission for final action. The two features are as follows:

(1) As the simplest plan for merging the two organizations the Christian Literature Society is to be incorporated as a Zaidan Hojin, or some other form of legal body, with the constitution and by-laws and with its directors elected by the Federated Missions and National Christian Council. When that is done, the Methodist Episcopal Mission is to turn over to this incorporated body the property and assets of the Kyobunkwan. The newly incorporated body is then to carry on the work of both the present Christian Literature Society and the Kyobunkwan. Both names are to be retained, in the united organization, one to be the English name and the other to be the Japanese name.

What the Methodist Episcopal Mission will turn over to the new organization is summarized by their representatives as:—The three stores now in operation in Tokyo and Kyoto; the leased site on the Ginza valued at 100,000 yen; the stock of books in the stores; fifty thousand yen in cash toward the new building; the good will and business standing of over forty years; no debts.

(2) Two building plants. One, a store and office building on the Ginza site, to be erected at once, at an estimated cost of 200,000 yen. And future buildings for editorial offices and residences.

Other Christian publishing bodies have joined in the consideration of these plans but none have so far seen their way clear to join in the actual organization. But several of them wish to share in the use of the common building. In that case most of the Christian publishing work in Tokyo will be concentrated in this new Ginza building. The American Bible Society is considering sharing in the cost of the building and in that case will have their permanent headquarters there.

If it be asked wherein the gain consists to be derived from the proposed step, we should say; first, that the Christian Literature Society, by means of the union, will become established on the main street and acquire a place in the book market as a distributing agency. The Kyobunkwan, through the large cooperation represented by the Christian Literature Society, will be able to achieve the expansion of its business and the more effective realization of its aims, together with the lightening of the burden of its responsibility. Not so much is to be expected by way of economy except perhaps in the cost of buildings. It will be a big gain to the Society to be established on the Ginza as a selling agency. The advantage to the Kyobunkwan will be equally as great in having the literary staff of the Christian Literature Society, as a part of its organization, and to resume publication as a part of its activity.

The establishment of a publishing house, representing broadly the Protestant movement in Japan, on the busiest street of the metropolis and equipped with adequate building capacity, is an event for which all will be truly thankful. The total assets of the organization, as proposed, will amount to something like Yen 400,000. The great proportion of this being property assets, it means that continued support on the part of the Missions and the development of support on the part of the Japanese Churches are essential. Apart from the missionary staff connected with the institution, it will probably be self-supporting. But in order to enter the vast field constituted by the unevangelized population a capital fund could be used to good effect, if donated. Besides, there are many books that might well be published in Japanese the sale of which as yet would not be profitable.

## From the Editor's Mail Bag

**M**R. VORIES article on "Why there will be no National Movement in the Coming Campaign" was at least arresting, if not quite convincing. Many of us would hesitate to posit such a thought before the public for fear lest it might accomplish psychologically the fulfillment of the prophecy. None of us want that prophecy to come true.

But the basis upon which the article based the prophecy is at least open to due consideration. One could not help but feel, that Sabbath keeping is a resultant, not a condition of spiritual life. When the revival really comes such matters will very likely take care of themselves. The long indictment of the Mission School policy of this country may well be left to the historical debaters, but looking at it from a practical standpoint I should be greatly surprised if the graduates of Mission Schools scattered in key positions all through the Empire, did not share a major part in this enterprise. The Christian work in interior cities is clustering more and more around some few good men who come to us, as graduates from Mission Schools, with a good English education, and a spirit about them which is decidedly "different."

This National Campaign will be a decided success, if it teaches the whole Christian community the need of getting together into one corporate unity. We are built along denominational lines so securely, that no one can really foresee how and when a change is likely to come. The Japanese seem to like denominations, (a rich heritage from Buddhism) and a good many missionaries seem to be equally enthusiastic. But the thought of the world to-day is surely moving along lines of unity through co-operation, rather than competition. Slowly the ideas of the League of Nations are penetrating the peoples; surely Christian people ought to be swift to get together.

Surely we ought to realize that the Saviour meant that we all were to be one, when he prayed that way. We have gone on, erecting barriers between ourselves, all the time thinking we are one in spirit, which in the

last analysis is not true. Denominations divide; construe it how we may. Granted the Saviour prayed for spiritual unity, if you like, it can never be accomplished through denominations.

This is not a problem of financial adjustment or need. I expect the existing denominations in this country, can somehow keep on and on, and find money enough to finance themselves. It is the problem of spiritual division. The way to approach this problem is through the tremendous losses we are suffering in spiritual victories through not getting together.

Twenty years ago when three churches in Canada began negotiations for Union none of them were hardup financially. Each of the three churches was doing a magnificent piece of foreign mission work, in addition to its own church work. Those negotiations began through the speech of a fraternal delegate from the Presbyterian church to the Methodist General Conference. It began in the Spirit and continued thus, until after twenty years of negotiations, it is now an accomplished fact. Let no one think the path has been an easy one; old prejudices, old habits die the hard, but so convinced were the great body of people, as also the great leaders of the church, that the thing was of God, that no sacrifice was counted too great to bring it about.

In the local community, they said the only thing that divides us is religion. We do our business together, we handle our educational work together, we elect our municipal officers together, but on Sunday we are divided into separate camps. And there rose before them, the vision of a community work in religion which would unite the people at their highest point. Now if getting together is essential under conditions in Canada, what about the problems which face the Christian movement in this country? Surely we cannot afford to remain in little separate groups, in the face of the tremendous issues which confront us.

Some Japanese are thinking seriously along this line. One pastor said to me the other day "It is up to you missionaries



to help us out of this fix, before you consider your work done here. It was the missionaries years ago who helped us into this situation. Now you ought to help us out." I thought it was good advice. In the meantime, in connection with this campaign, let every local place, develop a spirit of Christian unity, as highly as possible. Let us put this movement ahead of the local work we are planning in our own individual churches. Let us stand right up to the cause of Jesus Christ, not to the church to which we happen to belong, but if it means helping another church, why not do it? Gradually the narrow sectarian walls may crumble, and we may be able to shake hands as real brothers. A good

Presbyterian Missionary from Honan China, was on furlough in Canada two years ago while I was there. We had gone out together to several towns on deputation work, and were good friends, but the morning after the General Assembly registered its celebrated vote for Union, he came to me and shook hands and said "Now we are really brothers." Let's learn to do this in our local centres of work in connection with this National Campaign, and I think, the morning will break and the shadows flee away, and a National Christian Church in Japan might not be the vain dream some people think it is now.

C. P. HOLMES.

## News Bulletin from Japan

The News Bulletin which has been one of the most popular departments of the Evangelist will again appear every month. It will be in charge of W. L. Curtis, editor of Japan Mission News. Readers of the Evangelist are cordially invited to cooperate with Mr. Curtis in making this Department a success. Send all communications to Mr. Curtis, Teramachi dori, Ishiyakushi sagaru, Kyoto.—Editor.

### NEWS FROM THE SCHOOLS.

#### AN IMPERIAL VISIT.

**D**URING a recent visit to Kyoto Her Imperial Majesty the Empress of Japan inspected several schools for girls and among them the Girls' School Department of the Doshisha. It is said that the Empress herself had expressed a special desire to see this well known Christian school founded by Joseph Neesima.

In arranging the program for the Imperial Visit the Doshisha authorities wished to include regular "chapel exercises" as an important part of the school's daily routine. Certain officials objected to this ostensibly on the ground of lack of time. The matter was referred to the Empress who at once said that she wished to see the distinctive features of the school and therefore the chapel exercises must not be omitted.

One who was present at these exercises gives the following account of them in the *Japan Mission News* for January.

"Inside of the chapel we were all silently waiting. Various officials entered and took their places. Then quietly, through a door opening on to the platform, a small sweet-faced, womanly, young-looking figure glided

in and stood in the center of the stage. All in the room bowed low in acknowledgment of her gracious presence, and all remained standing, since, to the surprise of everyone, Her Majesty chose to stand throughout the exercises that followed, out of regard for their devotional character.

The *Kimigayo*, the stately national anthem, was sung by the school, and this was followed by the hymn "God Bless Our Native Land" in Japanese. President Ebina read the first seven beatitudes from the fifth chapter of Matthew, and offered a short prayer which was followed by a response sung in English by the Miriam Choir. Then came an appropriate English song well sung by a specially trained chorus of students."

The words of the hymn, Scripture lesson, prayer and English songs had all been printed on the program. With this in hand Her Majesty followed the service with the closest attention. Some in the audience thought that she even joined in the hymn, and the *Japan Advertiser* in reporting this event called attention to the remarkable fact that this was the first time in the history of Japan that a member of the Imperial Family had publicly joined in Christian worship.

Be that as it may, there is good reason for joy and thanksgiving in the hearts of Her Majesty's Christian subjects, and of Christian everywhere, that the religion once regarded in Japan as an evil sect and officially prescribed, has now been openly acknowledged as worthy and good by a member of the Imperial House. In her farewell words to President Ebina before taking her departure the Empress expressed her great satisfaction with the distinctive feature, or "specialty" of the Doshisha, evidently referring to the religious exercises. "*Doshisha no tokushoku wo mite manzoku-shita.*"

English and Japanese copies of the Bible, and a hymn-book, all beautifully bound in red leather and gold, were presented to Her Majesty in the name of the Doshisha Alumnae Association.

#### JUBILEE CAMPAIGNS.

SOME of the Missions and several of the Churches have celebrated their fiftieth anniversaries in recent years. Now the Christian Schools are having their turn. The Aoyama Girls' School (Methodist), observed the semi-centennial of its founding last November. 1925 is the "Year of Jubilee" for Kobe College for Women (Congregational), and for The Doshisha (Kumiai) of Kyoto.

The latter has already launched a campaign for raising a million *yen* for an endowment fund, and for an Administration Building to include a greatly needed auditorium. Kobe College has two campaigns under way,—one in America for College buildings to be erected on the new site at Okuradani near Akashi, already purchased by the Alumnae Association; the other is a campaign in Japan for raising a large endowment fund. The College is fortunate in securing as chairman of the committee in charge of this campaign a man of strong Christian character and national reputation, the Honorable C. Ariyoshi, former governor of Hyogo Prefecture, and more recently Civil Governor of Korea.

#### THE TOHOKU GAKUIN.

THE good word comes from Sendai that Dr. Schneder, President of the Tohoku Gakuin, has been successful in raising in

America a fund of some 300,000 *yen* for the new buildings of the College Department to replace those lost by fire.

#### WOMAN'S CHRISTIAN COLLEGE OF JAPAN.

THIS school was opened in 1918 in temporary quarters in Tokyo. In 1920 a campus of twenty-five acres was purchased in the suburbs at a cost of ¥290,000. To-day the land is worth three times that amount. Buildings completed at the end of 1924 included one class-room building, the Athletic-Social Building, the central kitchen, dormitories for two hundred students, and a residence for foreign teachers. The total cost of these buildings was approximately ¥875,000. Of this amount over ¥100,000 came from friends in this country, and the rest from friends in America, through the Cooperating Committee in New York.—*The Shuttle.*

#### ST. PAUL'S UNIVERSITY AND MIDDLE SCHOOL.

THE new plans for St. Paul's University and Middle School embrace a change of policy. The *raison d'être* for the establishment of a mission school is that it be first an adequate and efficient missionary agency, and secondly that its scholastic standard be such that it will compare favorably with Government and private schools of the same rank. Among mission schools the tendency has been to invert this order. Because of inadequate annual appropriations or the lack of adequate endowments, mission schools have been making every effort to increase their student personnel so that increased student fees may be available for the necessary additions to their teaching staff and the consequent raising of the standing of these schools. The success of a school has come to be measured by the number of its students.

But the larger the number of students the more difficult it becomes to evangelize them. We have felt at St. Paul's for some time that our ideal for our students, 'Christian Character Education' was being but imperfectly realized and have decided at this time of reconstruction to radically limit our student personnel, but at the same time to perfect the scholastic standard of the schools.

In order to complete our educational system it has been decided to establish two primary schools and ultimately to develop our five year Middle School into a seven year or Higher Middle School. Funds for the two new primary schools are included in our Reconstruction Schedule. We shall then have a complete educational system from kindergarten to University. The student personnel of all the institutions is to be kept small, fifty per year in the primary, one hundred per year in the Middle School, five hundred in the College of Economics and Commerce (a five year course) and two hundred and fifty in the Arts College (a five year course). We contemplate raising the standard of all the institutions comprised in the educational system by the employment of outstanding full time Christian teachers, by better and more complete equipment, and by increasing the entrance requirements. At the same time every effort will be made to so surround this picked student personnel with Christian influences that our ideal, 'Christian Character Education,' will become a reality in the lives of those who come to us for culture.—C. S. R. in *The Church in Japan*.

The "Reconstruction Schedule to which Bishop Reifsnider refers in the above article includes \$395,000 for St. Paul's University, \$450,000 for the Middle School, \$375,000 for St. Margaret's School for Girls, and \$120,000 for the two new Primary Schools,—a total of \$1,340,000 which the American Episcopal Church is asked to raise.

#### AMERICAN GIFTS TO SCHOOLS IN JAPAN.

THE several millions of dollars which the churches of America have given or are planning to give to Christian Schools in Japan, and the recent generous, unconditional gift of \$2,000,000 from John D. Rockefeller, Jr., to the Imperial University in Tokyo for the rebuilding and equipment of its Library, lost in the earthquake, are certainly indications of Christian America's deep interest in higher education in Japan. These gifts will give fresh assurance to the Japanese people that they still have many warm friends in America in spite of the discourtesy of the discriminatory exclusion act. There is no question but what these gifts from America to the schools of Japan

will help to recement the friendship and good will that formerly prevailed between the two nations. For years to come students using the magnificent library that the Rockefeller gift will provide, and students in many a Christian school in Japan, will feel as one of the graduates of the Woman's Christian College felt at the time of the dedication of the new buildings last August, when she said: "I cannot help expressing endless gratitude to our unknown friends in a foreign country, when I remember that every pillar and window of these buildings is an expression of their sympathy and love for us. Having received such a generous gift we heartily hope that we may be able to use these buildings in such a way as to fulfill the hopes and purposes of those friends."

#### COEDUCATION.

THE admission of woman students on equal terms with men in the Colleges and universities of Japan is sure to come in time, but coeducation will naturally be a movement of slow growth. The Tokyo Imperial University tried the experiment recently but for some reason has abandoned it for the present. The Tohoku Imperial University in Sendai, has already given degrees to three women graduates,—two in 1916, and one in 1918,—and there are now ten women taking courses in that institution. At the Doshisha University, in Kyoto, there are four young women in the College of Literature, one in the Law Department, and one in the Theological School. We believe that the Kyūshū Imperial University, at Kumamoto, is open to women students, and Meiji University, of Tokyo, is to be a coeducational institution from the beginning of the new school year in April.

#### PRESENT TENDENCIES AMONG JAPANESE STUDENTS.

[Outline of a lecture by Professor I. Abe, of Waseda University, at the Myogi Conference for Workers among Students, August 29, 1924.]

There are certain elements in the background of a student's life the consideration of which will help us to understand present tendencies in the schools of Japan:

1. Militarism has a large influence even outside of government circles, especially



among the common people. There is a general opinion that war is necessary as a means of reducing the excess population. But in this it has never succeeded. The colonial policy, of Japan has also failed, for the total number of people assisted in Japan's colonies during the past twenty years, at a cost of more than 919,000,000 yen, is only about equal to the present annual increase in population.

Schools continue to identify the spirit of militarism with patriotism.

2. Japan has an abundance of fighting spirit. This is so true among students that even in their games they cannot take defeat in a sportsmanlike way. The spirit of rivalry is still stronger than that of fair play, though this is now disappearing among the players themselves.

3. There is a distinct lack of community spirit among students, as among all Japanese. They have no idea of self government, and cribbing is very prevalent. Strikes are as common among students as among laborers, for the mob spirit is strong and tends to make individuals rough.

#### *Prevailing Tendencies:*

I. There is a tendency to revolt against old customs, such as marriage customs.

From his reading the student gains new ideas of personal freedom, and he tends to abuse his freedom until it is only selfishness. He often finds that his literary idols were selfish men themselves.

He mixes up old and new ideals, and while he always pretends to be liberal, in practice he is often very reactionary.

II. A tendency toward MATERIALISM is growing very fast now that there is so much of unemployment among university graduates. This great social problem leads to the neglect of the spiritual in life, and many students are choosing courses for the money which the training will enable them to get. In Waseda one half of the students are taking the commercial course.

At the same time many are deeply interested in philosophy and read Bergson, Eucken and Kant. They are fond of things they don't understand. This philosophical tendency suggests a way to bring the Christian religion into their lives. We need to present the philosophical side of our faith more.

III. A tendency to RADICALISM among students is quite apparent, though they are radicals only in theory.

Perfect freedom of thought is guaranteed in the universities. In Waseda a "Reading Club" of two hundred members has been organized for the study of socialism. Four professors and one outsider are helping them in this study, and they are earnestly digesting texts by Marx, Webb, Oppenheimer, and other similar writers.

For the solution of our social problems many are looking to socialism. They are working out a social philosophy which is often closely parallel to Christian teaching. Japan is sure to make rapid progress towards the social well being and the internationalism, or brotherhood, which characterize the Kingdom of God.

J. H. C.

#### A REFORM MOVEMENT IN SHINSHU.

Under the auspices of the Matsumoto Branch of the National Purity Society (*Kakusei Kwai*) a campaign was put on last fall for the abolition of licensed prostitution in Shinshu. Much publicity was given the movement by the leading papers of the province, the one with the largest circulation publishing six of our articles gratis. A petition asking the governor to abolish all public prostitution was circulated. In a short campaign of three weeks 6570 signatures were obtained including some from every county in the Ken. A large part of the actual work was done through the churches, yet many non-Christians were glad to identify themselves with the movement. The value of this work from an educational standpoint cannot be overestimated. When the petition was presented to the governor he said in effect that the matter waited on public opinion. It is the purpose of those interested in this movement to repeat the effort year by year until public opinion is thoroughly aroused in its favor. The time seems to be ripe for this work all over the country. There are officials in the Central Government who are working for this reform. Let us strengthen their hands in all the provinces.

E. C. H.

# Workers Methods Exchange

WM. H. ERSKINE

The following on "Methods" is taken from the *Christian Century* of January 15, 1925 that the workers in Japan may see what problems are facing the Chinese missionaries and the kind of answers made to the same question. It certainly shows that there is no "either or" quick method to accomplish the task of changing from the financial task-master to the spiritual inspirer and cooperating servant.

Any reactions to any of the questions might benefit the readers of this page if sent in. •

## MISSIONARIES STUDY PASSING OF POWER.

IT is a commonplace of modern Christian missions to say that the control of religious work on mission fields must devolve from the foreign to the national workers. It is, however, much easier to state the principle than to carry it into effect. Eighty missionaries in Peking, representing the Methodist, American and English Congregational, Anglican, Presbyterian missions and Y.M. and Y.W.C.A., recently held a "true-false" test to discover, if possible, the methods by which missionaries think that a devolution of mission authority can actually be brought to pass. A series of 18 statements was prepared by Rowland M. Cross, of the American board, and John L. Childs, of the Y.M.C.A. Missionaries were asked to indicate whether they considered these statements true or false. Because of the significance of such a test, it is reproduced here in full:

1. A missionary should become a member of the local church. True, 72; false, 7; not voting, 1.

2. It is desirable for a Chinese church to have full control of its affairs even though a portion of its funds come from foreign boards. True, 60; false, 17; not voting, 3.

3. The primary aim of missionary effort in China is to build the Christian church rather than to win disciples to Christ. True, 25; false, 48; not voting, 7.

4. It would be unwise to give the Chinese church full power in determining how many and what kind of workers from abroad are needed. True, 41; false, 35; not voting, 4.

5. There are certain questions relating to

the church and mission work which could be best discussed in a preliminary meeting of foreigners only. True, 40; false, 36; not voting, 4.

6. The policy of equal pay for equal work for both Chinese and foreign church workers should be adopted. True, 25; false, 50; not voting, 5.

7. It would be a mistake to allow the Chinese complete freedom in determining the creedal basis of church membership. True, 23; false, 53; not voting, 4.

8. My branch of the Christian church can make its largest contribution to the Christian church as a whole by maintaining its individuality rather than by merging itself in one united Christian church of China. True, 19; false, 56; not voting, 5.

9. It would be well if responsibility for certain phases of the work such as advanced education and medical work were to be taken over by foreign agencies in order to free Chinese resources for the development of the Chinese Christian church. True, 32; false, 41; not voting, 7.

10. If after adequate consideration a Chinese congregation were to decide to reject in whole or in part its present form of church service, I should be glad to see them make the experiment. True, 70; false, 5; not voting, 5.

11. I believe that property secured from abroad should be controlled by

a. Chinese alone. True, 0.

b. A joint committee, half foreign and half Chinese. True, 37.

c. A joint committee preponderantly foreign. True, 11.

d. A joint committee predominantly Chinese. True, 28.

e. Foreigners alone. True, 3; not voting, 1.

12. All policies and organizations concerned with mission and church relationships should have as their objective the complete elimination of mission control. True, 71; false, 7; not voting, 2.

13. Better results could be achieved in mission and church work in Peking if some of the money now used to support missionaries were to be devoted to the maintenance of high grade Chinese workers. True, 56; false, 20; not voting, 4.

14. The time has arrived when important financial accounts should be turned over to the Chinese without foreign supervision. True, 31; false, 43; not voting, 6.

15. The present plan of organization of my mission gives sufficient opportunity for

Chinese and foreign missionary workers to make their respective contributions. True, 49; false, 25; not voting, 6.

16. The influence of missionaries is helping rather than hindering the unity of the Christian church in Peking. True, 47; false, 22; not voting, 11.

17. It should be the aim of my mission-church organization rapidly (within the next few years) to place Chinese in positions of greatest responsibility, such as heads of departments and of schools, as chairmen of important committees, etc. True, 47; false, 3; not voting, 3.

18. Our present plan of mission-church relationship is transitional. True, 73; false, 2; not voting, 5.

## In Memoriam

MRS. MARY FLORENCE BICE  
DAVIS.

MRS. Mary Florence Bice Davis, wife of Rev. W. A. Davis, died in Healdsburg, Calif., on October 8, 1924 on her 59th birthday. She went to Japan in January, 1890 and was one of the pioneers of our Southern Methodist Mission. I remember well how she showed an aptness for a strange and difficult tongue such as the Japanese language is. Her intellectual gifts were far above the ordinary. She soon exhibited excellent executive ability and was placed in positions calling for leadership and administrative gifts. She was happily married to our highly esteemed member of the Mission, the Rev. W. A. Davis, of Missouri in 1893. Three children, all sons, were born to this union. The eldest died in early childhood. To the mother in precarious health this was a heavy blow. She became the subject of serious affliction and suffered much. On account of this Mr. Davis brought his family back to the United States. For many years past Mr. and Mrs. Davis have rendered most valuable service as missionaries among the Japanese in California. In addition to Mrs. Davis' intellectual gifts should be mentioned her unselfish heart and the sacrificial service which she was always ready to render to those in trouble and in need. J. A. B. Fray, a former pastor, writes of her: "The

end was glorious. For a long time she lived, always expecting the call of her Lord. Like Paul, she said: 'For me to live is Christ and to die is gain.' Feeling that she needed a vacation, she went to Healdsburg to spend the day. As she sat at the table of relative she exclaimed: 'I am ready to go, but I want you to know I am a sinner saved by grace.' They requested her to ask a blessing. As she finished her head fell forward, and she was at rest. Her remains were interred at Healdsburg. Tender and gentle in her womanly spirit, she sorrowed with all who wept. Unselfish in her nature, she extended a helping hand to all who called. The combination of a woman's intuition and a logician's mentality made her rare in personality. She knew what sacrifice meant. She faced Gethsemane without flinching. She was of such stuff as martyrs are made of. Loyal as wife, wise as mother, true as friend, consecrated as missionary, she will await in glory the reunion of her devoted family."

J. C. C. NEWTON.

FATHER VORIES OF OMI MISSION  
1853-1925.

IN the death of John Vories, on January 10th, at Omi-Hachiman, the Omi Mission lost not only its treasurer but also the one who has been "Father" to everyone in the organization for the past eleven years.



John Vories was born seventy-two years ago in St. Joseph, Missouri, the son of Judge Henry M. Vories, of the Supreme Court, and Laura Case Vories. He was educated in the public schools of St. Joseph and in a private Commercial School, and went to Leavenworth, Kansas, when about twenty, to begin his business career. In Leavenworth, he joined the First Presbyterian Church and was librarian of its Sunday School, where he met Julia E. Merrell, who was a teacher in the same school. They were married in July, 1879. Their two sons, Wm. Merrell Vories and John Vories, Jr., were born in October 1880, and June 1882, respectively.

Mr. Vories always took an active part in church work as a layman. During his years in Flagstaff, Arizona, he was a prime mover in organizing a church, in which he was the first treasurer and most liberal contributor, one of the two first elders, and for a time acted as superintendent of the Sunday School. Later, in the great Central Presbyterian Church of Denver he was a deacon for many years.

Pastor Takahashi, of Omi-Hachiman Church, in his funeral sermon, paid a notable tribute to Mr. Vories, as an ideal example of the high calling of "Father." Everyone in the Omi Mission called him "Father," and many of the town people also did. But his chief claim to the title lay in his life-long practice of submerging himself and all his interests to the one purpose of raising the sons whom God had entrusted to him for useful servants of society. No greater life career is possible; but it is a more difficult and a rarer course than the achieving of personal prominence while neglecting one's family!

John Vories was a business man; in Leavenworth fourteen years; in Flagstaff, Arizona, eight years; in Denver, Colorado, ten years, and in Glenwood Springs, Colorado, eight years,—before he came to Japan, in the spring of 1914, to become treasurer of the Omi Mission. He was not a public speaker by nature, and he came to Japan too late in life to learn the language, but he was very positive in his convictions and principles, and his life of singleness of purpose, integrity, pure living and unselfishness, exerted a profound influence wherever he went; surprisingly so in interior Japan.

His friendship with the children of Omi-Hachiman was remarkable. All the little tots ran out to take his hands whenever he walked along the streets. His influence upon the young men, in athletics, in clean living, and in devotion to duty was marked. And since his death we are discovering unsuspected influences among the older people of the town and province. His funeral was a triumph of faith and Christian love. His strenuous labors for the material upbuilding of the Omi Mission may be stayed by his sudden call to the Heavenly Home, but it seems as if his spiritual service is just beginning.

Although seldom heard in public address, he was a true missionary of Jesus Christ, whose demonstration of Christianity in everyday life was more potent than argument. The unspoken message of his life might be said to be, "Go thou and do likewise." By so much as it is harder to show others how to be a Christian than to tell them, may we value the missionary service of Father Vories of Omi Mission.

#### REV. J. H. SCOTT OF OSAKA.

MR. SCOTT who died at Port Said on the 13th of January was one of the old Guard of the Northern Baptist Mission. On his 40th birthday he arrived in Japan to begin his missionary career. After thirty-two years of faithful service the time for retirement and an evening time of rest came, and accompanied by Mrs. Scott he sailed for home last October. They went by way of the Ports expecting to spend Christmas in the home of Mr. Scott's oldest son Harold who after serving with distinction as an officer in the French army during the war had resumed his work as a professor in Robert's College, Constantinople. Ora the daughter was also coming with her husband to spend a year in the old city by the Bosphoros, and there was the happy anticipation of one of those joyful reunions which mean as much to long severed and far scattered missionary families.

But it was not to be. Mr. Scott of whom the Japanese said "Naka naka sono hito wa inkyo suru mono de wa nai" received at Port Said the Master's call, and was promoted to higher service. He has left behind many warm friends in Japan for he was a missionary who gave himself without stint or reserve to the service of the Japanese.

One of the things that characterised him was his indefatigable energy. In season and out of season he was at work, teaching, preaching and visiting. Even when he had reached the age of three score years and ten he was still carrying on his work with a vigour that astonished Japanese colleagues and friends who believed in the "inkyō" theory.

There are some missionaries fortunate enough to be able to stay long enough in one place to enable them to strike their roots very deep and make their influence felt in the community. Mr. Scott belonged to that band. From first to last Osaka was his station. In the great manufacturing city he came to be one of the familiar figures. Everyone seemed to know him as he rode swiftly along on his old wheel. And when he went by electric car his face was his ticket, and he hardly ever needed to show the much prized pass which the city authorities gave to all their venerable missionaries. As we have come to associate the names of the Pettees with Okayama, the Hails with Wakayama, and the Bickels with the Inland Sea, so will the Baptist

Mission associate the Scotts with the city of Osaka.

Mr. Scott was twice married and both the first Mrs. Scott and the second were true helpmeets for him. Their home was always open and very often it was filled. In the early days when there were no church buildings, and in later days also when they followed the city's overflowing population to Chikko and lived among the pioneer settlers, their home took the place of the church.

Sunday Schools overflowed into it, church workers grew up in it. Mothers seeking advice about their children, students looking for a chance to talk English, genuine inquirers from the Kogisho—all found their way to the home of this family. And the larger the number who came the greater was the joy of the Scotts for they were genuinely interested in men and women.

In the child and the student and the stranger as well as in the inquirer Mr. Scott saw an opportunity to serve, and so he served till God called him that He might put greater opportunities before him.

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## \* PERSONALS \*

### RETURN AND NEW ARRIVALS.

Major and Mrs. Pugmire and family, Salvation Army, are returning from homeland (England) furlough, by the P. & O. liner, Mantua, due at Kobe, March 16.

Miss Olive I. Hodges, Meth. Protestant, Dec. 30, to resume her duties as Principal of Eiwa Jo Gakko, Yokohama, after a furlough of several months in the U.S.A. She returns much improved in health.

Rev. Paul F. Warner, new missionary of the Meth. Protestant Mission, Dec. 31. Is living at the home of Mr. Mark Shaw, 3, Aoyama Gakuin, while spending some time in the Tokyo Language School.

Mr. G. S. Phelps, Y.M.C.A., senior Sec. for Japan, Dec. 30. He has taken up his residence at 22 Gochome, Fujimi-cho, Kojimachi, Tokyo, where he will make his headquarters for the present.

Mr. H. E. Coleman, representative of the World's Sunday School Association in Japan, returned from a year's furlough on January 5th. Mrs. Coleman and son Horace have remained in the U.S.A., but Mrs. Coleman expects to reach Japan in the spring.

Rev. and Mrs. V. D. Carlsen of the Scandinavian Alliance Mission returned from furlough early in February. Mr. and Mrs. Carlsen are again living at Nakano, but may remove to the country later on.

### DEPARTURES FROM JAPAN.

Mr. and Mrs. R. L. Durgin and family, Y.M.C.A., Jan. 12, for furlough in America.

Dr. and Mrs. J. T. Meyers of the Southern Methodist Mission sailed for the U.S.A. on January 27th.

Miss Mary Searcy, Kure, of the Southern Methodist Mission left for the U.S.A. for health reasons on Jan. 27th. She expects to return at the end of a year's furlough.

### BIRTHS.

To Rev. and Mrs. D. F. Singley, Ref. Church in the U.S.A., Nov. 10, at Ardmore, Pa., a daughter, Margaret Ann Schlichter.

### MARRIAGES.

Miss Louise Bangs, Meth. Episcopal Mission, to Mr. G. Ernest Trueman, Y.M.C.A. Jan. 8, at the home of Mr. H. F. Woodsworth, in Kobe. Mr. and Mrs. Trueman are at home at 84 Gokiso Machi, Nagoya, after Jan. 15.

### GENERAL.

Miss Margaret E. Tracy of Doremus School, Yokohama, Women's Union Missionary Society, reached New York Dec. 23, after an interesting and pleasant trip, via Ports. In company with Miss Jesse, Baptist North, of Sendai, she had delightful experiences in India and in the Holy Land.

On Jan. 8-9, the Universalist Mission held a meeting in Shizuoka, with Rev. and Mrs. Stetson. Plans were adopted for the formation of a co-operative

Board, representing both foreign and Japanese workers, to which is delegated practically all power formerly held by the Mission Council.

Rev. J. G. Rupp, Field Sec. of the Board of Foreign Missions of the Ref. Church in the U.S., and Mrs. Rupp are visiting the stations of their Mission in Japan. They are near the end of a world tour devoted to the study of Missions in different countries. They reached Japan earlier than expected, owing to thrilling experiences in China where they were held up and robbed by bandits while going from one Mission station to another.

Dr. J. P. Moore, Ref. Church in the U.S., is at present living in Philadelphia. Dr. Moore's many friends here will be sorry to learn that, for the time being, he does not expect to return to Japan.

Miss Catharine L. Nan, Ref. Church in the U.S., for several years on the faculty in Miyagi Girls' College, Sendai, is now living at 5706 Forbes St., Pittsburgh. She is connected with the social service work of the Associated Charities of the City.

The present address of Mr. and Mrs. Oscar M. Stoudt, of Tohoku Gakuin, Sendai, is 21 Pearl Ave., Winthrop, Mass.

Dr. Emma Tucker and Miss Myrtle King who were connected with Tohoku Gakuin and Miyagi Girls' College, last year, are at present teaching in Shantung Christian University. They are making an extended world tour and plan to go on to India at the end of this school year.

Rev. and Mrs. William Wynd, Baptist North, are living at 257 Nakazato, Takinogawa, Tokyo Fu.

Mr. and Mrs. J. H. Covell, Mr. and Mrs. R. H. Fisher, and Rev. and Mrs. Henry Topping, all Baptist North, are occupying the new houses erected by the Mission, at 1327 Minami Ota Machi, Yokohama.

Miss Ruth Smith and Miss Minnie Sandberg are studying at Teachers' College, Columbia University, while on furlough.

Rev. W. A. Davis, for over thirty years a member of the Southern Methodist Mission, has been appointed superintendent of the work of his church on the Pacific coast. Mr. Davis' address is 1924 Channing Way, Berkeley, Calif.

Severance Hospital, Seoul, desires to announce that it has a well equipped optical shop in connection with its eye clinic and is able to fill prescriptions for all kinds of lenses and frames.

### DEATHS.

Mrs. W. A. Davis on October 8th, 1924 at Healdsburg, Calif. Mrs. Davis was for some years a member of the Southern Methodist Mission.

Masahisa Uemura on January 8th at Tokyo, pastor of Fujimi-cho Church, editor of the *Fuku Shinpo* and president of Shingakusha.

John Vories on January 10th at Hachiman, Omi. Mr. Vories was the treasurer of the Omi Mission.

J. H. Scott on January 15th at Port Said. For thirty-two years a missionary of the Northern Baptist Church.





The bell which once hung in Gokokuji, the temple which was the home of the Bettelheim family. In 1854 it was taken down and presented by the Regent of the Loo Choo Islands to Commodore M. C. Perry, and by his will bequeathed to the Naval Academy, Annapolis, Maryland. It now hangs in an "orientalesque" frame at the end of Lovers' Lane, Annapolis.

Perry's purpose was to suspend it in the apex (558 feet high) of Washington Monument, the tallest work of monumental masonry in the world.

## OUR CONTRIBUTORS

D. Norman, who wrote the interesting correspondence on Church Union, is a Canadian Methodist missionary stationed at Nagano.

Earl R. Bull is a Methodist missionary in Kagoshima. He also has charge of the Methodist work in the Loo Choo Islands.

Wm. H. Erskine is a Disciple missionary in Osaka. His book on Christianizing social customs in Japan is to appear shortly and will be welcomed by many.

Harry Ward is a professor at the Union Theological Seminary in New York City. Prof. Ward has been touring the Orient and has delivered a large number of addresses in Japan. We are indebted to Prof. E.S. Cobb of Kyoto for the article appearing in this number.

W.L. Curtis, the Editor of the News Bulletin, is a Congregational missionary living in Kyoto. Mr. Curtis is the editor of Japan Mission News, a magazine published by the American Board missionaries in Japan.



## THE EVANGELIST DELAYED

Hardly had the Evangelist begun to recover from the effects of the earthquake, when it received its second great blow in the financial failure of the Fukuin Printing Company. The February number was ready for printing when the smashup occurred. After tedious negotiations we were finally able to get another concern to do the printing. We are glad to say that arrangements have been made so that both the April and May numbers will be published almost simultaneously.

## THE

# JAPAN EVANGELIST

A Journal of Christian Work in Japan

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Vol. XXXII    March, 1925    No. 3

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## CONTENTS

Editorial Comment ... ..	85
Trials of the Trail Blazer, Bettelheim. By Earl R. Bull ... ..	87
What Kind of Changes Does the Religion of Jesus Require in the Associated Life of Mankind? By Prof. Harry Ward ... ..	94
Hiring the Gods to Kill. By W. H. Ershine... ..	99
The Teaching of the Ancient Sects in Japan. By R. C. Armstrong... ..	102
Mother's Day... ..	108
Program of the Annual Meeting of the Japan Christian Education Association ... ..	110
From the Editor's Mail Bag ... ..	111
News Bulletin from Japan. By W. L. Curtis ... ..	113
The National Christian Council ... ..	118
Workers Methods Exchange... ..	121
Personals... ..	122

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# THE JAPAN EVANGELIST

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VOL. XXXII

MARCH, 1925

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## Editorial Comment

### CHURCH UNION IN JAPAN

**B**OTH Mr. Holmes and Mr. Norman, who take exception to the diagnosis of the condition of the church in Japan made by the editor and Mr. Vories, nevertheless admit that something is wrong, for both apply a remedy. The remedy in each case is the same, namely church union.

The question of Church union in Japan is no new thing. It is as old as the church itself. When the first churches were organized more than fifty years ago, it was the hope of the Christians that the divisions of the West might not be imposed upon the church in Japan, that it might be in every sense a united church. The following resolution was adopted by a convention of missionaries held in Yokohama in September, 1872.

"Whereas the Church of Christ is one in Him and the diversities among Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom, and much more in pagan lands where the history of the divisions cannot be understood; and whereas we, as Protestant mission-

aries, desire to secure uniformity in our modes and methods of evangelisation, so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity afforded by the Convention to agree that we will use our influence to secure, as far as possible, identity of name and organization in the native churches in the formation of which we may be called to assist, the name being as catholic as the Church of Christ; and the organization being that wherein the government of each church shall be the ministry and eldership of the same with the concurrence of the brethren." At this day we can only regret that the purpose of this resolution could not be carried out.

\* \* \*

**I**T is true however that there has been a certain amount of church union in Japan, but such union has always taken place among churches similar in creed and policy. The two Presbyterian and the two Reformed Churches have united in the Nihon Kirisuto Kyokwai; the three Methodist churches have united to form the Japan Methodist Church;



the Anglican and the American Episcopal churches have formed the Seikokwai and the Lutheran churches have united in one Lutheran Church for Japan. As far as we know, however, there has been no union among churches differing in creed and polity.

We have also the rather abortive attempt at union, called the Moji Union Church, in which several churches of different denominations in the city of Moji united. This church, we believe, still exists, but its example has not been followed by other places, neither does it seem to exert a very wide influence. It is quite evident that if such a scheme is to succeed, there must be a more concerted movement on the part of larger groups of Christians.

\*                      \*

THE situation as it exists in Japan to-day may be summed up briefly. Practically every denomination under the sun can be found here. There is among Japanese an intense denominational loyalty. The question of church union is not dead, but it is slumbering; yes, slumbering soundly and it will take more than the kiss of a prince charming to awaken this princess.

The suggestion has been made by Galen M. Fisher in "Creative Forces

in Japan," that the smaller denominations like the United Brethren, the Methodist Protestants and the Evangelicals unite with the larger bodies. This is of course a desirable thing, but it is a mistake to think that this is the course of least resistance. Denominational loyalty is keener in the smaller bodies. The sense of a mission is just as intense; they are more compact; the personal ties are more intimate. Furthermore nobody likes to be swallowed up and that is what it usually means when the smaller churches unite with the larger ones.

It is quite evident to anyone familiar with conditions in Japan that the churches are not ready for union now. Whether the churches will be ready for such a step ten years from now or twenty-five years from now depends very largely upon the amount of conviction that can be created among Christian people. It is our hope therefore that Mr. Holmes and Mr. Norman, whose hearts have been thrilled by the great consummation that has just been accomplished in their own country, will not let this question die, but in every way possible will continue to stir up sentiment until it flows over in definite action which will put an end to conditions as they exist to-day.

---

# Trials of the Trail Blazer, Bettelheim

## Part II

By Earl R. BULL

### THE HARVEST

SOME writers feel that Bettelheim's work was only temporary and that he left no lasting impression. When Bettelheim was in Macao he must have gone to the shrine where China's first convert, Tsae A-ko, was baptized by Morrison. At the end of eight years in Loo Choo he knew how Morrison struggled seven years to get his first man. Bettelheim was only another Morrison trying to penetrate an old and strong wall of prejudice. However, the articles in "The Independent," April 5th-12th, 1855, and the reports of the Loo Choo Naval Mission which the writer possesses, indicate that Bettelheim had a better record for converts than Morrison, speaking numerically. As a matter of history we should recall that the Church Missionary Society which supervised his work after 1852, continued with more or less irregularity, what Bettelheim commenced, until other sects were well founded in Loo Choo and only withdrew in 1907. "The Japan Evangelist" of October, 1893, had an article by Mr. J. Maeda, giving a sketch of Murata Wakasa-no-kami, the first Protestant believer in Japan (Baptized May 20th, 1866). Thanks to Dr. Verbeck, Murata was one of the "foundation stones" for the edifice of Protestantism in Japan, but there were other Japanese Protestant Christians before him.

In the Seventh Report of The Loo Choo Naval Mission, dated 1853, pages 56-61, Bettelheim gives at length the persecution which his martyred convert,<sup>29</sup> Sachi Hama (i.e. Front Shore), endured. The diary reads, "Nov. 24th, 1850. To-day, we saw thru a break in his dark, stinking dungeon, the feet each passing

separately thru a hole in a beam, by which he is fixed. He told us that he was kept very low in food, that he should die soon. He has been beaten with the fist on the head and with a stick, by order of the mandarins. He repeatedly declared that he had nothing evil to say to any, except that he spake as I speak 'Jasu' 'Jasu.' Sachi Hama's home was then called "Yambaru" and is now known as "Kunigami Township." However, there were Protestant Christians before Sachi Hama, according to Gutzlaff who passed away on Aug. 9th, 1851. The seven Japanese sailors who had broken the law of their own land by leaving its shores, visited other lands, but on their return to Japan were refused admittance by their own countrymen being regarded as spies. Landing at Macao<sup>30</sup> in Dec. 1835, a few found employment in the Macao printing office, acting as assistants to Gutzlaff and Williams. "Between them the books of Genesis, St. Matthew, and the Gospel and Epistles of St. John were done in Japanese for their instruction." One of the these Japanese named Rikimatsu went as interpreter to Sir John Sterling, Admiral, in 1855. Another was called "Otosan." These were the first fruits of the Church of Christ in Japan."<sup>30</sup> "For nearly two years five of these Japanese maintained daily prayers in my home at Macao," wrote Gutzlaff.

### THE MAROONED MISSIONARY'S MOTIVE.

TO show that he was aiming to reach the Japanese, one needs only to quote his diary. He wrote,

29. See The Chinese Recorder and Missionary Journal," May-Dec., 1887, for more details.  
30. See "The Chinese Recorder and Missionary Journal," Vol. VII, Nov-Dec., 1876 Page 366.

"If a good shepherd leaves the ninety and nine sheep tho exposed in the wilderness, and is commended for running after the lost one, all missions must be given up for Japan." Again he wrote; "Japan is a Jericho piece of land. Go up and take it! It is tightly shut up because of the Children of Israel. None going out and none going in." The crucifixion of the twenty-six martyrs in 1597 in Nagasaki, the seige of Hara Castle, and the public edict boards reading "Henceforth so long as the sun shall shine upon the earth, let no Christian be so daring as to set foot in Japan" indicate Japan's desire to keep things sealed up. "So far they have kept Japan air tight. They see that nothing oozes out and nothing oozes in." "A nation in proportion to the degree of its perdition has increased claims on philanthropy and missionary effort. That nation is most lost which is entirely cut off from connection with Christian lands. That nation is Japan. Its claims have no rival. Loo Choo now is the only spot where with all safety efforts can, and therefore must be made, without delay for Japan."

#### A DEPENDENCY OF CHINA OR JAPAN?

Bettelheim's diary as well as the record of Perry's Expedition, Vol. 1, page 222, throw light on the old mooted question. He felt that the presence of the Japanese garrison in Naha, the entire trade being with Japan and not China, the presence and secure position in society of Japanese while Chinese were spurned, the presence of semi-official inspectors, the language, the dress, virtues and vice corresponding to those of Japan—all these things pointed to connection with Nippon. China seldom gave aid or protection to the Loo Choo rulers against either rebels or foreign enemies. "The Emperor requires no services, collects no revenues, gives no orders to the Loo Chooan officials and leaves time for complimentary visits and leaves the amounts of the presents brought entirely to the pleasure of

his so-called fief." The use of a pin and the custom of arranging the hair in something like a topknot suggested Japan rather than China. "This was in complete opposition to the stringent laws requiring adoption of the queue by all the Chinese subjects, which laws were made on the accession of the Manchu dynasty to the throne of China" "These are islands de facto and de jure a part of Japan."

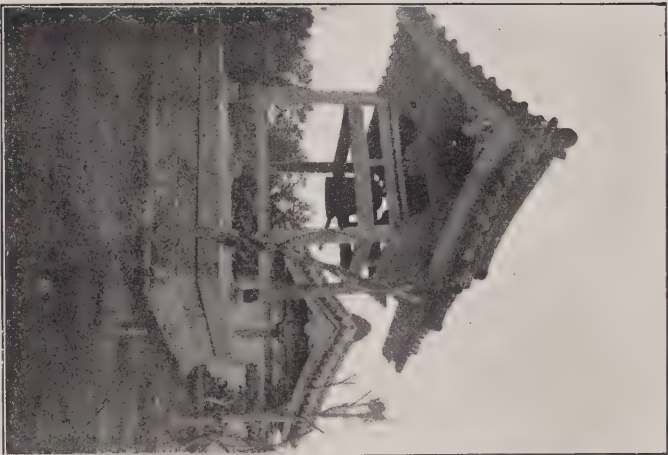
On the other hand China's influence was strong. Most of the books in Loo Choo then were in the ordinary Chinese character while the ordinary text books were the Confucian classics. All the gates of the Shuri Palace faced towards China, the literary examinations were held here just as in Nanking, the existence of Chinese in the castle of "Omono Gusuku" (御物城),<sup>31</sup> the monuments erected by the ambassadors from China may still be seen by the "Zuisen Mon" (Rejoicing Water Gate) to the Palace grounds, the use of the old Chinese calendar based on the moon, the Chinese zodiac used for indicating the hour of the day, the strong influence of the historical relations with China in the past,<sup>32</sup> the "Yambaru" junks with large eyes on their prows, the Chinese palanquins, the elaborate Chinese graves shaped like the Greek letter "omega," the "Haryusen" (爬龍船) meaning "the Crawling Dragon Ship" festival on May 4th (Chinese calender), the influence of the thirty-six families of the Bing<sup>33</sup> people in Kume Cho, Naha, and the educational ideals given to the Loo

31. The castle (Now occupied by a large restaurant) of "Omono" on the small island in the Naha harbor, was set apart as a "concession" or "factory" for the Chinese traders, just as the Japanese set aside Dejima at Nagasaki. In consideration of the pleasant commercial relations, the Chinese Emperor granted the use of the surname "SHO" (尚), i. e. venerable, which the royal line of Loo Choo still bears.
32. "Yambaru-sen" or junks were largely patterned after the Chinese junks having the high stern and the large eye commonly associated with the boats from Foochow, China.
33. 屏 in Chinese.

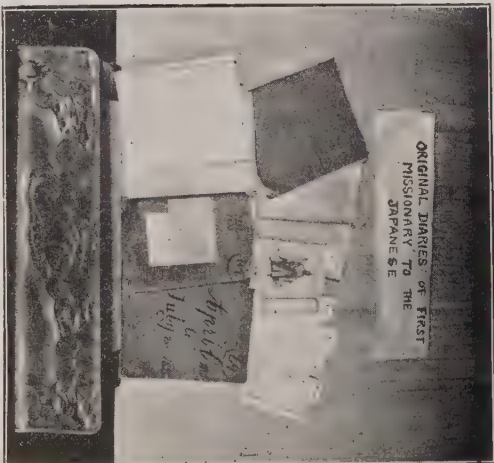




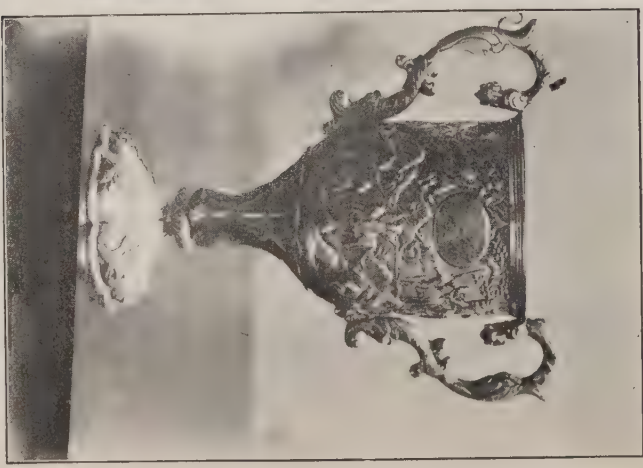
The Grave of Dr. Bettelheim. Reads: Rev. Dr. B. J. Bettelheim,  
Died Feb. 9th, 1870. Aged 59 years.  
Sleep on now and take your rest. Mark 14; 41



This bell is now used at Gokokuji since the original one hangs in Annapolis, Md.



Original diaries of Bettelheim. The pamphlets marked "A" are the original reports of the Loo Choo Naval Mission, printed by the Cooperative Jewish Converts' Institution, Bethnal Green, London.



The Loving Cup presented to Dr. Bettelheim as a token of esteem from the officers and men of the Perry Squadron.

Chooan youth chosen to attend the Nanking National University and the Kotze<sup>34</sup> College in China should not be overlooked. As a matter of fact, Loo Choo tried to carry water on both shoulders. She called China her father, and Japan her mother. To the right and left of the Palace entrance still stand two commodious halls called "Nishi Nu Udun" (North Hall) and "Fei Nu Udun" (South Hall). These were kept for the ambassadors from China or Japan, but woe to the native who informed either embassy of the existence of the residence or hall for the other country. China was made to feel that all foreign relations were with her, and Loo Choo's relations with Japan were sub rosa. Finally, thru the good offices of Gen. U. S. Grant, Loo Choo first learned the real meaning of "Ni soku waraji hakenu" or "you cannot wear two pairs of wooden clogs at one time." Soon afterwards Loo Choo publicly became a dependency of Japan.

The diary reads, "May 25th, 1853. A SHIP!...A SHIP!" The squadron under Commodore Perry hove in sight. From this time on Bettelheim, the missionary, acted as go-between and interpreter in scores of different situations. Problems arose concerning goats, horses for breeding purposes, green vegetables, the fleet coaling station on the islands, treaties, etc. One day he acted as dentist over a sailor's aching tooth, and on another as court interpreter in the case of the murder of William Board, drunk, but who bore the name "Christian" if his tombstone tells the truth. Again, Bettelheim reveals an interesting custom. Two months before the squadron left, some of the American sailors in a small boat became stranded off a nearby island. The men were surprised to find eighteen women in possession of the island, who on seeing the strange men took to their heels.

The sailors were stranded there for two days but managed to come back by an isthmus, walking in water submerged up to their necks. It later developed that a custom existed then and for years afterwards, to exile bad women to these islands called "Kerama," located just off of Naha.

Two years after Bettelheim landed in Loo Choo, the corner stone of the Washington Monument, in the American capital, was laid. Has the reader of these lines ever looked from without and noted that its apex was 558 feet high? However, a look within is better. Inside<sup>35</sup> the shaft are blocks of marble sent by the several states, various corporations and societies and foreign countries. Each block has an inscription telling whence it came. There is one from the Parthenon—a gift from Greece, a stone from William Tell's chapel which Switzerland contributed. But none interested in the Orient will stop short of the 220th landing, for there are the stones brought back from these lands by Perry. That coming from Ningpo, China, was presented by a company of Christians, and other things as interesting can be learned by one who will cope with the carved characters thereon. Perry's official records show that he accepted a stone from the King of Loo Choo for this purpose. Still other gifts were asked for and received by the Commodore from Newport. He conceived the idea of hanging the beautiful bell<sup>36</sup> which graced Gokokuji (Bettelheim's home) in the very top of the Washington monument. "Even tired American statesmen will gladly awaken to hear the beautiful peals of a 'tinkly temple bell' We could use it also for calling the people together to hear Fourth of July orations" he wrote. This gift cast in the 7th year of

34. The characters are 國子監. See "The Loo Choo Islands" by C. S. Leavenworth, Page 108.

35. Correspondence with William R. Harr, Secretary of The Washington National Monument Association, Washington, D.C., dated July 31, 1924.

36. Transactions of The Asiatic Society of Japan, Vol. XXXVII, Part 11, Page 245.



Keitai<sup>37</sup> (1456) by Kei-shi-yo-ho-Ho-o, then King, was taken to America, and now hangs in an "orientalesque frame" at the end of Lovers' Lane, in the grounds of the Naval Academy, Annapolis, Md. The characters are only visible in part but the bell's history is indelible.

On August 9th, 1853, Perry and his ships sailed into the harbor of Hongkong and they were happy to announce the commencement of his famous Kanagawa treaty. This news greatly stirred the heart of Rev. Robert S. Maclay,<sup>38</sup> Methodist Episcopal missionary to China, who determined to enter Nippon at the earliest opportunity. His wish was accomplished after a delay of twenty years when he founded Methodist Episcopal missions in Japan. The American Episcopal Church called its Chinese missionaries over to Japan with little delay. Accordingly Liggins arrived in Nagasaki just thirteen years after Bettelheim arrived in Naha.

Another incident worth recording was the presentation of the silver and gold loving cup to the Bettelheims by the officers of the Perry fleet, thus recognizing his fine services on behalf of a land which he had never seen. His week day efforts on behalf of the men and officers while on deck were most acceptable. His Sunday preaching services on board the fleet made men not *loath* but *long for* the next Sabbath. Association with these friends brought him great comfort and yet we find him penning in his loneliness; "What am I before this mountain? Here I am left single (The family left Loo Choo on the "Supply" on Feb. 8th, 1854 for Shanghai, thence to Hongkong) and naked handed to work this fallow ground. Do not let Loo Choo reject us. Our rejection from Loo

Choo will disgrace England. Our going will show Christianity defeated. Now, Men of Isreal, remember a son of Abraham. I became a Gibeonite to help the Gentiles to an inheritance in the land of Canaan of God. Will not a Gentile brother come to aid me?" Finally Moreton<sup>39</sup> came to China on the "Abergelde", and Bettelheim welcomed them a bras ouverts.

#### FAREWELL AFTER EIGHT YEARS.

Altho England was embarrassed by the Crimean War which cost her 25,000 men and added large sums to her national debt, it should be said that it was not for financial reasons that Bettelheim left the field. Bad eyes, the necessity of printing his translations of the Gospels, the problem of educating his three<sup>40</sup> children were the reasons for his departure.<sup>41</sup> He arrived in Ningpo, China on July 17th, 1854, and later proceeded to Hongkong where he met his family. In due time the family sailed for England (on a vessel bound for Hamburg), via Java, thence across the Pacific, finally putting into the Bermudas for repairs. While these were being made, he determined to visit the land of the great mandarin, Washington, landing in New York City. He left the Bermudas with the understanding that if the vessel should be ready before he returned, Mrs Bettelheim and the children would proceed on to London, and he would join them later in London, coming direct from New York.

37. The Chinese calendar does not have any seventh year of Keitai, but this error was probably caused by the difficulty of communicating to Loo Choo when a new Emperor ascended to the throne.

38. "The Gospel of All Lands," April, 1899, Page 164.

39. The family of G.H. Moreton consisted of himself, wife, and two boys one of whom is called "Phillip" in Bettelheim's diary.

40. A big event in their lives was the birth of Lucy Fanny Loo Choo Bettelheim (Born in the temple of Gokokuji, Dec., 8th, 1848) who was baptized by Bishop George Smith, on his visit to this work in October, 1850. See "A Narrative of A Visit to Lewchew by the Bishop of Victoria" by Geo. Smith, London, 1853.

The first residence of Drs Bettelheim, J.C. Hepburn, and Samuel R. Brown were ever Buddhist temples where incense burners and gilded gods were present.

41. Sailed on the "Powhattan" of Perry's fleet.

But the United States so appealed to him that the original plans were changed and they were soon all in America. The most of the next two years was spent in New York and Connecticut.

In the days when everyone was stirred by irregular fighting and the threatening American Civil War, when Preston Brooks used his cane in the Senate Chamber on Charles Sumner, the names "Honest Abe," "The Little Giant" and "Commodore Perry" were being heard about every fireside. Bettelheim arrived in New York to find America introducing her debutante, Japan, upon the social stage of the world. When Perry was being feted by all the big American cities, Bettelheim took his opportunity to place his beloved land before the church. The articles which appeared in "The Independent," April 5-12th, 1855 (New York), are worthy of study. Here is the gist; "Even if no treaty had been signed, I know of no scripture which permits the church to wait till commerce and diplomacy have paved a way for her. Yet by the signed treaties five places are open now. Something has been obtained, sufficient for a missionary to venture upon. If we tarry by the way, France will again be first (as she was in China) and Rome will press for the cathedrals and organizations she had two centuries ago. Better that Protestantism take the field and show Japan that ours is not the religion she once prohibited. It is policy and not conscience that banishes the Gospel from Japan." Again, he added, "Dear Friends, let me tell you, what I ask of you, properly considered is not *that*<sup>42</sup> *you should commence a new work in Japan, but that you may please to help me to continue and extend labors already carried on in a Japanese Principality, for the last eight or nine years—labors, too, which under God, have been abundantly blessed.*" After presenting his case to New York

clergymen, a committee headed by Dr. Nathan Bangs (Publishing Agent, Missionary Secretary, editor and one of the fathers of Modern Methodism.), thoroughly investigated his request, and plans were started to raise \$5,000.00 The churches were asked in letters dated March 31, 1855, to open their pulpits to the Committee on Management, and the Secretary, Dr. Bettelheim. One of these communications may still be found in the archives of the American Board, as we are advised by Dr. Otis Cary. Bettelheim's family temporarily resided near New York and between 1856-57 we find Victoria Rose enrolled as student in the preparatory school of the Elmira (N.Y.) Female College.<sup>43</sup> Other sources indicate that she was under the care of Miss Clarissa Thurston, famous as an early educator in Elmira, as well as in New York state.

On Dec. 18th, 1860, after the usual examination, Bettelheim was ordained<sup>44</sup> a minister by the Presbytery of Chicago (Old School). Later he was appointed as an evangelist to the destitute of Livingston County, Ill. While in "The Garden City," he labored on the revision of his translations of the Gospels, etc, assisted by a native Japanese.<sup>45</sup>

The Minutes of the General Assembly of The Presbyterian Church show that he served in the following places; 1861 in Pontiac, Ill.; later at St. Anne and Cayuga. On Aug. 16th, 1863,<sup>46</sup> he enlisted at Helena, Ark., in the 106th Regiment, Illinois Volunteer Infantry, as surgeon and

43. Correspondence with the State Library, N.Y. Dr. Samuel R. Brown, long a missionary in Yokohama, selected the site of this school and acted as the chairman of its first Executive Committee. It was founded in 1851. See "The Maker of A New Orient, S. R. Brown" by W. E. Griffis.

44. Letter of Dr. Andrew C. Zenos, Stated Clerk, Presbytery of Chicago, dated Feb. 21st, 1924.

45. "History of The British & Foreign Bible Society" William Canton, Vol. 111, Page 464.

46. Report of the Adjutant General, State of Illinois, Vol. VI.

42. Italics in the original.

major.<sup>47</sup> He served in the siege of Vicksburg as well as in Arkansas and in the capture of Little Rock. As is proven by the long list of casualties, his regiment suffered many privations and hardships marching thru swamps and bayous, guarding railroads, fighting and foraging. Here permit me to go aside to call attention to a local situation which may have influenced his enlistment.

Dr. W. E. Griffiths in his book "Verbeck of Japan" gives the following facts. When Verbeck was in the above mentioned city of Helena, he planned bridges, maps, etc. as well as wrote about the poor slaves working in the cotton fields all day and even on Sundays. Here he longed for food for the soul and hungered to preach the Gospel. He wrote that he would walk 30 miles to hear Dr. Beecher or Dr. Wadsworth preach. It was here in Helena, Ark., that Verbeck gave himself to the missionary cause. How well he kept this vow, we all know. Bettelheim's good friend, S. Wells Williams, J. L. Nevius and Verbeck all came out of Cayuga Classis. Two of these men, Verbeck and Bettelheim, enlisted on the same spot; the first, to unshackle an isolated yellow race from its fetters of superstition thru education; the second, to unshackle a black race from its chains of slavery thru the surgeon's kit. These two men made little distinction between "white," "yellow" or "black."

After the war, Bettelheim lived at Odell, Ill., where he had a drug store, but devoted much time to lecturing on conditions in Japan and Loo Choo. In Feb., 1868 the family

moved to Brookfield, Mo., where stricken with pneumonia, he passed away on Feb. 9th, 1870.<sup>48</sup> His monument showing membership<sup>49</sup> in the order of Masons stands in the Rose Hill Cemetery, Brookfield, which may yet become a shrine at which friends of Japan shall gladly pay homage. In 1870 when "my clan" was given up, and "my country" accepted in Japan, at the time when Fukuzawa Yukichi was bringing ideas of a larger world to the "joi ronsha" (Those who upheld the principle of exclusion of foreign-

*W. J. Bettelheim*

Signature of Bettelheim

ers), Bettelheim passed away, for he had made his contribution. If religionists were partly the cause of the closing up of the doors of Japan in earlier centuries, they also had a hand in opening up those doors in the nineteenth century.

#### THE BETHLEHEM STAR STILL SHINE

The islanders where Bettelheim lived, loved and labored amidst prejudice and opposition, plan to pay him honor in the year 1926.<sup>50</sup> In

47. The Minutes of The General Assembly of The Presbyterian Church are in error in stating that Bettelheim was once a chaplain in the Civil War. He was surgeon and major according to letters from Robert C. Davis, Adjutant General, Washington, D. C., dated Jan. 10th, 1924. It is interesting to note that Col. Jerome D. Davis, a name well known in Japan, was also on the staff of an Illinois Vol. Infantry Regiment. Dr. A. D. Hail was also in the 15th Reg't. of Ill. Volunteers.

48. McClintock and Strong's Encyclopedia of Biblical, Theological and Ecclesiastical Literature, Vol. XI, page 476; and "The Presbyterian" of Phila., Pa., of March 12th, 1870, both give incorrect dates of his death.

49. Note the Masonic emblem on the tombstone. In March, 1860, at Pontiac, Ill. Lodge No. 294, he received his degrees, writes H. B. Wolff, Masonic Secretary.

50. When His Majesty's transport "The Indian Oak" was wrecked off Loo Choo the natives rescued the officers and the men, lodged them, built another ship for them, provisioned it, and sent them on their way rejoicing. This fact we get from Bettelheim's diary. Again when the American sailing ship "The Cashmere" was wrecked off this same province all the passengers, officers and sailors were drowned excepting twelve men. The villagers of Anjo and Iseki Mura did the same thing for them as they had done for the for the English. The kindness of the islanders permitted the



the Loo Choo group there are fifty-three islands, but Protestantism labors in only three of them—fifty islands have never been touched. The three islands mentioned boast of having two thousand Protestant Christians, but from the standpoint of foreign missionaries, Protestantism is just where it was three hundred years ago before the days of Candidius; that is, not a foreign missionary among the 570,000 people. Nothing like this in all Nippon.

It is perfectly fitting for the Christians in Formosa to plan a tricentenary celebration of the coming of Candidius, the first Protestant missionary, to present day Japan. It is far more in order for the Loo Chooan Christians to plan the

eightieth anniversary celebration of the coming of the first Protestant missionary to the Japanese people by a special BETTELHEIM MEMORIAL EVANGELISTIC MOVEMENT. If these lines reveal any interesting facts and some time has been spent in digging into original sources and the reader takes an interest in this evangelistic effort in Loo Choo, the main purpose of the writer has been accomplished.

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sailors to see their own kin once more. For more details see "Foreign Relations of The U. S. 1889"

In the 1926 celebration (In Loo Choo) of the coming of the first Protestant pioneer, both English and American alike, have an opportunity to show their appreciation o such deeds.



The Temple of Gokokuji, Naha, Loo Choo, as it appears to-day. This was the home of Bettelheim, but it has been much altered since that time.

The ends of the roof tiles have on them the crest of the king's family, and is called the "Tomoye Crest."

# What Kind of Changes Does the Religion of Jesus Require in the Associated Life of Mankind?

By Prof. HARRY WARD

I HAVE stated my subject in question form, because what the world needs today is a return to the Socratic method of asking questions and starting answers. You will note that I say "The Religion of Jesus" not "Christianity," and "the associated life of mankind," not "human society, or the social order." For our associated life is larger than our human organization, in fact one tendency of our too mechanical age is to think too much of human life in terms of organization, and of our Christian progress in terms of changes of structure, i. e. mechanical changes. The "Christian reconstruction of life" is important, but more than this is necessary since our associated life is more than organization. We are not yet an organism, not yet a conscious being, but are on the way to become that. One of our present tasks is to help on the movement in that direction. This is the central struggle of the ages, the attempt of human atoms to flow together, to fuse into one. Our task is to accelerate the process.

The kind of changes the religion of Jesus requires in the associated life of humanity, go deeper than reforms. I don't minimize the glorious chapter written in the reform of human life under the influence of Christianity. It has been said that the 19th century was the "wonderful" century, because of its inventions and discoveries; but it was more so because of the reforms it saw started for the improvement of human life. Not the only, but the most vital influence in these reforms was Christianity. And yet, it is necessary to say what Edith Cavell said of patriotism: "Reform is not enough." Else we march into a blind alley, in which we are blocked by forces too strong for us,

forces which we might have overcome if we had realized what was our fundamental task.

The masses find out very quickly that mere reform is not enough. If we have only reform to offer them, they will seek their salvation elsewhere. In the West, if not most, at least a large part of the reforms which were achieved in the last fifty or one hundred years by effort and sacrifice, have been nullified by the results of the war. All that program of which we dreamed and talked, some of which was already on paper, has been held up because of the enormous cost which the war entailed on mankind, the paralysis it put on human energies, especially the idealistic spirit. Not a few years will be needed to enable us to recover the lost ground. For example, to secure adequate protection for labor, such as was planned in the U.S. It will take even longer to recover the ground lost in certain fields of moral reform. This is all a part of the price we have to pay for our relapse into barbarism. It always takes longer to climb up the hill than it does to slip down. The need for reform is larger than ever but the sense of its inadequacy is going ever deeper into the consciousness of the masses.

Christianity in essence is not a reformist movement and never was, if true to the spirit of Jesus. Christianity is rather a radical movement. The term radical is just now under disrepute in the U.S. where certain Pharisees of the stricter sort, are engaged in trying to hunt down and stamp out anything which could be called radical, which means anything that they don't like. In fact, the favorite way to discredit an adversary in the U.S. is to call him, not a Bolshevik, but simply a

radical. This puts him beyond the pale.

But a radical, by derivation, is simply one who insists on going to the root of things, and is not content to stay on the surface, either in his thinking or in his program. What else is the gospel of Jesus but radicalism, a going to the root in the endeavour to transform human life and make it divine. So it is time we got over our fear of this word, and of being called a radical.

There is even a worse term, "revolutionary." There are certain "ghost words" which people bring out, just as nurses used to bring out ghosts to frighten little children. These are now used to scare people. Of all these ghost words, "revolutionary" is the chief. I used to give an address before the war entitled "The Revolutionary Nature of Christianity." But the title has not been welcome since. One notices that when a professor in a Theological Seminary of the U.S. which is not noted for its radical tendencies, wanted to publish a book entitled "The Constructive Revolution of Jesus," he was obliged to bring it out in England. So Hodgkin's "The Christian Revolution" tho written in China, was published in England. There is less fear of the word there. There is even a society which is publishing a series of books called "The Christian Revolution Series."

But we ought not to permit a word to frighten us away from the ideas which are behind the word. We should not be kept out of a certain domain of human thought because serious consequences are threatened. For want of a better word, we must classify the religion of Jesus as revolutionary, and at the top of all revolutionary movements in human history. It is a permanently revolutionary movement, never satisfied with the status quo, with no place in it for the god of things as they are. A good name for it is "The revaluation of all values." The religion of Jesus is calling continually for revaluation;

it is its very nature to be dissatisfied with what is, and always to be moving on to a better. This is because it is trying always to grow into the stature of the fullness of Christ Jesus, which is the stature of God. This is by its very nature a perpetual effort.

It is not at all to the credit of organized Christianity that the world has recognized this element in the Christian religion better than the church itself. Little groups in the church have done so, but ever since the church made terms with the Roman Empire, and moved itself into the organized scheme of things, it has been impossible for it to appreciate the dynamite in its own religion. (Dynamite is not merely for destruction; the engineer uses it also for constructive purposes. It is used more today for construction than for destruction, chiefly in removing the things which obstruct progress). Instinctively, whether it be the world of Caesar or modern capitalism, the powers that be have recognized a menace in the religion of Jesus. If we are true to Him it will be said of us as of the apostles: "These are the men who turn the world upside down. It is our job to turn wrong things upside down, to change all forms of human organization and all instruments of authority which are not in accord with the needs of humanity or the principles of Jesus.

Opposition such as this is the sign and seal that the gospel of Jesus is being put into a movement. In the U.S. today, Christianity is undergoing an opposition, an attack, a persecution as great as at any any time in the history of the church, persecution in the only form in which persecution is allowed nowadays. It is a movement to suppress, ostracize and nullify certain religious forces which have dared to interfere with certain unrighteous practices. I refer to those which are bound up with the nature of the modern business and industrial world, and with the plans and purposes of the militarists.



The issue came to a climax when the Interchurch Commission published its report on the Steel strike, and when the religious forces of the country issued a protest against the plans for "Mobilization Day." This is the sort of thing that is going on in the U.S. today: a certain journal of commerce, published in one of the industrial States, in a series of articles, attacked this movement in the churches. It said: "The Federal Council of Churches is a communist organization supported from Moscow." Some people are taken in by such statements, and the effort to cut off funds from the churches and oust men from their positions of leadership is meeting with some success. This shows how the forces of unrighteousness instinctively recognize the danger to them in the religion of Jesus. They will be defeated only when we get the same clear understanding of that religion; when the sense of the transforming demands of the religion of Jesus gets to be the background of our program. Then our reforms may take place, and will have success.

Life proceeds by two methods, revolution and reform. Both can be seen in the biological process, sometimes there is gradual development, then a sudden break and leap, and the process goes on. But it is only when we take into view the process as a whole, and recognize the fact that revolution is sometimes necessary, that our reform will be of value. Of course we must do Red Cross work when war is on, though we are all the time trying to put an end to war. Our program requires both methods, welded into one consciousness.

It is a misfortune that there is any gap between evangelism and religious education, or between evangelism and social service. Both are necessary parts of the same process. Some can do one better than the other. We need the catholicity of the early church, or even of the modern Roman Church,

which has learned much in the course of its long experience of dealing with man. With this catholic spirit we could weld into one fellowship and consciousness the people in different forms of activity, through the knowledge that we have a common goal. So with the reform spirit and the revolutionary spirit. The Roman Church today is the only one whose social service agency has come out with a clean cut condemnation of capitalism. And yet this same agency is busy all the while with works of reform. Our program must also have room for both kinds of approach and both forms of works.

It is only when reform is seen as but one step toward the goal; seen in its relation to Jesus' ideal for humanity, that it becomes revolutionary reform, i.e. used for the purpose of effecting fundamental change. (It is failure to see that they are working for the same end which keeps some evangelists from seeing the value in religious education and social service. So also with social service; if it fails to see the end, it becomes no more than mere routine reform.)

But Christianity is not only revolutionary in the nature of the changes it requires in human life, it is also revolutionary in its method. Before the war when I used to give addresses on the nature of Christianity, I used to say that while its program was revolutionary, it was evolutionary in method—this much to the satisfaction of the university authorities who were really worried lest I go too far. But today I would put it differently, for the war has happened since then. Christianity is both evolutionary and revolutionary in method, just as is the biological process. And there is room for both methods.

The main point is this: the religion of Jesus is the most revolutionary of any approach to social transformation, because its method for overcoming evil is not the method of force. All other methods, unless they are based on the religion of

Jesus, are those of force; all other organizations expect to overcome opposition violently, by sheer weight of numbers, or by the power of guns and police. But Jesus' method is the method of non-violence, the superior might of spiritual resistance, the transforming power of love.

So much to open up the question. Let us now apply it to two of the main fields of human living.

First, with regard to the state; what kind of changes does the religion of Jesus require in the state? Whether in India, Japan, Russia or the U.S? Here we must make a distinction between the nation and the state, because failure to do so gives rise to much misunderstanding. As a matter of fact, we have no Christian states; at best only partly Christian nations. A nation may be predominantly Christian in many vital aspects of its life, but not so the state. For the state, whether imperialistic, as in Japan, or liberal, as in England, communistic as in Russia or "democratic" as in the U.S., no matter under what form it exists, has one characteristic feature; under these vital differences, there is an identity of nature. (The partial realization of this fact led L.P. Jacks, editor of the Hibbert Journal, to despair of the Christianization of states, and to write of the "total depravity" of state nature. This is too pessimistic; he should have said, "The original sin" of state nature, for that leaves room for some hope of a change for the better.)

This original sin, this core of evil, is present in all forms of the nationalistic state. It is to set the interests of one group, as superior to those of any other interest or group, or as superior to all others put together. It claims absolute sovereignty, and holds that the superiority of its own interests and claims must be defended against all others. It claims the loyalty of all its citizens; if one challenge this claim, he is declared treasonable, fit only to be cast out.

But this spirit is absolutely contrary

to the fundamental principles of Jesus. God shines on just and unjust, and opens the Kingdom of God alike to men of the North, South, East or West. It is equally antagonistic to the basic conceptions of science, both mathematical and social. "The whole is greater than any one of its parts" says science; but the axiom of the state is: "The part is greater than the whole." Jesus challenged this, and summoned us to that basic morality which puts the interests of all humanity first.

The early Christians felt the same challenge, when they were bidden to acknowledge not simply the sovereignty of Caesar but the *divinity* of Caesar. So Christians today are demanded by one hundred per cent patriots to yield a higher loyalty to the nationalistic state than they yield to Jesus and God. Flag worship is its ritual.

It is not merely a question if some shall be firm enough to say: "We ought to obey God rather than men;" the vital question is, are the forces of Christianity strong enough to call this sort of state to repentance, to bring it to a conviction of sin, and get a change of nature. It must be with the state as with the individual, whether the result is obtained by a sudden conversion, or by the slower process of education. Life must be moved from the supremacy of self to the supremacy of God and others. So we must get the nationalistic state out from its emphasis on self interest, into an interest in humanity as a whole. To try to do this is neither easy nor pleasant. It is no easier in a democratic than in an imperialistic state. If one defies an imperialist state, he at least can feel the sympathy of the rest of the world; but in a democratic state, one has to stand alone, and the *Crowd* is against him. "Legion" is oftentimes a more powerful adversary than Caesar; the many are more difficult to withstand than the one.

Here is the central problem, how shall we bring the nationalistic state

to a sense of sin and into harmony with the Law of God, and the law of social science—for here religion and science are at one—that is, how shall we get the state to organize its life on the basis of the interests of the many rather than of the one? If we can once get it to do this, the strife between races becomes automatically settled. Political science tells us that there is no hope in the League of Nations if the nationalistic states cling to their absolute sovereignty. They must yield to the world life as parts to the whole. Both economic and political science knows how to work out the problem for mankind, but neither can put their program into effect unless religion can get this *cor malignum*, this original sin out of the nations.

In the field of economic life the same analysis holds absolutely true. Christianity is coming to realize that it has a bigger task than to secure easier conditions of living for laborers, to abolish child labor, long hours, and other evils. Its more fundamental task is in dealing with an organization based on the interests of the few. The religion of Jesus has to face a core of evil in the modern economic system called capitalism. It faces it at one or two points. Its very name, "capital-ism" reveals its nature; its goal is to acquire more capital. Capitalism is a system of doing the work of the world so as to store up capital that more may be done. This is fundamentally opposed to the religion of Jesus. Capitalism says: "Seek ye first—profit, and all other things shall be added unto you: education, churches, missions, all the higher goods. How much of our support as Christian workers comes from the profits of capital, and how much from earnings, from the life and labor of working people?"

It is a striking fact that those economists who analyze our economic structure point out as its fundamental defect the laying up of too much capital in order to gain more profit, and the leaving of too little

for consumption. So here too, science and religion join hands. And economic teachers are trying to work out a way to give the workers more margin to develop life, rather than that capital should have the means to store up interest. An English writer, home from the front during the late war, said: "I went out like the rest at my country's call but now I am at home again I am forced to conclude that the modern world, if pictured, would show a group of business men who have more than they need, and yet are struggling for more."

This is obviously opposed to the teaching of Jesus who said: "Lay not up for yourselves treasures on earth." On the altar of this vast mistake, the blood of millions is being poured out.

Our job as Christians is to make it possible for the plans of the economists and the laborers to succeed. Here too our job is to bring to a conviction of sin and to repentance, this capitalistic system of our day. If we can only do that, then the scientists will work out schemes for bringing forth fruits meet for repentance. There is absolutely no hope in mere reform.

The fundamental defect of capitalism is that capital goes into the hands of a few who claim that they are more intelligent than the rest, and that they will use it for the benefit of the rest. This is what all imperialism claims for itself. If benevolent and paternal, it does bring some benefits to those who are governed; so also does capitalism bring certain benefits to the workers. But the fundamental defect is the interests of the few are put superior to the interests of the many. We must organize for the benefit of all, *as God does*.

So we as Christians must point out the changes which the religion of Jesus requires in the motive, in the organizing principle of our associated life. This is our contribution to the human struggle, to be accomplished partly by the slow processes of education and reform.



But that this may have a successful conclusion, we must realize that we have to change the nature of the state, the nature of our economic organization, just as definitely as we have to change the nature of a sinful person. This is the heart of our message and our task, to say

"Ye must be born again!" to the modern world, and to give it a new motive, a new principle, a new life. If that is in our consciousness we can take over the contribution of science to the technique of education and reform and make it effective.

## Hiring the Gods to Kill

By W.H. ERSKINE

IN the process of giving the Christian content to Japanese customs, missionaries have been surprised at the similarity of many customs in East and West. It is not the duty of the Christian missionary to substitute knives and forks for the chopsticks which are as dignified and sanitary as any other implement for eating; nor is it the duty of the missionary to substitute hard wood floors for the clean mats of the beautiful Japanese home; nor to substitute chairs and rocking chairs, which would make holes in the mats and beautiful paper doors, for the silk cushions (*zabuton*); nor to introduce the custom of hanging all of the pictures on the wall, all of the time, as in the West, for the beautiful Japanese custom of hanging one picture at a time, with the changing of that scroll or picture to suit the time of year or the specially invited guest. These customs are of the material world and denote so-called civilization. Our task is a spiritual one; that is, to deepen and broaden and heighten the spiritual customs which can be given eternal values.

Religion has been defined as coming to terms with the Unseen, and this coming to terms has been selfishly defined as getting the gods or the unseen forces on *my* side. The extreme working of this definition is found in the custom known as "*ushi-no-toki-mairi*." All students of Japanese life are familiar with it.

The Japanese Encyclopedia has the following article about it, which the writer translates.

"*Ushi-no-toki-mairi*" literally means, going to the shrine at the time of the ox. Very jealous women seek to have their enemies slain and frequently resort to hiring the patron gods of the *ujigami*<sup>1</sup> shrine to kill for them. The ceremony consists in the offering of the series of prayers at the time of the ox, i.e., at 3 o'clock in the morning, 'when even the trees and grass are asleep.' The worshippers must have highly powdered faces so they are not recognised; for, if unfortunately seen, the charm is broken. They must wear white clothes, tie on the head the inverted tripod from the brazier with three lighted candles fastened on the tips, and carry in the hand a nail and hammer together with an image of, or something which has belonged to, or touched, the person to be killed. On the breast outside of the clothes they must wear the mirror, a sign of pure *Shinto*. Approaching the shrine from the south, they must nail the image or the belonging of the person on the tree in front of the shrine. (The image may be of straw or of wood or only a picture drawn on paper). On the seventh day the prayer will be answered if the visits are regular, and the petitioner unseen. The gods will

Note: 1. *Ujigami*, the tutelary god of a place.

kill and no one will know who instigated it, says the superstition in regard to this practice."

*Taiheiki*, a book of ancient writings, says this was practiced during the age of Sagami. "A woman of the upper class was very jealous of a certain other woman. She hid herself at the Kifuni Shrine and prayed earnestly for the destruction of her rival. The manner of the deed was as follows: She hid herself in a secret place. Her hair was divided into two flowing tresses, and the hair in front combed and tied up so as to look like two horns. Her face was painted red and her body dark red. She had a three-legged tea-kettle holder from the brazier inverted and tied on the head with three pine fires on the prongs. She also held in her hands two pine fires. At the time of the ox she approached the shrine from the south." With these fires, the darkened eyebrows, the blackened teeth, the hair in front like horns and flowing in the back, the red face and dark red body, and with a jealous rage shining in the eye, the petitioner was a good representation of a devil. The Japanese Encyclopedia continues "Things like this are also described in the two ancient writings known as the *Sanseso* and the *Tetsuwa* of *Yokyoku*. This practice has been in Japan since the middle ages and was used very generally during the Tokugawa period." In the remote parts of Japan it still occurs. The government is using every means possible to eradicate it, but it is like the American lynch cases which appear in spite of government opposition and of a strong public opinion against them.

The following incidents have come to the writer's notice during his years in Japan. An old man, who was always sending his sons-in-law away, in 1919 was about to send another away. The daughter and this young man really loved one another and refused to be separated. They realized that the trouble was with the old man. When the young

man refused to be divorced (at that time it was a matter of understanding and not of law), the old man undertook the *ushi-no-toki-mairi* as a means of getting this young man out of the house. The police of Kawachi discovered this eighty-three year old man carrying out the prescribed formula of *ushi-no-toki-mairi* and, arresting him, gave him a jail sentence. Another case found in a Japanese newspaper tells the story of the unfaithful wife of an army officer while he was at the front during the Russian War. Becoming pregnant, she feared her husband's return and the discovery of her shame, so began *ushi-no-toki-mairi* with the prayer that her husband might die in battle. She was detected in the act of praying, dressed in the white dress and carrying the pine fires of this ceremony, and arrested by the police at Kishiwada near Wakayama. She was brought to trial and given a ten years' sentence.

In addition to this practice there is another 'hiring the gods' to kill which consists in burying a paper image inscribed with the name or else some personal effect of one's adversary under the floor of one's own house or more boldly in the cemetery. The explanation says you bury the image to show the god what you want done with the man or woman who is hindering you in your life desires. This also is done at the time of the ox, but is not limited to that time. Every place where the practice of burning prayers like at *Koshindo* to get rid of sin and afflictions is carried on, there is a possibility of treacherous people handing in to the priests for burning, images or the customary sticks of wood with the name or a drop of blood or some article belonging to the one whom they wish to be destroyed instead of their own name. The priests at the *Koshindo* Shrine in Osaka have been warned against burning prayers for any one whom they do not know, for fear of burning a *ushi-no-toki-mairi* prayer.

It is shocking to our nerves to read such things in foreign unchri-

stianized lands; yet a little inward look into our own life and countries will show that such practices are not limited to foreign lands.

The over-emphasis of team work on the mission field shows the "dog in the manger" type of missionary calling upon the gods of Mission Politics to kill the usefulness of a good working missionary brother or sister, so often because the politician has not found nor been able to create a soul consuming place for himself.

The war in Europe on either side gave us many pictures of a similar hiring the gods to kill. While it is not done with painted faces and devil-like appearance, it is done in a more civilized and brazen way. In Japan it is done in the dark when even the grass and trees are asleep, but in Europe and America it is done in the daytime and often in the church. The words of the Kaiser to his army, 'God is on our side,' and 'He will give us the victory,' or 'God and I are helping you' to kill any British or Belgian or Frenchmen who dared get in the way. A missionary friend of mine was in England as a chaplain in the army of recruits. One day a man came and said, "Please do not preach to me about patriotism and duty but tell me what is the will of God concerning me. I am a husband and father. I myself do not mind being killed since my country demands it. Does the God, whom you preach, demand that I should kill a German husband and father and thus leave two families destitute? Does your God say kill?"

The address of Prof. McElroy at Karuizawa contained several passages illustrating this point. He said among other things, that at the Cathedral of Cologne was witnessed one of the great sights of his journey in Europe. Here a great mass was held for the German Army and for the victory of the German people. The Christian God was earnestly sought to give victory to the Kaiser and his Army. The

priest with the cross of Calvary on his breast, and the Altar with the emblem of the broken body and the shed blood of Christ proclaimed the "Lamb slain for the sins of the world." The soldiers and officers with swords clanging and helmets pointing heavenward, stepped forward to receive the emblems in remembrance of the lowly Nazarene who died on the Cross praying for the forgiveness of his slayers, because they did not know what they were doing. Here in this mass this same crucified Lord, this broken-hearted savior was implored to give His divine blessing on the soldiers and aid them in shedding the blood of the English, French and Russians or any one who would oppose German militarism. In Japan this calling upon the gods is done when even trees are asleep, but in so-called Christian countries it is done when all the people join in the prayer and song to commemorate the greatest tragedy in the history of the world, the crucifying of Jesus.

Prof. McElroy said that in the great London Cathedral of St. Paul's he witnessed a similar service when the Lord's Supper was celebrated and the Father of the lowly Nazarene was implored to give the victory to the allies.

When men learn that the question of right and justice is not decided by getting God to fight for us, but in our learning to fight for God, then only will love rule the world.

In that beautiful love chapter Paul says, "Though I give my body to be burned and have not love it profiteth me nothing." A great Japanese patriot Sakura Sogoro died calling upon the gods and his friends for revenge. Kusunoki, the Southern Prince, died praying he might be reincarnated seven times in order to destroy the enemies of his Emperor. These men died like patriots calling for revenge. Socrates, the philosopher died, on drinking the hemlock trusting in time and the gods to punish his adversaries. Jesus, the Son of God trusted in the love of



God and died praying for his enemies. Even Stephen, a man of like spirit with Christ, died with the prayer on his lips "Lord lay not this sin to their charge."

In contrast with this awful custom of praying the gods to kill there are beautiful customs of pledging life and all for common ideals. The eating together in pledging one another of the 47 *ronins* is one of these. The eating of the food offering as a pledge to the gods can be purified and made to function like the Christian Communion service. The drinking from a common cup to pledge one another in a common

cause adds meaning to the question of Christ, "Can you drink this cup with me?" The drinking from the three cups three times in the Japanese wedding ceremony to show the mingling of life's sorrows and joys together will make the Christian Communion service mean not only the partaking of the wine but the pledging of the partakers to share with Jesus the sorrows of the Cross and the life with God. The world needs Calvary, its suffering Savior and Christ's attitude toward his adversaries. Christ alone has been found capable of enlarging man's capacity for God and humanity.

## The Teaching of the Ancient Sects in Japan

By R.C. ARMSTRONG

**B**UDDHIST doctrine, as has been shown in the previous chapters, is divided into two great schools of thought known as Hinayana (Lesser Vehicle) Buddhism found in Ceylon, Burma and Siam and Mahayana (Greater Vehicle) Buddhism which prevailed in Northern India, Thibet, China and Japan. Between these two great divisions of Buddhism lies certain teaching known as Quasi-Mahayana Buddhism, because it has progressed beyond the position of the Hinayana school and has not yet attained the perfection of the Mahayana school. In India there were many different sects of Hinayana Buddhism,<sup>1</sup> but in Japan only the Kusha (Abidharma-Kosa-sastra) sect and the Jojitsu (Satya-Siddhisastra) sect hold to the Hinayana doctrine. The Hosso (Dharma-lakshana) sect, and sometimes the San-Ron (Madhyamika) sect, are classified as Quasi-Mahayana Buddhism. The Kegon Avatamsaka Sutra sect alone of the six ancient sects holds to true Mahayana

doctrine. The Ritsu (Vinaya) sect differs from the others in that its doctrines are concerned very largely with discipline, ceremony and morality.

The doctrinal development in these ancient sects resembles the Hegelian process of thought through thesis, antithesis and synthesis. The Kusha sect posits the reality of things, the Jojitsu teaches the negation of reality, while the San-Ron sect not only maintains the negation of things, but goes on to the higher positive reality of "The Noble Middle Path." The Hosso sect takes an attitude resembling Individual Idealism toward the world of things, which are therefore mere illusion, but at the same time it goes further in its exposition of "The Mean."

Vinaya is part of the doctrine of the emptiness of things which is distinctively Hinayana doctrine. But Dosen discovered that morality, wisdom and meditation are harmoniously combined in the Vinaya, and so he applied it to the doctrine of the completion of knowledge. The morality of the completion of

1. See Buddhism in Translations, page 368-374 Sanscrit: four Satyas.

knowledge contains the three forms of morality, viz., the morality of good behaviour, the morality of accumulating good deeds, and the morality of benevolence toward all living things. There are two ways of receiving the morality of the completion of knowledge; it may be received partially; that is, to receive only the first form of morality and to receive it perfectly; this is, to receive all three forms of morality. As taught by Dosen, a man first comes and repeats his wish to receive the morality before several priests and then he repeats the ritual three times.

In the Ritsu there are several laws and commands which believers are expected to obey. There are six laws, and from eight to two hundred and fifty commandments to be obeyed according to the grade. Members receive these grades according to the number of precepts they obey, and according to the length of time they follow them. For example, laymen obeying the six laws of five commandments are called Upasoka, women of this grade are called Upasika; girls of this grade are called Siksamana; men who receive ten commandments are called Sramanara; women of this grade are called Sramanarika; men receiving two hundred and fifty commandments are called Bikusu and women Bikusuni. These seven grades belong originally to Hinayana Buddhism, but were assimilated by Mahayana Buddhism through the labours of a famous priest Kanjin and others who introduced it to Japan. Later the Ritsu declined in influence and the Tendai became prosperous. The method of delivering the commandments was changed and many controversies arose between the older forms and the new. The Keron teaches a form of pantheism which might be described as Absolute Idealism.

#### THE KUSHA SECT: POSITION OF REALITY.

The Kusha doctrine is based entirely upon the teachings of Sakyamuni and his disciples and can best be understood as we understand the main ideas of Hinayana Doctrine. After the remarkable vision of Sakyamuni under the bodhi tree he summed up his doctrine in what are known as the four fundamental dogmas on suffering, combination, extinction and the way. The first teaches that every living creature is filled with suffering from which all alike wish to escape. The Kusha sect is closely related to the Servastivada<sup>2</sup> sect founded by Kadaien (Katayani) who laid great stress upon the first dogma of suffering. He had a very pessimistic view of life. Even if men do not become sick they grow old and die. The human body is the combination of many evils such as disease, old age, death, separation from loved ones, thwarted desires and hatred. Man is so entirely the subject of suffering that even his joy is inseparably related to sorrow.<sup>3</sup> "In short all the five attachment groups are misery, this, O priests, is called the noble truth of misery."

The second dogma, "combination," contains in one word the whole Buddhist conception of life and the universe as being merely a system of combinations brought together by human passion.<sup>4</sup>

The third<sup>5</sup> teaches the extinction of existence and suffering by the "Complete fading out and cessation of desire." This was the negative ideal which gave Sakyamuni joy, and which he recommended all men to strive for. It was nirvana.

3. Digha Nikaya B in T p. 369.

4. And what, O priests is the noble path of the origin of misery? It is desire leading to rebirth, joining itself to pleasure and passion and finding delight in every existence, - desire, namely for sensual pleasure, desire for permanent existence, desire for transitory existence. He thus condemned various forms of sensation, consciousness, contact, perception, thought, reason and reflection. Ibid 370.

5. Ibid 372.

2. See Genriron by Murakami Chapter VI: Also A Short History page 2.

The fourth teaches that there is a way by which we may enter nirvana, and which is usually described as obedience to commandments, the practice of meditation and the attainment of such wisdom as will enable the believer to see the emptiness and unreality of existence.

In this way illusion is dispelled and the perfect rest of extinction is obtained.<sup>6</sup>

These four truths contain the essential teaching of Sakyamuni. Just before his death he said to his disciples, "Do you doubt the four truths? If so, make haste to enquire about them before I die." He repeated this injunction three times. Then one of disciples said: "We all believe the four truths, so we do not ask concerning them." He was greatly rejoiced that his fundamental doctrines had been fully grasped.<sup>7</sup>

The amplification of these four fundamental truths is worked out in what is known as "The Twelve-Linked-Chain-of-Causation,"<sup>8</sup> which continuously and eternally circulates, producing all things by combi-

nation. In brief form these causes are summed up as three stages of transmigration, illusion, action with suffering. Everything is the result of the law of causation in which human passion is the governing force. Individuality is like a wave produced by the coming together of combinations under the influence of the winds of human passion. Warren sums up this law thus: "It is to be understood that the wheel of existence constantly and continuously rolls onward without known beginning, without a personal cause, or passive recipient, simply with a twelve-fold emptiness."<sup>9</sup>

Closely related to this teaching and growing out of it are the three objective explanations of the universe.<sup>10</sup>

1. All things are unfixed and changing; there is no absolute destruction, only change. Time is in such a flux that in one minute there are several thousand parts and in each part there are many births and deaths. From the beginning, substance is permanent. Cause and effect bring about things as they are, and account for the growth of things. There is no creator; the law of cause and effect alone is sufficient. Existence is like the ocean, individuality is like the wave, only the ocean is real, the wave is caused by the five combinations. Cause brings these things together.

11. The Kusha sect emphasized the idea that there is no self in the universe.<sup>11</sup> This teaching has called forth a very complex discussion especially since the Mahayana doctrine was taught by Alara and denied by Sakyamuni. In teaching that life was unfixed Sakyamuni was in harmony with Brahmanism, but in this second point he differed from it very much, since he believed that any idea was itself an illusion and the cause of suffering.

6. Ibid 371.

7. A quotation from Iuigyo sutra by Dr. Murakami in Bukkyo Teitsu Ron. Vol. 1.

8. Of these twelve causes the first two are causes in the past: (1) ignorance, (2) conduct or action, which is the result of ignorance. These two causes govern five effects in the present life: (3) conscious being, which appears at the beginning of the present life; (4) the combination of mental and physical elements in the Foetus; (5) the development of the six organs of sense with their corresponding objects of sense; these correspond to the child stage of the present life; (6) contact or sense of touch, which has become more or less developed in youth; (7) a feeling of pleasure or pain, which results from contact with the external world. These causes are followed by three other causes which have their effects in the future: (8) love for the pleasurable; (9) clinging to life as long as possible leading to a repetition of acts which give pleasure, intensifying our attachment to the world of existence; (10) a state of existence in which moral action determines whether we shall be reborn in the world of desire, the world of form, or the world beyond form. The last two links are the future effects of present causes: (11) birth; (12) decrepitude and death.

9. Buddhism in Translations, Chapter 17.

10. See Buddhism in Translations, page 40.

11. Ibid 251.



There is no self, no personality nor individuality. What seems to be such is merely the result of the five combinations.

"Birth and death are merely the combination and separation of these five aggregations. "These sum up and classify according to their affinities all constituents of being, because it is only these that can afford any basis for the figment of an ego or of anything related to an ego: and because these include all other classifications."<sup>12</sup> It is as Nagasena said to King Malinda, "In the absolute sense there is no ego here to be found. Even as the world 'chariot' means that members join to form a whole, so when groups appear to view we use the phrase.

The first of these five combinations is form:—the material aggregate which includes "All form whatsoever, past, present or future, be it subjective or objective, gross or subtle, mean or exalted, far or near, which is coupled with depravity and attachment" (Warren, *Buddhism in Translations*, 156.). The other four aggregations are immaterial; (2) sensation or knowledge of the objective world received through the senses; (3) thought or consciousness which is the action of the mind, through which, by reflection on sensation, thought is generated; this is the internal process of the understanding; (4) the notion of idea which supplies the motive for moral conduct, as awakened by thought; (5) discriminating knowledge which is the perfection of human knowledge. These five combinations "Skandhas" are *Rupa*, *Vedana*, *Samdja*, *Sanskara*, and *Vidjinana* respectively.

The force which brings these five combinations together is "*karma*" or conduct. All things in the universe are caused by human

passion or are the work of good and evil<sup>15</sup> or in Buddhist language, confusion. In this continuously whirling existence confused beings are enslaved by the mysterious power of *Karma*. They are doomed to birth and rebirth in an existence of suffering. It is a mystery how beings who have by hypothesis no self can still so govern their future existence by their present life with its merit or demerit, that at death some other being is reborn in either a higher or lower state of existence. This seems to involve the permanence and identity of the self or a contradiction of one of the important tenets of the Kusha sect.

But although ordinary people think that the self exists; and are therefore attached to it, in reality only the law of cause and effect exists and makes the universe by combination. This is summed up in a quotation by Warren, as follows; "It is to be understood that the wheel of existence constantly and continuously rolls onward, without known beginning, without a personal cause or passive recipient, and simply with a twelve-fold emptiness." This is the basis of the Hinayana Buddhism to which the Kusha sect holds. This sect divided the five combinations into immaterial and material, or into mind and body. These are again subdivided into seventy-five things.

The seventy-five things are subdivided as follows; (1) eleven forms (*Rupas*) including five organs of knowledge and five objects of knowledge, and the unapparent form (*Mu Hyoshiki*), which is so called because it refers to effects of conducts or speech which are not apparent.

(2) the mind (*Manas*) which is regarded as a unity resembling the pith of a tree which unites branches and twigs into one body; under

12. See *A Short History of the Twelve Japanese Buddhist Sects*, p. 4: Etels Handbook p. 155.

13. *Buddhism in Translations*, 156.

14. *Ibid* 135.

15. This doctrine is called "Go-kwan-Engi" (Go,—work,—kwan,—influence, Engi,—cause.) The theory which accounts for everything as a result of the influence of work or Karma.

this head are included at least six or eight forms of knowledge, sometimes poetically described as mind-kings, which are mostly related to the organs of sense.

(3) mental qualities (Kaitta Dharmas) including; (a) basal qualities of mind (Mahabhumika Dharmas) such as perception, intention, desire, etc.; (b) basal qualities of good (Kusala Mahabhumika Dharmas) such as calmness of mind and confidence; (c) basal qualities of Persons (Klesa-Mahabhumika Dharmas), such as ignorance, carelessness, indolence, unbelief, idleness and arrogance; (d) basal qualities of evil (Akusala Mahabhumika Dharmas), such as shamelessness and bashfulness; (e) basal qualities of secondary passions, (Upaklesa-Mahabhumika Dharmas) such as anger, selfishness, envy, vexation, and deceit; these are called secondary because they do not occupy the mind at the same time, but alternately; (f) uncertain mental qualities (Aniyata Mahabhumika Dharmas) such as investigation, repentance, greediness, anger, pride and doubt. All these forty-six mental qualities are included in the seventy-five things. This method of dividing the mind resembles the method of Faculty Psychology.

(4) Fourteen conceptions not compatible with the mind (Asamskitta Dharmas) being neither mind nor things, such as attainment and non-attainment, birth, life, decay, existence.

(5) Three things which are not material, nor governed by *karma*. These are conscious annihilation, unconscious annihilation and space. Seventy-two of these are regarded as changing and as constantly appearing and reappearing. These include all animate and inanimate objects, such as man, animals and plants. The other three of these are unchanging and immaterial and have to do with entering nirvana. The former are governed by *karma*, the latter are not. The reason for this distinction is an attempt to account for Sakyamuni's condition

after his enlightenment under the bodhi tree and before his complete annihilation into nirvana. He was already emancipated from the power of *karma* and from the whirlpool of transmigration. These three unnatural, unchanging things account for these facts in Sakyamuni's experience before his death.

These seventy-five things always exist without increase or decrease; phenomena and substance exist eternally, but there is a continual coming and going like the four seasons. The four stages through which all things pass are called "*Jo*" becoming, "*Ju*" standing, "*E*" destruction and "*ku*" emptiness. "*Jo go*" and "*Ju go*" are periods of evolution, and *Ego* and *Kugo* are periods of decline. In this way the limitless worlds are without beginning or end, continuously appearing and reappearing through an endless circle.

#### THE KUSHA CONCEPTION OF NIRVANA<sup>16</sup>

The third explanation of reality states that nirvana is not yet very highly developed. The emphasis is laid on human life rather than on nirvana, which however cannot be entirely overlooked. In the discussion of the seventy-five things the last grades have to do with immaterial things, not governed by cause and effect. These are enumerated as three: (1) entering nirvana, a state of perfect rest by one's power to grasp and hold the essential truths which constitute the way; thus darkness and ignorance are completely overcome and perfect enlightenment is attained; (2) entering nirvana without the selective power of the mind; (3) nirvana itself as omnipresent as space; nothing in the universe can prevent it from being or existing; nirvana's loosening that which is chained by human passion. When an explanation of

16. See A Short History of Twelve Buddhist Sects of Japan p. 41. Unity of Buddhism, Murakami, Chapter V. Vol. 11.

this is required it is described as nirvana. The Kusha sect gives no final solution of nirvana; it merely circles our complete annihilation without attaining permanence and truth, its explanation is entirely negative and destructive with the exception of a few statements to the effect that nirvana is opposed to the fleeting, temporal nature of human life. The Kusha sect emphasises the idea that there is no self and that all things are without self. It was thus opposed to Brahmanism which teaches the existence and reality of the self. Man must attain the position where he is able to see that all living things including man are "Like tortoise hairs or rabbit's horns;" there are no such things in reality. The only things which exist are the five combinations. In other words man is an empty, material combination. If we rise to this position, we can become one with reality, and will be in a position to enter nirvana which is nothing but a state of annihilation. The positive explanation of nirvana is lacking in Hinayana Buddhism which is a very pessimistic philosophy of life.

#### THE KUSHA CONCEPTION OF BUDDHA

The Kusha sect has the purely Hinayana conception of Buddha as given by the Sthavira section of disciples. It holds that Sakyamuni's progress towards buddhahood began before he was born, and it divides that period into four<sup>17</sup> stages. The first is the period of numberless years during which he was engaged in religious austerities, the merit of which produced a buddha. In these periods of religious penance, all good, including the six perfections, was realized. The second state was a long period of religious austerities covering one hundred periods of numberless ages (Kalpas). This period was intended to provide an excellent body for a buddha. In

this way they say it produced thirty-two forms and eighty good points of shape. The Sthavira section and the Kusha sect hold that during the period from his birth to his separation from home Sakyamuni was merely a man: but the Sanghika section and the Mahayana school claim that he was a super-man having advanced beyond man on the way to buddhahood.

In the fourth stage, his enlightenment was perfected requiring a progress through thirty-four different<sup>18</sup> states of heart. Kadaien enumerated eighteen excellent points.

In order to understand these thirty-four states of heart, it is necessary to know the nine worlds and the various classifications of illusion. The nine worlds comprise the world of lust, followed by the four regions of contemplation which the fertile imagination of Hinayana Buddhism transformed into four regions of their imaginary cosmos, each region of which gradually rotated towards destruction like the rest of the world. These were followed by "the four regions of unreality" which are described in such term as "dwelling in knowledge, dwelling in non-existence, or dwelling in a state where there is neither consciousness nor unconsciousness (see Eitel 174). These nine worlds are thus objective representations of the inner state of mind in which absolute non-existence is recognized, or in which man is finally liberated by a state of mind in which there is extinction of sensation and consciousness, i.e. annihilation.

There are two kinds of illusion, illusion of sight, and illusion of thought. In the former there are eighty-four, and in the latter eighty-one kinds of human passion. Sakyamuni did not destroy the illusion of thought till he sat under the bodhi tree where he lost the illusion of sense which belongs to

17. Ibid Vol. III, Chapter 3.

18. Sanga Shugyo no Buddha.



the ninth world. To cast this out required sixteen hearts. In the first world of lust the four truths produced four kinds of patience and four kinds of wisdom or eight of the hearts or mental attitudes necessary to wipe out the illusion of sense. In the other world through relation to the four truths another set of four kinds of patience and four kinds of wisdom were produced making sixteen mental states in all.

In this way by progress in spiritual wisdom the illusion of sense was finally destroyed. For the eradication of the illusion of thought eighteen mental states (hearts) were required. The illusion of thought included anger, lust and folly, each of which was divided into three, making nine in all. Each of these nine required two mental states to eradicate them. This makes up the eighteen mental attitudes required by Buddha to wipe out this form of illusion. These two combined make the thirty-four mental states (hearts) which were attained by Sakyamuni at the perfection of his enlightenment,<sup>19</sup> which were possessed by Sakyamuni and not by other men, also ten intellectual powers, four<sup>20</sup> characteristics which were not fearful, three suppressions of the heart and one great mercy. In this way Kusha doctrine describes

Sakyamuni as an historical personage, but does not ascribe to him any special activity after death. He resembles all mankind in that he lived and died; but unlike other men he died once for all not to be reborn in the whirlpool of transmigration.

The Kusha doctrine, not being Mahayana Buddhism, does not divide the life work of Buddha into various periods, but it divides the believers into three classes; (1) *Shomon* (Sravaka). The hearers of buddha's voice. These have not attained a very high stage<sup>21</sup> of sainthood, being superficial in practice and wisdom. They are compared to a hare crossing the ocean of life and death by swimming over the surface, (2) Engaku (Pratyeka Buddhas), those who have attained a higher state of sainthood, not known in early Buddhism, but obtained by hermits who individually attained perfection without the help of a teacher and without being able to help save others. They are compared to a horse swimming across the ocean of life and death without touching the ground.<sup>22</sup> (3) Bosatsu (bodhisattva), the third class of saints who have attained the highest stage apart from buddhahood. They are compared to an elephant fording the river of life and death. For each of these classes there are special portions of Buddhist teaching.

19. 18 Fuguho, Avenika Dharma. Eitel's Handbook p. 26.

20. Mui.

21. See Eitel 159.

22. See Eitel 123.

## Mother's Day

AS the years roll around, we come again to "Mother's Day," celebrated this year on May 10th.

Thackery said, "Mother is the word for God in the lips and hearts of little children" and we all know that, in after years, the memory of a consecrated mother is one of life's choicest blessings. Who has not in his heart's recollections a memory picture of "Mother" in her self-sacrificing service that quickens and inspires to a better life?

Longfellow once said he visited his old country home long after his mother had died. He climbed the attic stairs and found his mother's old rocking chair and there he sat and felt once more the influence of her presence and his own soul was transfigured by her sweet spirit.

I saw recently the movie "Lincoln's Mother." It pictured her in the backwoods, teaching her boy to read and write on the back of a shovel with a charred ember, and

giving lessons in Nature, and teaching him to commune with God by the brook along the shady paths under the trees. Then came the deathbed scene when he was but a lad, and I thought of Lincoln's words, then the greatest man of our land, when he said, "I remember my mother's prayers; they have clung to me all my life, and all I am I owe to my mother."

But in the turmoil of daily life, oftentimes we grow careless as to the expression of loving appreciation of mother's devotion in her active days; and when she has grown old one often thinks the whole duty done if she is fed and clothed; and often when she has been laid to rest and the tired hands folded over her breast, one would have given a good deal to have another chance to do something to make her happy.

Mother's Day is set apart that everybody may have an opportunity to express in some way—by a letter or a gift—their appreciation of mother's service. Mothers would be happy if they knew how much more their children love them than they express. Everybody has had a mother so everybody can keep the day. Its aim is to do something to make mother happy, and if you cannot do it for your own mother do it for somebody's mother, and thus increase the happiness on the day.

If you wish to wear a flower in her memory, choose any white flower or her favorite flower, for the carnation, the National Mother's Day badge, is not obtainable this time of the year, in this country, and in the interior no one knows what it is.

In this country, since 1913, about three hundred letters have been sent to pastors of all denominations asking them to preach on topics relative to the HOME and MOTHERS, to give mothers prominence in the service, and to urge the Sunday School children to keep the day. Many have heeded our request, and its celebration is growing in popularity every year.

Since the National Mother's Association was founded in 1917, it

has tried to interest many in this Day. This Association, called the Nai Koku Katei Kwai in Japanese, publishes a leaflet relative to the home and mothers' work, ten months in the year. These are sent to subscribers, formerly at the cost of five for a yen, but we have found it necessary to increase it to five for one yen twenty-five, and a single subscription to fifty sen, from next November. We are sending out monthly nearly five thousand, in packages from one to two hundred and thirty. We publish a six or seven thousand edition monthly, and sell the rest at two sen a copy or one yen fifty a hundred.

We always have an appropriate leaflet for Mother's Day and last year we made a special effort, sending out a short notice of the day which sold at twenty-five sen a hundred. Forty thousand of them were sold and distributed; also five thousand five hundred and thirty three of a leaflet "Christian Spirit in the Home," and two thousand nine hundred of various leaflets on other topics.

A primary school teacher in Ibaragi ken bought a thousand of the Mother's Day leaflets and gave them to all his pupils and then afterward had them tell what they did to make mother happy, with such good results, that this year he has asked for enough for all the children in the province.

Hoping that many will follow his example we have prepared eighty thousand (80,000) of a similar leaflet this year. What will be the result if you all get the teachers in your neighborhood interested in this way?

It can be had at twenty-five sen a hundred from the Head Office, No. 2 Aoyama Gakuin, Shibuya machi, Tokyo Fuka.

The Katei Kwai leaflet this year for May, is the discourse on Mother's Day given last year at Aoyama Gakuin Church by Rev. S. Imai. It sells at two sen a copy or one yen fifty a hundred.

We do not want to make this article just an advertisement of

literature, but what we are trying to do is to create *good mothers*.

Napoleon once said "What France needs is not soldiers but good mothers." We all know the need of Japan. A Japanese gentleman after travelling in the United States and returning to his own land, said "What Japan needs is the CHRISTIAN HOME!"

We all know what the requirement of a good mother is; that she be a Christian, that she know God, and teach God's word, and be an example of a praying mother to her little ones. When the spiritual influence

of the home is what it should be in this land, there will be less materialism and agnosticism. Motherhood is a profession of great moral and spiritual value. If we wish to purify and elevate the nation, we *must* create *good mothers*. It is our desire that Christian workers in this land join hands with us and get the Japanese under their influence to do all they can to make May 10th this year a day when the windows of heaven will be opened and a blessing sent such as we are hardly able to receive.

MRS. MIRA HAVEN DRAPER.

## Program of the Annual Meeting of the Japan Christian Educational Association

### Fukuoka

May 5, 6, 7, 1925.

#### TUESDAY, MAY 5

2:00 p.m. Executive and other  
Committee Meetings

7:00 p.m. Opening Session:—  
Devotional Service  
Welcome  
President's Address  
Report of Executive  
Committee  
Report of Treasurer  
Appointment of Com-  
mittees:—Resolution  
Nomination

#### WEDNESDAY, MAY 6.

9:00 a.m. Devotional Service  
9:30 a.m. Reports:—

Committee of Six on  
Mission School Poli-  
cies:—

Prof. Tsuru  
Christian Council Edu-  
cation Committee—

Prof. Abe  
Statistics—

Prof. Tanaka  
Pensions—

Development of Normal  
Training—

Prof. Yabuuchi

2:00 p.m. Sectional Conferences:  
Theological Schools—  
Dr. Ochiai

Bible Training  
Schools—

Miss Pratt

Middle Schools—

Dean Kawasaki

Colleges—

Dr. Demura

Girls' Schools—

7:00 p.m. Conference of Sectional  
Leaders

7:30 p.m. Public Lecture

#### THURSDAY, MAY 7

9:00 a.m. Devotional Service

9:30 a.m. Report of Nominating  
Committee

Announcement of Time  
and Place of Next  
Meeting

Reports:—

Committee on Mental  
Tests—

Prof. Yokogawa

Committee on Educa-  
tional Tests—

Miss Hoyt



Committee on Dalton Plan—	mittee Prof. Ashida
11:30 a.m. Prof. Rawlings Resolutions of Group Conferences	Continuation of Previous Discussion
1:30 p.m. Report of Bible Com-	3:45 p.m. Closing devotional ser- vice.

## From the Editor's Mail Bag

**Y**OUR comment in the December issue of "The Evangelist" under the heading "What's Wrong with the Church?" set us thinking, tho it contained nothing new. I for one felt that there is something wrong somewhere tho not willing to put all the blame on the Japanese Church. Then on page 188 of the same number I read Mr. Vories' article "Why there will be no Nation-Wide Revival in 1924-5." and could but feel that there is truth in his statements, and truth that should lead us to sober reflection and consideration of important issues before us.

I waited for the January number of your magazine in the hope that light would given by your correspondents and contributors on this important—I feel like calling it appalling, statement of Mr. Vories and startling query of your comment. To say or imply that something sufficiently radical is wrong with the Church to justify a discussion on the subject and to prophesy that there will be no revival for a year is surely extraordinary if not appalling.

Mr. Erskine in his Department is leading us out to some refreshing places from which we may gather strength but still I did not find what I had hoped for in the January number on this subject. I read of a proposal for "A Nation-Wide Campaign." But a campaign is not a Revival. It may have to do with a revival or it may lead to a revival but then again it may not have any relation to it. Or there may be a revival in some places but not a "Nation-Wide Revival."

On page 27 of the January number of the "Evangelist" Mr. Vories' prophecy is called "rather pessimistic" and the quotation "if God be for us, who can be against us!" is given as an alternative. Right in that quotation the idea came to me "What if we are divided against ourselves? What can God do for us then?"

While I am thankful for what has been done and am encouraged to hope for steady progress, yet I feel that a situation exists in Japan that should call us to humble ourselves and repent of our doings, denominationally. In the multiplicity of denominations in the same cities and towns I see abundant reasons for not expecting a "Nation-wide Revival." In one small city we find eight Protestant denominations, in another six and in each city any one church would accommodate all the regular congregations and not one of them is self-supporting as a local church. During the recent Week of Prayer in one city a pastor was leading and said in effect. "Here we are in this city, four churches and the unbelievers are confused. They do not know which is right; they do not go to one lest it might offend some one in another. It is a shame and disgrace. Missionaries are to blame for it." A missonary present asked him later what he meant and he replied that as he felt that as the missonaries had been the means of opening up work of different denominations in the same cities they were to blame and he hoped that they would do what they could to remedy this state of

affairs. He felt that it would be a fitting act before their work closes in Japan if they would seek to lead the various denominations together into one strong church. Those who have been many years in Japan know of many places where the union of two or three churches in one locality would form a fairly strong self-supporting church.

Christianity is weak in Japan because so divided. Its teachings if applied to the social evils which exist would lead to satisfactory solutions but because of these divisions it lacks in the real leadership and in the power to apply its teachings. We may be told that the National Christian Council represents all the churches that are in it. In a sense that is true. But there will always be the same lack of evangelistic persuasive power while there are several denominations in close proximity in the same town or city. Many people are interested, read the Bible, listen to preaching and then end up with the question, "Which is the best Church?" or "Which is right?" If the National Council will lead speedily to real union then it is a good thing, but I have found several who fear that it being a good thing is a stumbling block in the way to the best thing, viz. Union. We are often too easily satisfied with a good thing and will not follow on to the best that God has in store for us. Some time ago the "Japan Advertiser" had an article from the "Literary Digest" by a recent visitor who saw the situation as more of us ought to see it. We can unite for a special effort or for a "Campaign" and then if any have decided to become Christians we must necessarily at once divide again into our former little groups and go on our own way making sectarians of any who will go with us. Then some day in our reading or study we come upon the words of Jesus recorded in John XVII, vv. 11 to 23. "Oh yes that means that we should be one in spirit, that is the important thing" we say in trying to get rid of that

appeal in our Lord's prayer. If the important thing is that we be one in spirit and we are satisfied to go on as we are, read carefully vv 21, 22, 23, "that they may all be one, even as Thou art in me, O Father, and I am in Thee; that they also may be one in us *that the world believe*....And the glory which Thou hast given me I have given them, that they may be one, JUST AS WE ARE ONE;.....that they may stand perfected in one; that the world may come to understand that Thou didst send me...." Brethren, I cannot yet hope for a "NATION-WIDE REVIVAL" after reading those words and then going on as we are, one in spirit (?), but competing in organizations. Can any candid person look at the situation in many provincial cities and honestly say that we are "one in spirit" in the sense of the above quoted words of Jesus — "Just as we are one", while we support a weak, aided church in small cities where there are several others, also "one in spirit," confusing the situation for the unbelieving majority, by our competition. You tell us, Mr. Editor, that there is a sort of pause just now in the progress of the church because she "is in the process of redefining the basis of her appeal." If some half dozen of the evangelical bodies that are nearest together were to unite into one would not there be more weight in the appeal when it is redefined? I have heard the oft repeated rejoinder to any mention of union that it is difficult or even that it is impossible. This simply means that we do not believe in it. "He could do there no mighty work.....He marvelled because of their unbelief." I feel that these words from Gospel record will apply to-day and partly at least explain why there will be no "Nation-Wide Revival" this year.

I have recently returned from Canada where a union of three bodies is about to be consummated into one church. Within the past fortnight word has come that another has made advances looking toward

entering the same united church. For years while this movement has been in progress there have been many saying that it was impossible. Perhaps the thrill of joy and expectancy still throbs within my heart after hearing some of the discussions in Canada and hence I am aroused on this question of union. I have heard speakers on both sides of the question. But one significant remark was made by a minister who was against it. He said that he supposed it had to come sometime—when they were all ready for it. Why not begin here in Japan to get ready for the same thing lest we too be like that brother, behind in the procession.

Many in Japan will remember with pleasure the visit of the late Dr. J. A. Macdonald. For years before his death he was editor of the "Toronto Globe," one of the leading daily newspapers of Canada. His wife has contributed an article to the "Montreal Witness" recently in which she quotes from an editorial written as a Christmas message by her gifted husband in the "Globe" of Dec. 23rd, 1905. From it I would make a few quotations on the union of the churches in Canada.

"The union of Presbyterians, Methodists, and Congregationalists in one organic Canadian Church is within sight. It may take five years, it may take ten, but a movement is under way which will logically, inevitably, purposefully lead those

three great and historic branches of Protestantism into one organized church with a common creed, a common name and a common purpose. What the man in the street calls the logic of events, what the man in the church calls the leading of Divine Providence has made the union of those three churches to appear at first desirable, and now practicable.....The growth of the evangelistic spirit within the churches, and the pressure of missionary and religious problems from without have combined to make union at once the truest statesmanship and the most imperative necessity if the drift and current of materialism and irreligion are to be stemmed." I would like to give the whole of this article but it would trespass too much on your space I fear. One remark I must add. Dr. Macdonald wrote in that article "It will be at once a church evangelistic in spirit, and national in outlook." Japan needs such a church at the present moment and she has it not. She would be a mighty and safe leader in Asia at this time if she were led and dominated by such a church. She would make a wonderful contribution to the evangelization of Asia and we feel sure that there will be a "Nation-Wide Revival" in the year that such a church comes into being.

Yours

D. NORMAN.

## News Bulletin From Japan

Edited by W. L. CURTIS, KYOTO

WE are all rejoicing with our brethren of the Baptist Mission over the good news of recent gifts from John D. Rockefeller, Jr., to the American Baptist Foreign Missionary Society, and their Woman's Board, that make possible

the wiping out of heavy debts and the providing of a good budget for the coming year. These splendid gifts amounting in all to some \$850,000.00, lead us to hope that other friends of Missions will be inspired to help remove the burden of



debt that has seriously handicapped the work of so many of our Mission Boards in recent years.

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The Omi Mission (Independent) has suffered a great loss in the death of two of its workers. Mr. John Vories, father of Wm. Merrell Vories, founder of the Mission, died January 10th at the age of 72, after more than ten years of faithful service as Mission Treasurer. On the 7th of March occurred the death of the Reverend Inohei Takeda, a leading Kumiai pastor and the son of a hard drinking man who after conversion became a successful evangelist. From the very beginning of the Omi Mission Mr. Takeda took a deep interest in its work and had a large share in its splendid service for the rural communities of that populous province. In recent years he has been serving the Mission as general evangelist, and has had special charge of the work carried on in many towns and villages on the shores of Lake Biwa by means of the "Galilee Maru" the Mission's Gospel ship.

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#### THE NEW HOSPITAL AT KARUIZAWA

THE erection of a permanent building for the Karuizawa Hospital, which is to take the place of the "Summer Nursing Home" of recent years will begin in April, and the building will be ready for use in June.

In the pure air and bracing climate of this mountain resort, 3,000 feet above sea-level, a well equipped hospital, with a staff of both foreign and Japanese physicians and nurses, will be a great boon to the missionaries and other foreigners who come from all parts of the empire, from China, Siam, and even the Philippines, to spend the summer vacation at Karuizawa.

Those requiring hospital treatment who may henceforth escape the heat of the cities by coming to this

new hospital in the mountains are to be congratulated, and those patients who may linger on after the summer is over and enjoy their convalescence in the glorious autumn weather, or in the brilliant winter sunshine amid the grand scenery of snow-clad peaks are almost to be envied! When the Karuizawa Hospital is open the year round we believe that many missionaries finding here the medical or surgical treatment they need, or a quiet resting place amid healthful surroundings, will be able to complete, or prolong, terms of service in Japan that would otherwise be cut short by a return to the home-land "for health reasons."

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With this new hospital in Karuizawa, and with the rebuilding of St. Luke's in Tokyo, and the Yokohama General Hospital now assured, the Kwanto region will be well supplied with hospital facilities for foreigners. The Kwansai district, or Central Japan, with its three great cities, Kyoto, Osaka and Kobe, and a large and growing foreign population, needs to have the fine new plant of St. Barnabas Hospital at Osaka fully equipped and endowed. If this can be done, then, with the International Hospital at Kobe, and Dr. McSparran's new private hospital in the same city, and the splendid Severance Hospital at Seoul, Korea, the missionaries of Japan will have more adequate means for health protection and health restoration than they have hitherto enjoyed. The charitable work of these hospitals is bringing great blessing too to the suffering poor of the city slums, and continually opening new doors of opportunity for ministering to those who stand in great need of healing for both soul and body.

#### CROWDS STUDY SUNDAY-SCHOOL WORK IN KOREA

"REV. W. T. Thompson, D. D., of the World's Sunday-School Association made a six months' deputation trip to Korea last year.

While in that country he traveled some 6,000 miles and visited sixteen of the Mission Stations. The work at each station was in the nature of a School of Methods. In conjunction with Rev. J. G. Holdcroft, D.D., General Secretary of the Korean Sunday-School Association, and other helpers, some vital subjects were taught to the classes in the morning and afternoon, and in the evening there was always a meeting with a popular address. Perhaps the best school was held at Shinweiju, a city on the Yalu River. No missionary has ever resided there and the responsibility of setting up the school was altogether on the Koreans. Though the time was mid-winter, and the river had two feet of ice on it, there were 358 regularly enrolled students. These men and women met there for five days studying three hours every morning and two hours every afternoon, and then returning for an address on Religious Education at night. By conservative estimate at least 1,500 were present at these evening meetings, the building being packed almost to suffocation."

From WORLD WIDE SUNDAY-  
SCHOOL NEWS

#### SPECIAL EVANGELISTIC MEETINGS IN GIRLS' SCHOOLS

MISS Olive S. Hoyt, Principal of the Matsuyama Girls' School of the American Board Mission, writes February 26, 1925;—

"We have just had a very successful special day of meetings at the school, and you may be glad to hear of the results that were evident at the close of the day.

Tuesday, February 24th, was the day observed, and the speaker was Mr. Tasaki of Kurashiki. The day began with a prayer-meeting for all specially interested, and the attendance was very good. Best of all, the spirit was fine. The girls took part in a most natural way, and during the forty-five minutes there were no pauses.

Mr. Tasaki gave three fine talks during the day and the girls were all very much moved by what he said. He seemed to understand their hearts and to be able to meet their needs. At the close of the day twenty-seven girls said that they were ready to receive baptism, and fifty said they wished to be considered inquirers. This is the result of just the right speaker reaching hearts that have been nurtured by the class teachers. For some time I have known that the teachers were trying in every possible way to help the girls to think about the deeper things of life. One teacher was among those who desired to receive baptism. In seeking to conserve the results that have been reached the work of the next few months will be most important."

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IN *Jottings from Japan*, published by the Mission of the Reformed Church in the United States at Sendai, Miss Kate I. Hansen, of the Miyagi Girls' School, gives an interesting account of "one of the most successful series of evangelistic meetings in the history of the school,—meetings planned, prayed for, worked for, and paid for by the Christian students themselves."

"For four days before the meetings began, they held group prayer-meetings. The day before the meetings was the regular school prayer-meeting day, and the whole school spent the first hour in class prayer-meetings. In the classes with few or no Christians, strong Christian teachers talked on the Christian life. In the others, Christian students prayed for their non-Christian classmates and for the other classes. No one, hearing and understanding their prayers, could doubt their desire to help.

The day came, and with it the leader. Rev. Makoto Kobayashi, known to most of us as the man who lost his wife and all of his five children in the great earthquake. We know of his faith and his fortitude then, but most of us did

not know with what strength and reasonableness, with what a wealth of illustrations, he could present the claims of the Christian religion. He talked to the whole school that afternoon for two hours, until closing-time. After this a "question-meeting" for College girls was announced, and practically every College girl attended. The first hour of the next morning he talked again in the small chapel of the College building, crowded until the speaker himself could scarcely get in, because the High School Seniors had asked to come too. At one in the afternoon, the whole school crowded again into the High School chapel, and listened attentively, despite some physical discomfort, for two hours more. Finally, after school, two hundred or more stayed for another "question-meeting" until dark.

The whole result of the meetings we may never know. One tangible result, however, is that four of the English Preparatory Class, thirteen of the first-year Domestic Science Class, and thirty-six more from the other classes, fifty-three in all, have definitely decided to become Christians, have signed decision cards, and are now attending meetings twice a week preparatory to baptism."

#### THE INLAND SEA MISSION

"**S**TRAWS on the Tide-Way" is the title of a little four page paper published by Captain Laughton of the *Fukuin Maru*, the Gospel Ship of the American Baptist Mission, that plies the waters of the Inland Sea of Japan. Mrs. Laughton is the Assistant Editor of the paper which is to be issued bi-monthly as a "News Letter to the Folks at Home." The first number appeared in January and contains several interesting stories showing results of the work among the islanders, and a personal letter from Captain and Mrs. Laughton. In this letter they say:

"We have much reason to rejoice at this New Year season for the

Providential watch and care over us during the year 1924, during which time the Gospel Ship, in spite of financial shortage, sailed over 2,685 miles of sea, through tortuous channels, treacherous tides and currents, through fine and stormy weather without one mishap. Over 100,000 people were reached by the Gospel Message through meetings held on board and ashore. Children's services have been one of the big features of the work, as the Ship always attracts young people, and their gatherings are always a great success with large numbers attending. They are the material from which the Island Churches of the future must be built. It is a joy to hear their shouts of "*Fukuin Maru Banzai*" as you approach some Island village, or to hear them sing "Jesus loves me this I know" as you land on some of their beaches. 1800 children of the Island Sunday Schools heard again the story of the Babe of Bethlehem on the Ship's last Christmas voyage, and gifts were distributed to all of them, thanks to the gracious and loving hearts of the good friends at home.

Thousands of tracts, pamphlets, Scriptures and Bibles have been sold and given away. The Clinic Department which has just been organized is proving to be a blessing both to soul and body. Its healing influence has already been felt by many, and your missionary has received letters of appreciation and thanks; some inquiring about and expressing their desire to become Christians. Please pray for this very needy part of our evangelistic work. Will tell more about it in the next issue."

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"One million five hundred thousand people on the scattered islands of the Inland Sea, with a Christian membership of only about two hundred.

About two thousand villages, with a Government permit for the



Ship to enter only seventy of these places.

Hundreds of temples and shrines, with only one Church and twelve preaching places.

Thousands of priests and priestesses and temple attendants, with only one full-time missionary and wife, and four pastors.

Thousands of women and children, with three Kindergartens, four Bible Women, one Kindergarten and one half-time missionary coming once a month from Himeji on the mainland to help us in the work among women and children.

Hundreds of quack doctors who do not believe in bacteria, spreading disease and pain among the islanders through ignorance.

Many islands with no medical help whatever, left to the ravages of filth and disease, with only one Christian physician, a free clinic, a sanitary dispensary on board, modern medicine and instruments purchased personally on faith, that through this healing avenue many may come to know, believe and accept Jesus Christ as their personal Saviour and Lord.

Mighty is the challenge of the future. "The fields are already white unto harvest, but the reapers are few." Who will help us in the task that lies before us?"

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#### TAHARA SAN AND GOD'S ACRE

UP on the slopes of the Island of Omi-shima, lives Tahara San the Christian farmer, with his wife and little daughter. He is a little man with sharp features, and dark brown sparkling eyes, dressed in the simple garb of a Japanese farmer.

His wife, a rather short and stout woman, with course features and jet black hair, with hands that show hard work through handling the crude agricultural implements, and a true type of the fishing and farming class who inhabit the Islands. They have to work from early dawn to late in the evening to make a frugal living.

In spite of the simple and coarse exterior, there shines in their hearts the clear bright light of their Christian faith. Farmer Tahara first came to know of the Gospel of Christ through the Ship's letter newspaper, that happened in some way to reach that lonely home on the hill-side, some years ago. As he read its contents, he was determined to know more of the wonderful message of Salvation, and therefore made a diligent search until he found Christ, who is now his constant Friend.

Tahara San is not selfishly content with his own salvation and happiness. He is anxious that those around him may hear the life-giving message. Being a poor Japanese farmer with no money to spare, he has given an acre of ground on the slopes of Omi-shima to God, and he calls it GOD'S ACRE." He plows, sows and reaps that sacred lot, sells the produce, and gives the money it brings to help evangelize his own people. What faith and devotion to his Lord and Master! "Lord, give us more Tahara Sans," is our constant prayer.

#### WORLD TOURISTS INTERESTED IN MISSIONS

MRS. Donaldson, a former member of the American Board Mission in Japan, was an assistant conductor of the American Express Company's *Belgenland* World Tour Party that recently passed through Japan. On the voyage across the Pacific Mrs. Donaldson was able to interest a large number of the tourists in Mission work in the Orient and taught a Mission Study Class of some forty members.

Among the members of the Clarke Party on the *California* there were a larger number than usual of those who were interested in mission work in the lands visited. Dr. and Mrs. Hugh K. Walker of Los Angeles, and Mr. and Mrs. Theodore Richards of Honolulu, were among those who had previously visited Japan and rejoiced

in this opportunity to note the progress in mission work and renew acquaintance with Japanese and missionary friends. Among those who were seeing Japan for the first time were Dr. and Mrs. William E. Barton, of Chicago, better known to many as "Safed and Keturah" through the "Parables of Safed, the Sage," syndicated in the religious press of America. Dr. Barton has just closed a pastorate of twenty-five years in the First Congregational Church of Oak Park (Chicago) Ill., and was accompanied on this world tour by fourteen of his parishioners. In Tokyo Dr. Barton gave an address before the Rotary Club, and lunched with the American Ambassador, Mr. Bancroft, who

was also a former parishioner and a friend of long standing. Just before starting on this tour Dr. and Mrs. Barton lunched alone with President and Mrs. Coolidge at the White House. In the few addresses Dr. Barton was able to give in Tokyo, Kyoto, Osaka and Kobe, while in Japan, he assured his hearers that in both President Coolidge and Ambassador Bancroft the Japanese people had warm friends who would seek in every way possible to promote friendly and mutually helpful relations between America and Japan, and that both the President and the Ambassador were also personally interested in the work of the missionaries.

## The National Christian Council

THE National Christian Council of Japan sent the following message to the Foreign Mission Conference of North America, "The Japan National Christian Council sends hearty greetings. We greatly appreciate your efforts in behalf of friendly relations between the United States of America and Japan. Peace on the Pacific depends upon the Christian forces. We earnestly pray for the success of the Washington Convention." In reply, the secretary of the Conference, Mr. Fennell P. Turner writes:—"Your message reached us in ample time and was read at the Sunday afternoon meeting of the Washington Convention. At that session, we had brief addresses from fraternal delegates sent by the National Missionary organizations of the home base countries: Great Britain, France, Germany, and Scandinavia, and cable messages from Japan, China, India, and the Near East. Christians of all lands

must more and more unite as Christians in their effort to establish a new world social order, known as "the Kingdom of Ends," "the Kingdom of God."

The Chinese Christian forces have recently received a six-story building which becomes a Christian Centre and the headquarters of the National Christian Council in Shanghai. The Union of the Kyobunkwan which will be the Japanese equivalent for the Christian Literature Association of Japan, instead of the Methodist Publishing House, makes possible a centre for Christian Publishing interests on the Ginza. The adjoining lot has come on the market, but at this stage the Sunday School Association has not decided to change their site. Kanda is no doubt a splendid site for people who live in Tokyo, but as a national centre or as a world centre, people from outside Tokyo will find the Ginza more convenient.

# THE NATION-WIDE EVANGELISTIC CAMPAIGN IN SHIZUOKA

by Rev. A. T. Wilkinson of Shizuoka City.

"THESE meetings were held from the 15th to the 18th, and continued on the 30th and 31st of January and the 1st of February.

"The Central Committee was very wise in their selection of speakers for Shizuoka as will be readily seen by the mention of such names as Rev. Mr. Hinohara, of the Central Methodist Church, Kobe, Miss Michiko Kawai, Mr. Hampei Nagao, Mr. Seichi Saito, Rev. Mr. Michio Kozaki, Mr. Yoshio Tonomura, and Professor Sato.

"The audiences were large, unusually attentive, and as nearly as I could judge, were about two-thirds Christian. None of the usual methods were employed to secure names of inquirers, but the message was left to make its impression and yield its fruit in due season. The meetings, however, were characterized by an earnest seeking after the Truth on the part of both the Christians and the unconverted alike. This was manifest by the attendance at every meeting of many of the same people. The afternoon meetings for professional and business men were not as successful as the evening gatherings. The Students' Mass Meeting, however, on Sunday afternoon, addressed by Mr. Saito, Secretary of the National Y.M.C.A., was well attended by students of the Middle and Higher Grade schools.

"The whole Campaign from the first preparatory meeting to the end was very well managed. Organization was about complete. Spiritual preparation was emphasized at a week of prayer-meetings preceding the campaign. The spirit of unity was very evident in these united prayer-meetings. Pastors and people of all the leading denominations in the city threw heart and soul into the work; gave freely of their time and in nearly every case, laymen billeted the speakers in their homes.

"It was a campaign of direct, fervent appeal to the consciences of men. The addresses were prophet-

like messages. There was no trimming. Every speaker declared boldly that there is Salvation in no other Name, but the Name of Jesus. This message pressed home vigorously by one speaker brought forth a strenuous "NO" from one of the Nichiren sect in the audience, but he remained after the service to inquire why Jesus and not Nichiren was the Way, the Truth, and the Life. The laymen who spoke applied the Gospel message in a very apt and forceful manner to the present-day problems in Japan. Without exception, they called on the nation to repent and unhesitatingly declared that without the acceptance of Christ, Japan was doomed to fall like the house built upon the sand.

"The meetings were carried along on the wings of joyful, triumphant song. A choir of thirty-five voices led in the singing. On all sides the remark was heard that the singing had been a strikingly inspiring feature of the meetings.

"It is too early even to attempt to sum up the result of such a Campaign, but some of the very apparent fruits have been that the churches in the city have been brought into hearty cooperation as never before. Over and over again I heard it in the prayers. "Lord, not for denomination, but for Thy Name's sake," "Mikuni kitarase tamae" was the prayer of the campaign.

"Another obvious effect has been to greatly encourage the Churches in Shizuoka. The messages brought by the speakers greatly deepened their faith and made them feel that as Christians they were a part of the world's greatest spiritual movement.

"The great world outside of the church, if not actually brought to believe in our Lord, has come, I believe, through these meetings, a step nearer to an understanding of the purpose and power of our religion through the reports of the meetings in the press.

"It is recognized by all our



workers in Shizuoka that these meetings have been but the inauguration of a systematic, united effort which is to be made during the coming year."

A successful series of meetings has just closed at Hiroshima. Several places will have meetings in April. One series will centre around Oita, another around Nagasaki and others in Northern Japan, in and about Sendai—Let the thought and prayer of all Christians be concentrated on these centres during April. The Tokyo men are also planning for a second series this Spring.

**FOUR DAYS OF THE NATION-  
WIDE CAMPAIGN AT  
HIROSHIMA**

By Rev. HILTON PEDLEY

"RECENTLY I had the pleasure of visiting Hiroshima, Kure, Fukuyama, and Okayama, in the company of Mr. Tagawa, ex M.P., and now at the head of the Meiji Gakuin.

"Some seven or eight addresses were delivered in all, before well-filled houses and under delightful weather conditions. No umbrellas nor rubbers were needed during the whole trip, and the thermometer gave us a fairly *warm* reception. I was especially impressed with the following:

"1. The careful preparation made in all places with the possible exception of one. Prayer-meetings for several days had preceded us; newspapers had been utilized for advertising; posters and handbills were profusely distributed; conferences of leading laymen with the various pastors were frequent,

and all these engendered a spirit of expectation that showed itself in many ways.

"2. The cordial reception extended to the speakers—four in all, and working in groups of two each. We were made to feel at home, both by our audiences and by the friends who so kindly entertained us. Appreciations of what was said were numerous, and it was evident that the campaign had brought into the community a freshness of interest and a new courage that was stimulating. Furthermore, the sense of an added bond among the various denominations that united, was realized.

"3. The throwing open of the Episcopal Church for our last meeting at Fukuyama. This was probably the largest *church* gathering we had, and the pastor had evidently extended himself to call the attention of the city people to the campaign, being ably assisted in this by the pastors and prominent workers of his fellow denominations. Moreover, it was in this church only that Mr. Tagawa and I saw, or rather heard, an appeal to sign cards prepared for inquirers. Twenty-two responded. It certainly does look as if, in practical effort, the Episcopalian, Presbyterian, and Congregationalist can not lie down, but must *hustle* together, without fear of offence, either in speech or conduct. Just as a concluding word, let me add that there was nothing sensational, in the methods adopted, nor in the language used. Rather was the presentation on the part of the speakers, of the Biblical type, educational and spiritual.

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## Workers Methods Exchange

Edited by WM.H. ERSKINE, OSAKA

### PROGRESS IN SELF-SUPPORT

THE man who is not made humble by his experiences must have a mighty thick skin. Recently I said to a friend with some little pride that four churches founded by the Southern Baptist Mission attained self-support in 1924. He said very modestly that thirteen connected with the Southern Methodist Mission had made similar progress. Well, here is hoping that all the Missions have been proportionately encouraged.

Speaking only for the Southern Baptist churches, there may be something in this connection that will be of interest to a wider circle of readers.

Humanly speaking I think this progress is due largely to three factors.

1. Emphasis on evangelism and the engaging of such men as Messrs. Kanamori, Kimura and Nobechi. When the people are not wealthy it takes numbers to make a group self-supporting. And in spite of the great leakage among so-called converts I have no doubt these churches have been considerably strengthened by these special campaigns. I heard Bishop McDowell

say in a sermon on the Parable of the Sower that you cannot sow your own field full without a few seeds falling beyond the prepared ground. If you are stingy with seed, some of your own field will not be fully seeded.

2. Providing the churches with buildings. In all these cases the Mission had in the last few years provided a building measurably adequate for present uses.

3. The maintaining of kindergartens along with the churches. This helps in various ways. All these churches have buildings with kindergarten rooms that can be thrown in with the auditorium when necessary. This makes possible larger meetings at times. Also the kindergarten teachers, if trained Christian workers, add greatly to the working force of the church. They have advantages over Bible women; they can earn their salaries teaching the children, they can go into homes as the children's teachers, and so on. The kindergarten enlarges the parish in various directions.

G. W. BOULDIN.

# PERSONALS

## RETURN AND NEW ARRIVALS

Miss Anna Laura White, Meth. Episc., Dec. 29, to take up her duties as principal of Kwassui Jo Gakko, Nagasaki.

Mr. and Mrs. J.T.H. Kerr, new missionaries of the Japan Evangelistic Band, from Australia, Jan. 19. They are in Kobe Language School.

Rev. W.R. McWilliams, and family, Canadian Methodists, from furlough, Jan. 17, to resume his work in Kanagawa, on the West Coast.

Miss R. Saville, new missionary of the Japan Rescue Mission, arrived by the "Kashima Maru," March 3.

## DEPARTURES FROM JAPAN

Dr. and Mrs. G. W. Fulton, Presb. North, of Osaka, for a six months' furlough in the U.S., Feb. 9.

Rev. and Mrs. Willis Church Lamott and son, Kenneth, Presb. North, March 23, sailing on the "Pres. Taft." After visiting relatives and friends in America, they expect to spend the remainder of their furlough studying in Edinburgh, Scotland.

Miss Mary Searcy, So. Meth, Jan. 26, for a year's furlough in the U.S.

Rev. N.F. Williamson and family, So. Baptist, of Kumamoto, by "Pres. Wilson," Yokohama, April 6. They plan to go direct to Rome, Ga., to spend their furlough with Mr. Williamson's mother who is ill.

Rev. and Mrs. P.G. Price, Can. Meth., by the French boat "Chantilly," Feb. 6. After visiting places enroute, they will spend a few months in England, studying social work, and then proceed to Canada in the Summer of the present year.

Miss Hambly, Can. Meth., of Fukui, Jan. 31, for Canada, having been called by cable, on account of her mother's illness.

Miss Edith V. Teets, Ref. Ch. in America., having been called because of the serious illness of her aged father. Address: 50 Sawyer St., Hornell, N.Y. Miss M.M. Carpenter, Baptist North, or Tokyo, for Furlough Feb. 9.

Miss M. Whiteman, Japan Rescue Mission, Sendai, for furlough, by "Katori Maru, March.

Miss M.E. Potts, Lutheran, of Fukuoka, March 28, for furlough in America.

## BIRTHS

To Rev. and Mrs. Carl W. Nugent, Ref. Ch. in the U.S., at St. Luke's Hospital, Tokyo, a daughter, Mary Anna, Jan. 6. When the hospital was burned a week later, Mrs. Nugent and child were carried safely out, and taken by auto to the home of Dr. and Mrs. H.K. Miller.

To Rev. and Mrs. F. Hilliard, Can. Meth., of Ashiya, Hyogo, a daughter, at the end of January.

To Mrs. J.H. Covell, Baptist North, Yokohama, a son, David Andrew, Jan. 27.

To Rev. and Mrs. G.W. Schillinger, Lutheran of Saga, March 14, a son, George Paul.

## MARRIAGES

Miss Frances Brokaw, daughter of Dr. and Mrs. Harvey Brokaw, Presb. North, of Kyoto, to Mr. Don. Leet of Tokyo, Feb. 7. They sailed for the U.S.A., from Yokohama, Feb. 9.

## DEATHS

Miss Louise V. Bollinger, Ref. Ch. in the U.S., of Sendai, Feb. 21, after a short illness. She had but recently come to Japan and was living with her sister, Miss L. Aurelia Bollinger, also a missionary of the same Mission.

## GENERAL

Rev. C.A. Clark, Amer. Board, formerly of Miyazaki, Hyuga, now resides at 31 Robert Pasay, Manila, P.I.

Mrs. Chapin, wife of the late Dr. R.C. Chapin of Beloit College Wis., is at present in Kyoto, care of H. Pedley, and will remain for some time.

Rev. W.E. Barton D.D., a recent Moderator of the Congregational Church in the U.S.A., arrived on the "California" with a touring party, at Yokohama, Feb. 24.

Mr. Ralph L. Holland who two years ago was a member of the faculty of Tohoku Gakuin, Sendai, is now in the Theol. Seminary of The Reformed Church at Lancaster. Mr. Holland left Japan on the advice of his physician, because of increasing trouble with his hearing, but is happy to report that after several operations, the cause of the trouble seems to be removed.

Rev. F. Hilliard, Can. Methodist, who was stationed at Kanazawa during the furlough absence of Rev. McWilliams, removed to Kwansai Gakuin, Kobe, in Oct.

Rev. G.E. Bott, Can. Meth., who succeeds Rev. P.G. Price in his East Tokyo work, has moved from Kofu to Tokyo, and is occupying Mr. Price's house at 23 Kamitimizaka, Koishikawa.

Reports of the condition of Mrs. S.W. Ryder, Ref. Ch. in America, who is a patient in the Union Hospital, Peking, are encouraging.

Dr. D. Williard Lyon who is in charge of the secretarial training for the Orient, under the International Committee of the Y.M.C.A., spent a month in Japan, conducting a training school for secretaries in the Yokohama Y.M.C.A. building.

Mr. A.J. Elliot, Student Secretary for The International Committee of the Y.M.C.A.N.Y. City spent ten days in Japan, enroute to China, during which time he met with several groups of student leaders, and addressed many gatherings of students both in the Kwanto and Kwansai districts.

Wm B. Butler will act as Superintendent of the work of the Japan Rescue Mission, during the absence of Miss Whiteman.



## OUR CONTRIBUTORS

Rev. K. Yabe is a pastor of the United Brethren Church stationed at Zeze near Kyoto. Mr. Yabe is the recognized authority in Japan on rural Sunday School work. He is also a member of the commission appointed by the National Sunday School Association to study the Buddhist Sunday School movement.

Susan A. Searle is a native of Michigan, graduated from Wellesley and arrived in Japan in 1883. Miss Searle has been closely identified with Kobe Jogakuin of which school she was the President from 1892 to 1915. Since then she has been the President Emeritus.

E. M. Clark hails from Minnesota. He received his B. A. from Macalester College, his B. D. from San Francisco Theological Seminary and his Ph. D. from Edinburgh University. Mr. Clark arrived in Japan in 1920 and after four years of work in Yamaguchi, has become instructor in Systematic Theology in Osaka Shingakuin.

H. E. Coleman is the well known secretary in Japan of the World's Sunday School Association. Mr. Coleman attended the World's Convention in Glasgow last year.

## THE MAY EVANGELIST

The May Evangelist will contain a large number of interesting and helpful articles by well known writers on missionary work in Japan.

1. An article on mission schools by G. W. Rawlings
2. The second installment of Mr. Clark's Konko Kyo
3. Camping for Young Men and Women by George Patterson and Eleanor Burnett
4. A third article on Bettelheim by Earl R. Bull

## THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXXII. April, 1925 No. 4

Editorial Comment .....	123
Konko Kyo, <i>By E. W. Clark</i> .....	125
Buddhist Sunday School Movement in Japan, <i>By Kiyoshi Yabe</i> .....	130
The Daily Vacation Bible School, <i>By H. E. Coleman</i> .....	132
Christianity in Japan Today, <i>By Wm. H. Erskine</i> .....	137
The Teachings of the Ancient Sects in Japan, <i>By R. C. Armstrong</i> .....	139
Martha Jane Barrows, <i>By Susan A. Searle</i> ..	141
News Bulletin From Japan .....	144
The National Sunday School Convention in Kobe .....	148
Personals .....	150

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# THE JAPAN EVANGELIST

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## Editorial Comment

### THE NATIONAL COUNCIL AND EVANGELISM

WITH the passing of the year allotted to the Nation-Wide Evangelistic Campaign it is becoming increasingly evident that Mr. Vories' prediction, however unwelcome it may have been, is being fulfilled. Many splendid meetings have been held and much good has been accomplished, but there has been nowhere any such awakening as took place in 1901.

This is no criticism of the committee in charge of the campaign. They have done well in the face of circumstances over which they have had no control. It is one thing for a convention under the impulse of a great enthusiasm to vote into being an evangelistic campaign. It is another thing for a Committee on Evangelism to carry to a successful conclusion the decision of the convention.

It was perhaps unfortunate to translate the term "Kyoka Undo" as Nation-Wide Evangelistic Campaign. In the mind of the missionary an evangelistic campaign implies a revival. Consequently when Mr. Vories wrote his article, he gave it the title "Why there will be no Nation-Wide Revival in 1924-25." The word "Kyoka," however, means to educate, to instruct, to enlighten, and as far as we have been able to follow the campaign through the reports that have been made this has been the method pursued. For instance, Dr. Pedley in his report of the Campaign in Okayama-ken states that in only one church, and that an Episcopalian church, was the message followed up by an appeal for decisions.

It is not the purpose of this editorial, however, to discuss the Evangelistic Campaign, but rather to indicate what seems to us the policy to be pursued by the National Council in regard to the evangelistic work of the future. The work of the Committee on Evangelism is not ended with the close of the Evangelistic campaign. It is more proper to say that the work of the committee has hardly been begun. It was perhaps unfortunate that at the very beginning, the Committee was burdened with such a big undertaking as the Nation-Wide Campaign. No effective leadership and no effective organization could be developed in so short a time. The result was that in some communities it was impossible to put on a campaign at all.

As the first step in the formulation of an effective policy of evangelism in Japan we would propose the appointment of a wide-awake, well informed, progressive secretary on evangelism, a Charles L. Goodell of Japan, a man whose heart is aflame with an evangelistic passion and at the same time possesses the ability to cooperate with others and to organize them into effective units for evangelistic work. This man must be able to give his whole time to the work. No man nor group of men heavily loaded with various kinds of work can be expected to give the time and the energy necessary for a successful campaign.

One of the first things such a secretary would attempt to do would be to organize his forces. He would in the first place get into



friendly contact immediately with the denominational secretaries on evangelism wherever such have been appointed and where such secretaries have not been appointed, he would urge the denominations to do so. In the next place he would organize his forces in the different cities and towns where several denominations are working side by side. One hears nothing of a nation-wide campaign in America, but year by year the evangelistic agencies in each community—agencies organized largely through the instrumentality of the Commission of Evangelism of the Federal Council of the Churches—are putting on local campaigns which are bringing thousands of people into the churches. With a denominational organization together with interdenominational organization in each community the Christian forces of Japan could be effectively used in evangelization.

One more very necessary thing that such a secretary could accomplish would be the training of pastors, Biblewomen and lay workers in effective evangelism through training classes and group conferences. It is surprising how many workers are ignorant of the fundamentals of effective evangelism. We hear of training

conferences for Sunday School workers and for social workers, but the need of training for evangelistic workers seems to be overlooked. It seems to be taken for granted that a Christian understands how to present the Christian message, but that does not necessarily follow. One of the outstanding needs of the church in Japan is training in evangelism, but apparently no means have been provided to offer that training.

A nation-wide revival either in Japan or any other country is a rare occurrence. But effective evangelistic work can be carried on all the time. In a nation-wide revival thousands are brought into the Kingdom at one time. In evangelistic work the ingathering is smaller, but more continuous. Whether the nation-wide revival is more effective has still to be demonstrated.

We pray for a revival. At the same time let us organize and train ourselves for effective evangelistic work. If the National Council in Japan can meet this need as the Federal Council of Churches in America seems to be doing, it will have abundantly justified its organization.



# Konko Kyo

By E. M. CLARK

**T**HOUGH by no means the largest, Konko kyo is one of the most progressive of the modern sects of "Church Shinto." It has, therefore, become the object of no small amount of interest among the people of Japan. A few foreigners, also, have been interested in it to the extent of investigating, more or less thoroughly, its history and teachings.

In the 1924 issue of the "Christian Movement" there appeared an admirable summing up of "The Religious and Ethical Teachings of Modern Shinto Sects" by M. Honaga and D. C. Holtom. In so limited a space and with so broad a subject, the treatment of each of the sects was, of necessity, very brief. It is the writer's purpose in these articles to treat in somewhat more detail, but by no means exhaustively, one of these sects, namely, Konko Kyo, which he has had occasion recently to investigate.

## HISTORICAL SKETCH

The home of Konko Kyo is a small village called Otani, in Asakuchi-gun, Okayama-ken. In this village the sect had its birth and early development. From there, as headquarters, it has carried on its work up to the present. Near Otani, at a place called Urami mura, was born, in the eleventh year of Bunkwa (1814), the founder, whose name was Kawade Bunjiro, now known as Konko-daijin. His father, Kandori Juhei, was a farmer, and the son naturally grew into the father's occupation, which he continued until middle life. At the age of 23 he married a farmer's daughter and for many years thereafter lived the normal life of a husband and father. Of the seven children born to them, two daughters are still living, the younger in Fukuyama and the other in Konko Village.

It is reported of Konko-daijin that from boyhood he showed remarkable traits of piety, sincerity, politeness and obedience. As he grew into manhood he became deeply impressed by many superstitions under the spell of which his country at that time lay—belief in the sexagenary cycle, lucky and unlucky days, good or bad according to the horoscope, the curse of the Konko god, etc. His family having been visited by a series

of disasters, he believed that the family was right in attributing all of these misfortunes to the curse of the Konko god. In this belief he determined to enter into the service of the god. This he did, we are told, not in a spirit of fear but in a spirit of deep reverence and complete trust, seeking the help and salvation of the god the more earnestly as the family misfortunes increased.

As the result of these years of wholehearted and sincere devotion his eyes were finally opened, he received a revelation, and became possessed of the virtue of the "Father God," who is not the so-called Konko god but is the "true existence of Heaven and Earth." So in 1859, in his forty-fifth year, he received an oracle from this god, *Tenchi-kane-no-kami*, commissioning him to lend a helping hand to the god in bringing relief to a world suffering under the tyranny of darkness and superstition. He thereupon abandoned his agricultural pursuits, and, taking up his residence at the foot of Yasuki hill, served the god, *Tenchi-kane-no-kami*, until the day of his death. During this time, more than 25 years, it is said that he never went out to seek an audience or to seek for pupils, preferring to remain quietly at home teaching those who might come to him for guidance.

The number of people who heard of Konko-daijin and came to him for instruction increased continually and rapidly. Many of those who accepted the faith took it upon themselves to bring others to the great teacher, and in other ways to propagate the faith. As a result, during the life-time of the founder there were followers as far south as Yamaguchi-ken, as far east as Kyoto, and all through the island of Shikoku. In the city of Osaka a group of believers was holding meetings. So, at the time of his death, in the 16th year of Meiji (1883), Konko-daijin had a large group of followers who revered him and believed in his teachings. However, he had written nothing by his own hand; nor had he tried to organize his followers or systematize his teachings. The claim of the church is that his disciples had faithfully recorded his sayings.

But the faith did not die with the founder. In 1885 some of his direct descendants and a

few of the earliest believers assembled for the purpose of discussing matters pertaining to the future of the faith. At that meeting preliminary steps were taken toward the formation of a Konko Shinto Church under the jurisdiction of the department of Shinto of the Government (*Shinto honkyoku*). A committee of three was appointed to make the presentations to the *Shinto honkyoku*, with the result that recognition was secured for the establishment of a Shinto Konko-kyo at Okayama-ken, Asakuchi-gun, Otani-mura. The church remained under the *Shinto honkyoku* until 1900 when, on the ground of its prosperity and wide influence, it was given standing as an independent sect with the name Konko Kyo.

The three men who went to present the case to the Shinto honkyoku, at the time of organization, were Konko Fujimori, Shirakami Nobujiro, and Sato Nario. The latter is principal of the Konko Kyo Middle School, which is conducted at headquarters, and is one of the leading spirits in the sect to-day. He is the only member of the trio now living.

#### BUSINESS ORGANIZATION AND METHODS

The organization of Konko kyo is shaped in good parliamentary style, all business being transacted under prescribed rules and regulations. As has been intimated before, the headquarters, both spiritually and temporally is Otani mura, mentioned above as the birth-place of the sect. For some time the house in which the founder lived and taught was used as the meeting place for the believers. Later the original house was torn down and another, somewhat smaller, built on the same site. This later building still stands and is highly prized as the first meeting place and is especially revered because it stands upon the spot where the honored founder served in the "very presence" of *Tenchi-kane-no-kami*. The church now owns an immense tract of land surrounding this original plot. Within the compound are erected the mother church, an immense "lecture hall," the Theological Seminary, the Middle School, and the main business office.

From the main office at headquarters business is carried on through branch offices throughout the country. For purposes of propagation the country is divided into 15 districts, according to topography and convenience. Each district has a branch office.

In Korea also there are several branch offices and one general propagation office. In Tokyo there is a branch office from which the evangelization of Tokyo is supervised. All branch offices are under the supervision of the main office at Otani.

The temporal head, or superintendent, is called "*Kwancho*." In him is vested ultimate authority in many respects. The following are some of his prerogatives, as set forth in the constitution.

1. He judges the quality of the faith of church members.
  2. He appoints and dismisses teachers.
  3. He inspects the estimates of income and expenditures presented to him by the branch treasuries and amends them "when he deems it necessary."
  4. He appoints a part of the members of the congress.
  5. He convenes and disbands Congress.
  6. He may present bills to Congress, though he may not vote.
  7. He may prescribe rules for the governing of the church.
- Ordinarily the agreement of Congress is necessary, but in urgent situations he may make rules and execute them without such agreement.
8. He administers rewards and punishments to the teachers and rewards to believers.
  9. In general he superintends all of the affairs of the sect under the constitution and by-laws.

It will be seen at once that power is quite centralized in the *Kwancho*.

As for the election of the *Kwancho*, he is chosen from among the male descendants of the founder. His selection must have the approval of the "competent public authorities" (Department of Home Affairs of the National Government). The application to this governmental department must be signed by the vice-*Kwancho*, the head teacher, and the teachers of the third degree and upward.

Mention has been made of the Congress. This is the representative body whose members serve for four years. A part of them is appointed by the *Kwancho* and a part elected from the 15 districts. This body has certain legislative functions but many of its enactments take the form of recommendations to the *Kwancho* rather than of laws. Duties assigned to Congress include the consideration of the budget for the ensuing year, approval



of the previous year's expenditures, and any other matters which the *Kwancho* sees fit to submit to it. Besides matters submitted by the *Kwancho*, the Congress may initiate actions by the agreement of five or more members. A majority vote of Congress is required for passage of a bill, but no bill may be passed unless two-thirds of the members are present.

There is but one regular meeting each year but if the *Kwancho* desires he may call special meetings. As the *Kwancho* is given power to act in many matters, called meetings of Congress are not frequent.

The work of the church is financed by assessments upon the churches. The *Kwancho* levies the assessments upon the district treasurers and these in turn raise their quota by assessments upon the individual churches. The teachers of the churches are responsible for their respective quotas. The branch treasurers must secure the approval of the *Kwancho* for the proposed assessments upon the churches.

The spiritual head of the church is the official teacher of the Head or Mother Church at Otani. He is called "*Daikyoshu*" which is probably best translated "High Priest." To him belongs not the greatest power but the highest honor in the church. His power is purely spiritual. His position as spiritual head is extremely elevated, prayers of believers being sometimes directed to him as to a god. By reason of his direct descent from the founder he is believed to be in close touch with him and with *Ten-chi-kane-no-kami*.

In general the clergy of the church is composed of "*Senkyoshi*" and "*Kyoshi*." Of the former there are but 16. Their duty is to travel about among the churches conducting special meetings and preaching services. Of the latter there are about 1700 (1922 figures show 1694). They are the regularly installed pastors of the churches. However the word "teacher" is the proper rendering of their title.

The teachers all receive their training at the seminary (*Konko Kyo Kyogi-kokyusho*), which is located in the compound with the Mother Church, and in the "devotional hall" which is near by. Each year two classes are graduated with a total of 150 students. After making allowances for deaths and demitances, the church authorities estimate that there are 100 new teachers to the good each year.

In the middle school, which has 30 teachers

and 700 students, there is no denominational teaching, but being in close proximity to the Mother Church and the Seminary it is good propaganda. This enterprise is supported by tuitions and a grant from the head office.

There are 15 ranks of teachers, ranging from the candidate teacher or probationer (*Kyoshi-shiho*, rank 15) to the Great Preceptor (*Taikyosei*, rank. 1). Teachers may be raised in rank for praiseworthy conduct or service. On the other hand they may be lowered in rank by way of punishment for misconduct. There are other punishments, also, as follows: I. Heavy punishments; (1) Dismissal from post, (2) degrading of rank, and (3) suspension from office. II. Light punishment; a teacher may be reprimanded and confined at home for a period not exceeding one week.

When we search the rules to learn what sorts of behavior on the part of teachers is punishable we find the following:

1. Breaking the requirements of the Constitution.
2. Worshipping gods other than those named in the Constitution.
3. Holding services in any way other than as prescribed in the Constitution.
4. Preaching a doctrine different from what is taught in the "Books of Faith."
5. Writing a book explanatory of the scriptures without the permission of the *Kwancho*.
6. Making a book resembling the Scriptures to give to the people.
7. Indulging in conduct harmful to the propagation of the religion.
8. Breaking the laws of the country.

These and other things are listed as punishable behavior. The above-mentioned punishments apply to teachers only.

There are rewards which apply to lay believers as well as to teachers. Teachers or others who have shown exemplary character, may be rewarded by means of a certificate of merit or by such a certificate accompanied by a gift (money or other object), the latter, naturally, being the higher reward of the two. The raising of a teacher's rank as a method of reward has already been mentioned. A teacher may be honored after death by being raised in rank.

Konko Kyo churches are divided into three categories, namely, The Great Church, Churches, and small Churches. The Great

Church is the Mother Church at Otani and is intended to be the model to be followed by all the churches. No new church may be established without the permission of the *Kwancho* and of the Government's Department of Home Affairs.

Followers of the sect are divided into two categories. A *Kyoto* is a full-fledged member. He believes in the teachings, belongs to one of the churches, helps in the maintenance of the sect and its churches, and commits his funeral to the church. A *Shinto* differs from a *Kyoto* only in that for family, or other reasons, he does not commit his funeral to the church. Both classes of members are required to be obedient to the instructions of the *Kwancho*. A requirement of the sect is that each church keep a list of its members. Altho not members of the church a rather careful list of the *Kyudoshu* (inquirers) is kept. The leaders of the sect claim that there are about two million of these.

I have described briefly most of the chief features in the external organization and methods of Konko Kyo. Limitation of space has made it impossible to describe many points as fully as could have been done, or to enter into any criticism or discussion of the values, or lack of value, of the various features which were described. However, I would venture to remark in general that the organization and the methods of the sect have proved themselves to be effective. The centralization of a great deal of power in one person, the *Kwancho*, though not in accord with modern democratic tendencies, has no doubt been very advantageous to the growth of the sect in Japan. Whether or not it will be thought best, at some future time, to transfer some of the *Kwancho's* power to the Congress, and in other ways make the organization more democratic, history will tell. However, considering the varied character of the body of the believers and their lack of training for participation in the management of the sect, there is no doubt that the organizers were wise in centralizing the power in one ruler. The rapid development of the sect is probably due as much to efficient methods as to the character of the religion.

I should like also, to take the space necessary to call attention to the safeguards placed upon the sect by the government. Although the *Kwancho* is elected by the sect he may not assume office without the permission and

approval of the Department of Home Affairs of the government. Although the *Kwancho* and the Congress have power to prescribe rules and regulations for the administration of the churches affairs, they may not do so without the approval of the government. A new branch office may not be established without notifying the local government authorities. A new church may not be organized without permission from the government. The sect may undertake public enterprises other than religious propaganda but not without the permission of the "Competent Public Authorities." Their permission is necessary also before the Constitution of the Church can be amended or in any way changed. Thus it will be seen that the affairs of Konko kyo are bound to conform to the will of the "powers that be."

#### CEREMONIES AND WORSHIP

Some Konko churches have a daily service at which there is a sermon by the *Kyoshi* and prayers repeated in unison by those in attendance. Such services are unceremonial and may or may not be held, according to the local conditions and the enthusiasm of the *Kyoshi*.

All churches have a monthly service. This is more ceremonial than the daily service. The *Kyoshi* wears ceremonial dress and conducts the entire service, the people taking no part except listening.

The great festivals are two in number. The spring festival is held on the seventh and tenth of April and the Autumn festival on the same dates in October. In both cases the second day is practically a repetition of the first. The purpose of holding it on two days is to divide the crowd and thus make it possible to accommodate the throngs of people who attend. These festivals are always held at the Mother Church. They are extremely ceremonial and differ but slightly from year to year.

During the ceremonies the church members fill all of the space around the church building, some standing, others seated on the ground. They take no part in the service except to repeat, in unison with the clergy, one long prayer (*oharai*). During the remainder of the time they listen, visit, eat, drink or whatever they please. As a whole they are quite reverent during the service.

The church is divided, on the inside, into three divisions. The front and first division

is the largest. This is filled with the clergy who have come from far and near to attend. The second is much smaller and is occupied by an orchestra and the officiating clergy. The third is the "Holy of Holies" and contains only the spirit of *Tenchi-kane-no-kami* and of Konko-daijin.

The service begins with a selection by the orchestra, during the rendering of which the officiating clergy seat themselves, with much ceremony and precision in two parallel rows which extend from the front of the platform to the doors of the "Holy of Holies." When all are seated the music ceases and the great purifying service (*oharai*) begins. This service consists chiefly of a long prayer repeated by all, including the people gathered outside, and the waving of the *gohei* in several directions over the heads of the clergy and people. The purpose of this service is to prepare the people for the sacred service which is to follow. The *gohei* thus used is then taken away, like the scape goat of Ancient Israel, and replaced by a new and pure one before the next festival.

The purification ceremony completed, one of the officiating clergy of the highest rank enters the "Holy of Holies" and with great reverence opens the doors of the Shrine. These are heavy and purposely constructed so as to make a weird squeaking sound as they are slowly opened. This is to help create the desired psychological atmosphere for the appreciation of the presence of the god whose spirit is enshrined. Then, with much ceremony and with masked mouths (to prevent contamination of the offerings) the officiating clergy bring and place before the shrine sixteen separate courses. They are as follows: *Sake*, rice cakes, sea-bream, *Sawara*, lobsters,

black bream, wild ducks, *Miso* and pickles, Sea-weed and dried fish (*bonito*), *Fu*, mushrooms, green vegetables, fruits, and nuts, cakes, and finally *Manju*.

After these offerings have been presented a new *gohei* is dedicated and placed in front of the shrine, where it remains until it is used at the next purification service.

This is followed by a congratulatory address by the *Kwancho* and by offerings of branches (*Eurya Ochnacea*) by the *Kwancho*, and by representatives of the faculty of the Seminary, and other organizations.

Then follows a "*Kibi*" dance given by a number of girls, all daughters of Konko kyo members. At the completion of this, during the rendering of music by the orchestra, the clergy all leave the building and the ceremony is finished.

The description thus far has dealt only with public worship. Aside from this, Konko believers come and go at any time, and worship privately in much the same form as may be observed at any Shinto shrine, with the clapping of the hands and the bowing of the head. There is also the home worship. Upon the god-shelf of the Konko-kyo believers home there are to be seen only some ancestral tablets and a miniature shrine dedicated to the spirit of *Tenchi-kane-no-kami* and Konko-daijin. Aside from the Shrines there are no physical representations of deity in Konko-kyo, except that inside the shrine is a straw mat which is supposed to symbolize the god's presence. Usually upon arising in the morning, but at any time they desire, the members of the home offer their worships in much the same way as they would at the church.

(To be continued)





# Buddhist Sunday School Movement in Japan

By KIYOSHI YABE

**B**UDDHISM, influenced by Christianity, has been trying to make contributions to modern progressive Japan. Although some Buddhists try to trace the origin of the Buddhist Sunday School far back to the middle of the sixth century, when Buddhism was introduced into Japan, it is due chiefly to the Christian Sunday School movement. The remarkable upward step of the Buddhist Sunday School in the last few years, we dare say, is due to the influence of the Eighth World's Sunday School Convention of Tokyo.

It may come as a surprise to some of you to be told that the Buddhists of Japan, according to the recent statistics of East and West Honganji sects and the Jodo sect, have over 4,000 Sunday Schools with a total enrolment of nearly 600,000 pupils and a teaching staff of 13,000. As the chart shows, they have a much larger number than we Christians have.

Shinranshonin. A large number of the schools are provided with organs, blackboards and hymnals.

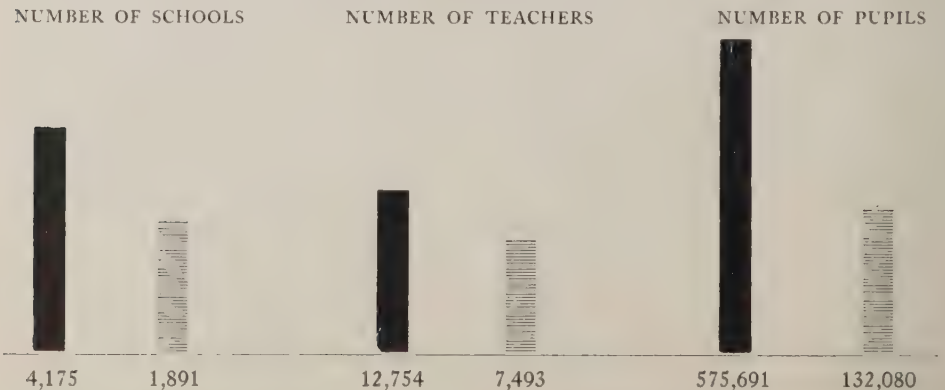
In order to raise up strong leaders, the Department of Religious Education is established in the Buddhist College of West Honganji, and child psychology, pedagogy, Sunday School management, music, nursery methods, and story-telling are taught under the direction of professors, and at the same time stress is laid on the practical side of teaching.

Every year, a summer institute is opened for the Sunday School teachers in West Honganji, the head temple of this sect, and similar institutes have been carried on in the cities of prominence throughout the nation.

The central Buddhist Sunday School is conducted by the Educational Bureau of this sect and is considered to be the model Sunday School. In this school, an investigation committee, consisting of 26 persons, is established

## COMPARISON OF CHRISTIAN AND BUDDHIST SUNDAY SCHOOLS IN JAPAN (According to the statistics of 1923)

LIGHT—Christian Sunday Schools (*Episcopalian, Salvation Army and Holiness Sunday Schools not included.*)  
DARK—Buddhist Sunday Schools (*Shingon, Nichiren and Zen Sunday Schools not included.*)



The West Honganji, taking the lead of other sects, set up an organ for the unification of the Buddhist Sunday Schools and promulgated Sunday School regulations. Some of their best schools are provided with the Buddhist Scriptures, life of Buddha, stories of his disciples and the founder of the sect

as an organ for the regulation and management of the Sunday School, and a monthly meeting is held to discuss carefully the practical problems of importance.

When we think of the Buddhist Sunday School movement of Japan, there are several things in its favor. As you know, though

Japan has no national religion of its own, the great majority of its people are Buddhists. The Buddhist Sunday Schools have little trouble in getting the co-operation and sympathy of municipal officials and public school teachers who are, in most cases, Buddhists.

They have an unlimited number of candidates for their teachers, including priests and day school teachers. You will be surprised to know that there are as many Buddhist priests as the Christians of all Protestant denominations added together.

Again, the Buddhist Sunday Schools have inexhaustible funds, compared with the Christian Sunday Schools, as they hold the purse of the rich and well-to-do people. In one of the Buddhist Sunday Schools of which I know, they were able to raise last year 1,405 yen as running expenses of one single school.

Further, Buddhists in Japan have grander temples for Sunday School use. While the Christian Sunday Schools of towns and small cities are still handicapped in their class rooms in rented houses, the Buddhist Sunday Schools have more accommodations than they can ever hope to use.

Although the Buddhist Sunday School workers of Japan have some advantages over us, they have many serious drawbacks, which the Buddhists themselves also admit.

Among the most serious drawbacks of Buddhists in their work for children is that the religion of Buddha Sakamuni, in its essence, is inconsistent with the child's mind and life. Buddhist Sunday School workers of the Shinshu sect, in explaining the reason for children's work, developing the religious sentiment of children, try in vain to trace back to the teaching of Buddha Sakamuni, interpreted by Saint Shinran, the founder of the Shinshu sect. Psychologically, Buddhism, which denies God and life, is unable to touch the heart of a child who is born religiously.

The Buddhist Sunday Schools, of recent years, have so bluntly plagiarized the teaching material, as well as the technique and tunes of hymnals, that sometimes it is difficult to differentiate the two. They are trying hard to reconstruct Buddhism in order to meet the need of the younger generation. Yet they will always find it a hard task.

Secondly, Buddhists not only are perplexed on account of the defect of their religious

tenet, but they are seriously handicapped by the lack of qualified teachers for religious education. The old priests of little culture are by far inadequate to teach the keen and alert boys and girls of modern Japan. The majority of public school teachers of practically no religious experience and faith of their own are even less fitted for teachers of religious education.

Thirdly, the impure motive of Buddhist Sunday School workers surely hinders its wholesome development. Two-thirds of the Buddhist Sunday Schools, as I investigated a large number of them in Shigu province, have been started in order to compete with Christian Sunday Schools. Some of the Buddhist Sunday Schools are started even to check the progress of Christian Sunday Schools.

Lastly, the running expenses, as well as the donations for the equipment, of Buddhist Sunday Schools are often contributed by prostitute owners. Recently I visited a prominent Buddhist Sunday School in Kyoto and was surprised to see the names of licensed quarters marked on lamp posts in the yard where the children spend the greater part of their Sundays. The priest who is the superintendent of that Sunday School told me that more than one-half of the money was subscribed by the prostitute owners to reconstruct the residential quarter of the temple for Sunday School chapel and class rooms. It is not the amount of money which carries out the plan of religious and spiritual nature. It is a votive offering of money that counts. As long as they are after prostitute owners and brewers for financial backing, the Buddhist Sunday Schools will make little advance and improvement.

What, then, should be our attitude toward the Buddhist Sunday Schools of Japan? Shall we consider them as our enemies and fight against them? We can sympathize with men and women whose Sunday Schools have been checked and disturbed by them, yet, after all, it will not be the Christian's attitude to irritate them. Shall we, then, become their friends and work together harmoniously as affiliated bodies? Buddhists, taking after our name, call their work "Sunday School" just the same as we call ours. But there is a fundamental difference and it will be impossible to come in under one body unless one of the two will give way.

We should neither become enemies nor should we be affiliated. What, then, should be the solution? It should be the spirit of Christian Sunday School workers to be generous enough to embrace them as an older brother does his younger brother. Draw the line clearly so as not to mix up with them, but

be helpful to them even if they think us their enemy. It is God, let us remember, who differentiates the tares from the wheat (Acts 5: 38, 39). "If this work be of man it will come to naught, but if it be of God ye cannot overthrow it, lest haply ye be found to fight against God."

## The Daily Vacation Bible School

By H. E. COLEMAN

THE following article is mostly taken from the English original of a Japanese pamphlet just prepared for general distribution. Some of the details of the organization and conduct given there have been omitted. Aside from the object of the pamphlet and this article being for the main part the same, it was thought that it would be helpful for the missionary to know what were the contents of the pamphlet. Copies of the Japanese pamphlet will be sent to those who want them for careful distribution among their workers.

The Daily Vacation Bible School is a daily school for religious training during the summer vacation. It is often called a Church Vacation School.

Children and parents are faced with the problem of what the children shall do during the summer, and because no plans are presented, the children get into trouble that often extends even to the police. Idle boys and girls during the summer may be a menace to society or they may be the church's opportunity.

The purpose of the Daily Vacation Bible School therefore is first to make use of the *idle* time of the boys and girls during the summer as a religious opportunity. At the same time *idle* churches and school buildings are used and *idle* college students and teachers and other young people are made use of as teachers to give the children definite training along religious, moral, hygienic, patriotic, and recreational lines.

For children who attend the Sunday School this gives the chance for more hours of religious training during the year as is now felt to be a very great need!

For those children who are not in the Sunday School the Daily Vacation Bible school,

with its varied and attractive program is just what boys and girls like, and it is often the means of getting them interested in attending the Sunday School through the year. The practical side of the program sends into the home a spirit of kindness and service that often wins parents as friends of the church.

The Daily Vacation Bible School began in New York City in 1901 as a means of getting the children off the streets and of keeping them helpfully occupied. Since that time its value as a religious opportunity has been proved so concretely that all denominations are now promoting the schools as a definite part of the whole program of religious education in churches. The larger denominations have many secretaries working in promoting the work, and promotion literature and text books for worship, Bible study, music and hand work have been prepared. The International Association of Daily Vacation Bible Schools was at first National and organized and conducted schools, but the work has grown so wide that they are now simply a general promoting agency. They are introducing the schools into industrial and mining centers in America where churches are few, and are promoting work in other countries. They have helped us in Japan and are going to help us here until the work becomes well established. Cuba reported for 1923, "It has been a year of very real progress in Vacation Schools. As one child remarked at the close, 'Why can't we have it all the time?' The Vacation time will be more and more utilized by the missions for the purpose of giving needed religious instruction to the children."

In Korea, the Sunday School Association has taken up the work and reports about a hundred schools with 11,000 children in 1923.



Religious leaders are realizing the need of giving the children of the Church more religious training than they can get in the Sunday School. The average Sunday School child gets from 15-20 hours of religious training during the year, and so it is very desirable not only to make the Sunday School more efficient but to increase this time by every means possible. In America they are developing the Religious Day school and also making use of the summer vacation. In Japan we cannot yet start Religious Day schools, but we can make use of the summer time.

The children are glad to have something to do, provided it is interesting. Their personal interest is appealed to through various games and other forms of recreation. They are interested in making things with their hands and they are met in this interest by providing various kinds of hand work. Cities or towns near the sea or some lake should take advantage of the sea bathing and water sports as a part of their recreation program. By guiding their recreation in ways that boys and girls like and that are beneficial, the church can win the right to lead in religious things.

Our great objective, however, is to give definite and constructive religious instruction and training through the Bible study, worship, the learning of hymns and Christian social contacts that the school affords. The consecutive daily lessons through a period of three or four weeks with two hours of religious training gives an opportunity for a deep religious impression that the one hour of isolated instruction in the Sunday School once a week does not afford.

The parents appreciate having their children taken care of for a definite time each day. If in addition, they are taught to make interesting and useful things, if they are given such health hints that will help them in their daily life; if they are led into definite acts of kindness and helpfulness, this will be one of the best possible ways of getting the family interested in Christianity. President Coolidge wrote:—"Ever since I have learned of the program of the International Association of Daily Vacation Bible Schools, I have felt that it was a particularly worthy effort, deserving of all encouragement. I hope it will prosper, and continue to realize the fullest hopes of its promoters." It is certain that in America today, no progressive church can afford not to

have some share in a Daily Vacation Bible School every summer.

There are in the main two kinds of schools.

(a) *The One Church School.* Any single church that has the equipment and the workers can have its own school and this is desirable. The new children who come can then be introduced into the Sunday School in the autumn.

(b) *The Community School.* This we recommend for the average Japanese town or city. Where no one church has enough teachers or the proper equipment, three or four churches can combine, and if no other workers are available the pastors and their wives can conduct the school. If no one church has the proper equipment, the kindergarten can be held in one church, the primary in another and Junior in another. Then the whole school may be brought together once a week for an inspirational worship service and all can go together on their outings. In the larger cities a group of churches of one denomination may combine in conducting a school or, what would be generally better, the churches of a certain locality join together. This is because the school reaches the children of the community in which it is.

Almost any parent will be willing to pay something to have a child usefully occupied from three to five hours a day for three or four weeks. According to the community a fee for each child can be charged, but this should not be made too much. Where the children of a poor community are the ones to be reached no child should be kept out because he cannot afford to pay the fee. This school is a Churches' great chance to give unselfish service to the community.

If the churches together cannot bear the expense, let it be raised by personal subscription but once the school is established the expense should be a part of the annual church budget.

If the tuition fee is very small a weekly offering may be taken to help buy supplies and to include a missionary or extension offering.

*Teachers.* We have suggested that a group of pastors could conduct a school if no one else is available.

There is however one fine resource for teachers, and that is the College and University students who are having their vacation. In fact one object of the movement in the

beginning was to give them something to do. These students have done most of the work of carrying on the schools in the States, but, school teachers, religious workers, or wives or other young people may be pressed into the service. The most important thing for a school is that it should have a competent principal. He can do some of the Bible teaching and should be on hand all the time to supervise every detail. If the pastors cannot do this it is desirable to get a school teacher of experience. Bright and earnest college students can however carry on schools if properly prepared for it.

While it is desirable to pay the principal, all the other teachers may be volunteer workers.

### THE TRAINING OF TEACHERS

The summer training school at Karuizawa will include in its program special lectures on the Daily Vacation Bible School to explain the organization of the school and to put workers in touch with the available literature and to give practical help.

Institutes have been held in Tokyo and it is planned to conduct two or three day institutes in other large cities. Where it is not possible to have a training institute the principal should master the Japanese pamphlets and the Hand Book. He should then have several study or conference meetings to explain the whole program and then see that each teacher prepares himself for his own work. Just before opening a school a conference of all teachers should be held so that all may not only understand their own work but each know how his work fits into the whole program.

A spirit of enthusiasm and loyalty should be engendered into the teaching group by giving them a vision of the possibilities, and concrete instances of good done frequently will help. The value of practical religious and moral help given to a single child should never be lost sight of.

### PUBLICITY

The problem of securing children for a Daily Vacation Bible School is usually only a problem of letting them know of it. Some of the children will be those who have not been in the Sunday School and to whom, therefore the Daily Vacation Bible School will offer all the religious training which they receive.

Here is a suggestion of an advertisement showing an explanation that may accompany the characters Kaki Seisho Gakko made large.

### WHY CHILDREN SHOULD ATTEND DAILY VACATION BIBLE SCHOOLS

*Kaki* will be tiresome with nothing to do, but with happy songs, interesting stories, profitable study, useful things to make, and joyful recreation it will be the happiest time of the year.

*Seisho* is an old book, but also a vital modern text book for Character building. Study its lessons in close touch with daily life and get inspiration for life that you can get nowhere else.

*Gakko* in summer may seem tiresome, but with happy songs, interesting stories, things to make with your hands, absorbing games, outings and picnics it is just what boys and girls like to do in the summer.

As a Daily Vacation Bible School is a special effort to be of service to the children of the community a neat paper advertisement may be distributed to the homes of the section to be served by the school. It may be that the practical program will appeal to children and parents who have never been interested in Sunday School or church.

If some Public School teacher can be interested in the school so that he will tell his pupils about it this will be one of the most effective means of reaching the children. In one of the best Daily Vacation Bible Schools held in Tokyo a few years ago almost 100 boys came from one Shogakko as a result of the interest of one teacher.

### THE STANDARD PROGRAM

While the summer vacation in Japan is not so long as in the United States it is possible to have a Daily Vacation Bible School for four weeks. The children need a few free days after the public school closes before going regularly to a summer school. This summer school however has so much of recreation in it that they will enjoy it and not consider it onerous or tiresome. The following items are considered essential to a good school.

1. The length should be from three to four weeks.
2. There should be three and a half hours per day for five days per week, besides afternoon recreation and outings.
3. The teachers should be well prepared for the work.
4. The school should be graded with at least three groups,—Kindergarten, Primary, and Junior.

5. There should be a well prepared program of worship as suggested in the handbook.

6. The equipment for class work should be as adequate as possible.

7. Recreation should be planned and organized. Team games and other cooperative games should be used.

8. At least one free will offering should be taken for extending the work of the Daily Vacation Bible Schools.

9. An organ with someone able to play well is important for the music period.

10. There should be a proper closing recognition service.

11. Records and reports should be properly kept and a report made to the National Sunday School Association.

12. For the daily program the one in the hand book should be followed as nearly as possible.

### CONDUCTING A SCHOOL

The following program is recommended in our hand book. Our program is larger than in the States because we have a period for the review of the school lessons and time every day for a health talk. If four hours is considered too long the school may begin at 8:30 or close 30 minutes earlier and the time of certain periods shortened.

### THE DAILY SCHEDULE

A.M. 8:00- 8:25—Worship

Bible memory drills.

8:25- 9:05—Bible and dramatization activities.

9:05- 9:15—Recess.

9:15- 9:35—Music, vocal and breathing exercises, rhythmic gymnastics.

9:35-10:00—Health talks.

10:00-10:30—Games or gymnastics.

10:30-11:00—Review of school work, or stories from religious history, or Missionary hero stories.

11:30-11:50—Hand work.

11:50-12:00—Closing meeting, Salutation, motto, national anthem, children's benediction.

The worship may seem long, but if conducted by the program in the handbook and time given for Bible memory work and five or six minutes for an interesting story it can be usefully occupied. The Bible memory work is very important altho not a separate item in

the hand book. It is allotted 15 minutes in some American programs. It may be fitted into the time of the worship and Bible programs as seems best, but ten minutes of this time may be well occupied in this way. The leaders prayer should be very brief and the school prayer as given in the handbook used by the school in concert. These should be committed to memory.

It was out of the experience in Japan and success in the schools already conducted that the National Committee in 1921 published a Hand Book as a guide to teachers in these summer schools. It gives many practical suggestions for the conduct of a school including the daily program. It gives also the worship program, materials to use in that program, some new hymns suited to the season with music. There is an outline of Bible lessons, instructions in several kinds of hand-work, and materials for twenty five talks on hygiene suited to the summer needs.

### RECORDS

It is important to keep accurate records. It is a stimulus to a child to know that his record is being kept and some recognition of those with perfect or nearly perfect records will help to keep them regular.

We recommend the individual enrollment card prepared by the National Sunday School Association.

### EQUIPMENT

A mere glance at the program will show that definite preparations must be made for carrying on the many activities.

For the music period we suggest that the new *Sunday School Hymnal* be used. It is a fine collection of hymns suited to the children of different ages.

We plan to put some explanations of games in the July number of the *Aozora*, but besides these helps local leaders can be secured to plan a game program that the teachers can carry out with a little help from them.

For the health talks it will be well to get as much illustrative material as possible. The factual basis for these talks is provided in the hand book but this must be presented in an attractive story form to interest the children and for this purpose any photographs or charts that can be secured from physicians or health authorities or school professors should be made use of freely.



### COMMENCEMENT

Every Daily Vacation Bible School should conduct a suitable closing program. A special effort should be made to have parents and church officers and members present. If a good demonstration of the work of the school is made at this time the parents and church officers will become good supporters of the work in the future.

### OUTINGS

Most schools arrange for one or more outings during the school. In fact one or two afternoons a week may be employed this way. One or two other afternoons should be used too in games or country (such as mountain) trips or swimming. Anything that can be done to give the children happy times and keep them occupied is time and effort well invested.

### SOCIAL SERVICE

No school should be satisfied with spending the whole time purely for the pleasure and profit of their own children alone.

The school should consider its place in the community and ask what it can do as a group to help those who may be in need. The articles made in the Hand work department may be taken as presents to children in hospitals or to crippled children at home. Let the teacher of each department take up with his pupils as a project what they can and would like to do to be of some service to others of whom they know. If the principles of sympathy, kindness, and friendship studied in the Bible lessons can be carried out in some practical applications a most important step will have been taken in making real Christian Citizens.

### CONSERVATION

The full value of the school will not be made use of until the Church takes definite steps to conserve the results. The records should be carefully examined and the home of every new child, the pastor does not know, should be visited to try to get them interested in the future work of the church. There are thousands of cases in which parents and other members of the families have been interested in the church because of the practical good that their own children have received in the Daily Vacation Bible School.

By way of brief summary let us suggest that:—

—To give as much religious training in one month during the summer as is often given

during the whole year in the Sunday School *is worth while*.

—To take the children off the streets for one month in the summer and to keep them profitable and happily occupied *is worth while*. Their lives are safe, their habits are better, and their parents are free from anxiety.

—To keep their hands busy, to eliminate quarrels in their games, to instill patriotism, *is worth while*,—it improves their morals.

—To continue the work of the summer by week day meetings through the year in clubs or classes for special activities *is also worth while*. This summer school often leads to various kinds of social welfare work for children during the year.

—To bring our college students into contact with social conditions, to teach them the value of service by serving, *is worth while*. It makes their religion more real and the purpose more earnest.

### THE CHURCH IN JAPAN MUST NOT LAG BEHIND THE WORLD IN THIS MOVEMENT OF GREAT OPPORTUNITY

Copies of the Manual are sold for fifty sen each. Two copies will be sent gratis, however, to anyone who will organize a summer school, and who will report the same and take a free will offering for the benefit of the work in Japan and other countries.

There is a large amount of literature already on the Daily Vacation Bible School work. The International Association for Daily Vacation Bible Schools issues a Handbook annually. This can be secured by sending to H. E. Coleman the representative of this Association in Japan.

The denominations also publish handbooks occasionally. Complete systems of Bible study texts have been published also. Missionaries can easily get samples of their own denominational literature on this work.

One of the best books about the schools is "How to conduct a Church Vacation School," by Gage. Judson Press.

In the beginning we offered to send copies of the Japanese pamphlet for distribution to Japanese workers. This may not be worth much without some strong word of recommendation; so, along with the gift, a request is made that after the copies are distributed the workers be brought together for a careful study of the contents of the pamphlet and a consideration of the possibility of opening one or more schools.

# Christianity in Japan To-day

By WM. H. ERSKINE

(Written for Osaka Asahi Special Over-Seas Supplement)

**C**HRISTIANITY is indigenous in Japan. She has passed the despised period of the sixty's, the popularly accepted days of the seventy's, then the rejected stage of the eighty's, the long doubtful and tolerated years of the Chinese and Russian Wars' irreligious influences, and is now accepted as a part of the spiritual life in Japan.

Christianity is in Japan to stay. She has greater place in the ideals and development of Japan than many of her sons realize. To many ultra-conservative Japanese she is still a despised foreign religion whose aim is to make Japan a subject nation of western powers. To many of the mercantile class also she is a foreign religion, tolerated because it has brought commerce. But, she is indigenous because of the fact that even many of her opponents admit her supremacy in the moral realm and recognize the tremendous power of her mystical-social-idealism in the spiritual life of Japan. Christianity has a standing as an indigenous religion being invited by the Imperial Government to the Three Religions Conference on Moral Development, together with the Buddhists and Shintoists. She is indigenous in Japan because of her somewhat large and very influential following, for while there have been no mass movements in accepting Christianity, the educated classes to a large degree are its constituents. Marquis Okuma said he believed that the life and teaching of Jesus had influenced over five millions of the Japanese people.

Statistics show that numerically Christianity in Japan is not very strong, having only a membership of 256,996, with 1,238 ordained Japanese preachers, 2,271 unordained men and 1,395 women workers, a total of 4,904, devoting their lives to Christian activities. There are 383 financially independent churches with over 400 locally supported pastors, and 11,702 pupils in Christian schools of various grades. There are 2,765 Sunday Schools with 167,029 pupils studying the Bible. In the city of Tokyo alone there are 28,696 members of the Protestant Churches, and 7,779 in the Greek and Roman Catholic Churches. The Japanese Christians gave last year ¥1,973,360.00 for church work.

A Japanese has recently published the following: "It is needless to admit that Japan owes a great deal to Christian missions in religious, social, educational, and, to some extent, even in political advancement. But it is just as fair to admit that, in spite of the enormous labor and funds spent for the promulgation of this great world religion, the reaction of the people and the nation as a whole towards the assiduous and disinterested efforts by foreign missionaries has not so far been as favorable as might be expected."

Remembering that Buddhism was one hundred and fifty years getting established in Japan (from 552 to 702 A.A.) there is no need to be discouraged with the results of sixty years of Christianity in Japan where the native religious environment has compelled the emphasis to be, not on the denominationalized Church organization, but on Christian personality. In Japan the westerner's enthusiasm for the divine church is not succeeding, but, Jesus' "enthusiasm for humanity" is winning a place for our Lord and Saviour.

Christianity as a leaven is at work. This work is not confined to her own constituency, for she has had a stimulating effect on the other religions in Japan. The leaders of Buddhism admit that the work of the Christian missionary has awakened their faith to new life and given them undreamed of tasks, and that funerals and burial services are taking a less important part, while social activities for the amelioration of society are now a part of every Buddhist temple program, in spirit if not in deed. The increase among the Buddhists in Sunday Schools, Children's meetings, Women's meetings and Young People's Associations is one evidence. The rise of new faith healing sects among the religious cults of Shintoism with group worship and congregational singing formerly as in the Christian Church only is seen everywhere. The aroused Patriotic Shinto leaders realize that they owe much to the influence of Christianity. First in helping to distinguish between a patriotism inspired by the ideals of the historical development and of her great men, and a patriotism demanded by a military party for selfish ends, i.e. Ancestor Reverence as Idealism rather than as the in-

strument of militarism. Second in helping to separate Shrine and State for mutual co-operation in the advancement of the whole nation.

Their Imperial Majesties the Emperor and Empress, as well as other members of the Imperial Family, take a great interest in every effort to ameliorate the living conditions of their national family and they show their appreciation by substantial gifts and public recognition of Christian leaders in social service. The Government through various departments welcomes and grants subsidies to Christian Leper, Tubercular and Maternity Hospitals and to Homes for Ex-Prisoners. The challenge of social service in an effort to give hope and to re-create men and women, is recognized as aroused by Christianity's slogans "Love thy neighbor" and "Thou art thy brother's keeper."

Christianity has not only aroused the already existing religions and institutions to greater activity, but by its moral and social teaching has greatly encouraged the advancements in religiously independent movements for social investigation and social improvement. The endowing of many institutes such as the world famous Ohara Social Research Bureau in Osaka and similar ones in other parts of the Empire sets this forth. The opening of the supervised playgrounds and Municipal Community centers is another illustration of non-religious activities. Most of these are superintended by Christian leaders or men who are or were influenced by Christian missionaries. Even the Farmers' Labor Organization is under the leadership of an active Christian.

Jesus' discovery of woman and her spiritual influence in home, nation and world is contagious. The emancipation of woman is Christianity's greatest contribution to present day Japan, would be a good way to interpret the visit and words of H. I. M. the Empress at the Doshisha Girls' University when she asked for the privilege of attending a Christian Chapel service.

Christianity as an indigenous religion can best be seen in a short list of Japanese Christian personalities. Joseph Niijima, the founder of the large Christian University in Kyoto (Doshisha). Bishop Honda the first Japanese Bishop of the Christian Church and first Methodist Bishop, with his two worthy followers, Bishop-Emeritus Hiraiwa and Bishop Uzaki. Bishop Motoda of Tokyo and Bishop Naide of Osaka the first Episcopalian Bishops to be consecrated. Bishop Nakada of the Holiness

Church. Mr. Ishii the founder of the first Christian Orphanage at Okayama, sometimes called the George Muller of Japan. Taro Ando, the rich politician who gave up a career for the sake of bringing the curses of intemperance to the attention of the Japanese. Saburo Shimada, speaker of the House and Member of the Lower House for over forty years, who, in season and out of season, fought for the abolition of commercialized prostitution. Kanzo Uchimura, the Apostle of the non-church organization of Christians in Japan. The late Uemura, Presbyterian leader and interdenominational leader for self-support, fighting against the churches depending on foreign money. Toyohiko Kagawa who gave up home and position to go and live in the slums of Kobe. Colonel Yamamuro of the Salvation Army who by voice and pen is leading thousands of people to accept the Jesus Way. Shumpei Homma stands out as the "Man of God" working for ex-prisoners. The devoted Woman Educationalist, Social Reformer, and Woman's Rights Champion, Mrs. Yajima, whose Christian personality greatly impressed the American President on her visit to that country, at the age of eighty, in behalf of a better understanding between Japan and America.

With such excellent Japanese examples of Christlikeness the question of the indigenous Christian Church is forever answered. Christianity is a living and working religion in Japan, it not only looks *back* to Jesus for inspiration, and *up* to God for guidance, but is working *forward* to a better humanity. More Japanese are guided by the influence of Jesus Christ than appears on the statistical tables. The existence of the highly developed religions and a high state of cultural attainment before Christian missionaries came have made the work difficult and progress slow. Some of this tardiness is attributed by the Japanese to the lack of appreciation in the evolution of religion, on the part of the missionaries, who did not recognize the group consciousness already attained, and the developing "Quest for God" in both Shintoism and Buddhism.

Were the missionaries to withdraw and discontinue their support Christianity would not die, it could not die out in Japan. It is too much a part of its life, be they confessed Christian, ex-Christian or non-Christian. The time is not ripe for the withdrawal of those foreign missionaries who realize the conditions and the new challenge of cooperating with the



Japanese leaders in lifting the common people to higher standards of life and service.

The Christian Bible is bought and studied as never before. The Union Christian Hymnal is the text book of many students of music, as well as the book of praise and worship in many well attended Churches. Services for the neglected, homes for the aged, the poor,

the insane, the leper, the blind, the tubercular, and the ex-prisoner have been started and are supported by Japanese funds. These acts prove their indigenous discipleship to Christ's doctrine of "Losing life to save it," as they serve "even the least of these."

In Japanese Christianity there is faith, hope and love, and their works of love are the greatest of these, and will abide.

## The Teachings of the Ancient Sects in Japan

(Continued)

By R. C. ARMSTRONG

### *The Jojitsu Sect: Negation of Reality.*

THE Jojitsu sastra was intended to combat the doctrine of the Sarvastivada school which was taught by the Kusha sect and which held that all things past, present and future are real. Harivarman, the founder of the Jojitsu sect, held the negative position of the emptiness or unreality of things. From the standpoint of absolute reality as opposed to the popular commonsense point of view, the self and all things are alike vain and empty; they are produced and destroyed moment by moment and are as illusive as the circle of fire produced by swinging a torch around quickly. Like empty bubbles, they have no continuity nor permanent reality. By regarding things in this light one may rise above worldly desire into true enlightenment.

### *The Jojitsu Conception of Nirvana.*

The great work of Harivarman centers about the idea of Nirvana. According to him the highest conception of thought grasps the idea that nothing really exists; all is vanity. General names with nothing corresponding to them and individual names with real things corresponding to them are seen from the standpoint of the people as real. This he called "worldly truth" as opposed to absolute truth in which all these are merely empty and vain.

In the progress toward Nirvana which he regarded as annihilation, he had three stages of subjective development corresponding to three views of the objective world. Commonly, i.e., the unreality of the self and the

sense makes all objective things real. In order to break away from this illusion men must learn that all things are temporary and fleeting. In this stage he comes to realize that the self and all things are mere phenomena; but he still thinks that the objective cause of things (Dharma) is real. In this stage he has realized the point of view of the Kusha sect, that the self is vanity, but the object back of the phenomena is real. This stage is known in this sect as true being. Harivarman goes further and attains the highest point in his system when he conceives of the object back of the phenomena as itself empty. This is the state of mind in which both the self and the substance are empty. From the standpoint of absolute truth all is empty and the heart that sees and understands this is Nirvana. Nirvana is thus non-being or annihilation. There is no reason for even calling it Nirvana. Kadaien tried to explain the meaning of Nirvana as good and eternal; but Harivarman said if such a thing existed it would not be Nirvana, for Nirvana is complete annihilation. If it is empty we cannot say that it is good. We may call it good only in the sense that it is desirable that we attain it. This idea of Nirvana is not satisfactory, because as Dr. Murakami well suggests, "How can we call the highest truth 'nothing'?"

The Jojitsu sect is far more concerned with the method of attaining Nirvana than with its nature. Therefore to aid the believer in his search for truth it teaches two kinds of meditation corresponding to the two kinds of moral-

reality of things. In the first place the five combinations which constitute individuality contain no self. They are like an empty jar. To attain the real significance of this fact it is necessary to meditate on the unreality of the self. This is always a very difficult thing for the self to do. Peer Gynt objected to being melted with the casting ladle saying "I won't be deprived of one dint of myself. This ladle casting business; this Gynt cessation, it stirs my innermost soul in revolt." These words illustrate the difficult task undertaken by the Jojitsu sect which really wished to annihilate the soul and everything. In the second place meditation lays stress on the emptiness and unreality of the things in the five combinations which are regarded by some as mere names. There is in reality no vessel at all. In the case of Peer Gynt there would be nothing for the casting ladle to melt and even the casting ladle itself would be nothing.

#### *The Jojitsu Conception of Buddha.*

The Jojitsu sect does not give any prominence to the personality of Buddha. However, it gives him a supreme place among men as a spiritual being with intelligence, wisdom and virtue in greater perfection than other men. Like other Hinayana sects, it describes the eighteen distinctive works including the ten powers which distinguish a Buddha from other persons. The Hinayana Buddha has been described in the discussion of the Kusha sect.

#### *The San-Ron Sect: The Middle Way.*

The San-Ron also denies the popular view of existence. The five combinations, the four truths, the twelve-linked chain of causation, transmigration, the six objects of sense and the six organs of sense are all alike in the popular world of vain illusion. But it goes beyond the Hinayana doctrine in its conception of higher reality known as the "Middle Way."

In order to understand the Middle Way of San-Ron, it is necessary to understand the relation between absolute truth and common sense. The former looks at things from the standpoint of reality, the latter from the standpoint of ordinary people. When we speak of being from the popular point of view, we use the word being in a relative sense; when we speak of the negation of being from the standpoint of truth we use the word empty in a relative sense. Since both forms are relative they are equally inadequate, because neither is absolute. Both have sprung from some original

truth which is *the middle way* or mean between them. These two relative points of view are alike merely means of pointing to truth. They are finger boards pointing upward to the deeper, richer truth of the "Noble Middle Path."

They are still laboring under an illusion who do not see that both the conception of all things as empty (ku) from the standpoint of truth and the conception of all things as real from the popular point of view, are manifestations of a deeper truth. To destroy such illusion the San-Ron sect taught the doctrine of the eight negatives. The object of these eight negatives was to eliminate all barriers to a direct intuitive grasp of truth. These numerous barriers were summed up in eight forms of illusion which unite perception and imagination thus preventing men from reaching the Great-Middle-Path or Nirvana. A man who has not attained Nirvana must get rid of all thought by meditation on the middle way. In this way the finger board pointing to truth is no longer necessary. In another figure the two points of view are compared to a telescope, looking at the moon (absolute truth). If all the barriers are removed the telescope will not be necessary in order to see the moon. Every man can grasp the truth when he is freed from illusion. The two points of view, the eight negatives and the middle path have all the same object in view, i.e., to destroy evil and reveal good. Ordinarily these two acts are distinct and successive, but in the San-Ron sect the wiping out of evil is the refutation of good. If there is still a good to be attained, then although one mistake has been removed, another must still remain. The wish to receive anything is wrong, since truth is the absence of desire, the cessation of individual thought.

The Jojitsu "emptiness" means nothingness, but that of the San-Ron is merely the denial of the popular point of view and a passing phase in the progress toward an absolute reality, the middle path, or Nirvana. The Jojitsu truth ended in annihilation; but the San-Ron "emptiness" is reality emptied of content and is an important step toward the higher, almost personal conceptions of true Mahayana doctrine. The Hosso sect claims that man originates from things and mind, but since things spring from mind, the whole universe is mind. The San-Ron sect does not accept this idealism. It claims that mind and things alike are the result of the law of cause and effect and so both are unreal. Reality is back of both of these and is only grasped by

intuition. The San-Ron sect is the forerunner of Zen learning.

The San-Ron sect represents one of the earliest movements away from the Jijitsu doctrine of annihilation. In the San-Ron sect the doctrine of the Middle Path is taught for the

first time and Buddha is understood only by meditation. The Incarnate Buddha is the true form, the middle way, the essence of truth, which cannot be understood by the people or explained to them in words. The middle way is more fully explained by the Hosso sect.

## Martha Jane Barrows

By SUSAN A. SEARLE

WHEN the writer of this sketch first came to Kobe in October 1883, Miss Barrows had just moved from the Girls' School (or Kobe Home) into the "Gulick house," No. 1, Hill, which was for so many years the center of her life and activities. Her cousin Miss Julia Dudley came back from furlough at that time and joined her there, and they reopened the school for training Bible women which they had started four years earlier in another house. It had been discontinued while Miss Dudley took her furlough and Miss Barrows returned for a time to the Girls' School to help it through an emergency.

The American Board Mission was known in those days,—we have it on the authority of Mrs. J. C. Hepburn,—as the "mutual admiration mission," and Miss Barrows was by no means the least admirable of the noble women who were doing pioneer work in central Japan. The new recruit found no reason in her acquaintance with Miss Barrows to modify the theory formed from her experience while in college and while teaching in Minnesota,—then regarded by the average New Englander as a part of the "wild and wooly west,"—the theory that Vermont was sending out into the world some of the finest and strongest men and women God ever made.

There must have been a special attraction between Vermont and Minnesota, for the Minnesota Branch of our Women's Board of the Interior had adopted Miss Barrows as their missionary, and all through the years her relations with Plymouth Church, Minneapolis, have been warm and vital.

Nearly all the friends who could have told us of the early life of Miss Barrows in the Green Mountain state have passed away, and we have been able to learn but little of the

influences that led her to become a missionary. Like others of the unmarried women who helped to open Christian work in modern Japan, she was already more than thirty years old when she came, and her thorough knowledge and ready use of the spoken language show that it is not absolutely necessary to begin young in order to learn Japanese.

It was her contemporary Miss Talcott who compared her efforts to learn Japanese to the attempt to draw water from a deep well with no rope. Hepburn's dictionary had been published four years when Miss Barrows came to Japan. Dr. Imbrie had been in the country but a few months and presumably had not yet published his valuable grammar. Aston's Grammar of the Spoken Language and Brinkley's exercises in conversation may have been available, but it was long before the days of language schools or trained language teachers, and systematic study must have been very difficult. The method of Mr. Squeers of Dotheboys Hall of sending his students out to "do" the thing they had just learned was doubtless often followed by those early missionaries, and Miss Barrows probably had similar experiences to that recorded of Miss Talcott, who after having spoken at a meeting for which she had carefully prepared, asked her teacher for criticisms of her talk. The reply was "*Maru de chigaimasu.*" (It was entirely wrong). However, not all teachers were so frank, for one of the great difficulties in learning Japanese is the innate politeness of the people, which makes them hesitate to correct a mistake.

But in spite of all the difficulties, Miss Barrows did learn the language, and not only in the Bible School, as it was commonly called, but in the Kobe church, where for many years her Bible class for old ladies, meeting Sundays and Tuesdays, was one of the most



important institutions, and in her journeys up and down the country to encourage the Bible women and other Christians in the scattered groups of Tamba and other provinces and to tell the Gospel story to those to whom it came as a new beautiful message too good to be true;—in all these places she won the hearts of the women as was possible only to one who could talk with them intimately in their own language.

Miss Barrows did not wait, however, till she became proficient in the language before beginning her missionary work. A letter written in August of 1876, the year she reached Japan, shows the success of her early efforts. "My teacher, who was a strong Buddhist, has become an earnest Christian, and desires to spend the rest of her life in teaching this truth. And a young man who has been studying English with me went to his island, Shikoku, a few days ago, praying, and carrying to his friends some knowledge of the truth. I have been able to do very little for these, but I accept this as an earnest of what God will permit me to do."

In the same letter Miss Barrows wrote of her joy in the beginnings of service as follows: "It is six months today since I left my home, and I am moved to tell you how glad I am to be here and to thank you for sending me. I have no room for regrets in view of any sacrifice which my coming may have cost; the compensations are more abundant. Setting aside the mother and sister in the home land (and God will take care of them), I would rather do the rest of my life work here than in any other place under the sun. Not that the work at home seems less, but the need here is so great; and it is so evidently God's time for Japan. To be only a looker-on is good, and the hope of being able soon to put my hand to the plow is joy indeed."

Miss Barrows came first to the newly established Kobe Home, now known as Kobe Jogakuin or Kobe College. Even in those days when Kobe had hardly passed the "fishing village" stage, and the school was set on the edge of the rice fields, in a lonesome place far out in the country, life was strenuous there, and after four years Miss Barrows had a serious nervous breakdown, which threatened to put an end to her work in Japan. But she was determined to recover, and with the doctor's consent fought her way

back, without leaving the country, to health again. Her early whitened hair and the frequent apparent dropping off to sleep which continued all her life bore testimony to the seriousness of the illness, but in no wise detracted from the efficiency of her service.

Miss Barrows, like Martha of old, was essentially a home-maker. The Gulick house where she presided for more than forty years was always spotlessly clean, as well as attractively home-like. It is said that a few years ago when the authorities ordered a semi-annual cleaning of the whole city, the inspector came to inquire if Miss Barrows had turned her house inside out according to directions. When he asked if she had done the required cleaning she replied, "Certainly, I clean my house every day." Then she invited him in to look at the house. He is said never to have troubled her again.

The advertisements in the American street cars of M. J. B. coffee always awoke pleasant memories for some of her friends, for her coffee and doughnuts were famed wherever she was known. One of the latest memories of her life in Kobe is of her standing all day, as for years before, at the annual bazaar of the Kobe Church, dispensing these delicacies for the benefit of the church she loved so well.

She was house mother in more than the physical sense to those who shared her home and to the hundreds, perhaps thousands, of guests, foreign and Japanese, to whom her unbounded hospitality extended. Whether it were illness of body or mind, loneliness or discouragement, her great motherly heart was opened to the need, and her home well deserved the title "Saints' Rest" by which it came to be known. Yet she did not baby or coddle a soul which needed instead bracing up to meet difficulty. Her practical common sense was as ready as her sympathy. \*

The writer remembers a story Miss Barrows once told her when she thought the lesson was needed. An old woman was in the habit of going to a shrine and praying to the god to come and take her away on a certain day supposed to be a particularly fortunate one on which to die. One day a boy planned to play a joke on her. Having hidden behind the idol, he announced in stentorian tones that the day had arrived and he had come for her. In great terror the old woman exclaimed, "Not this year, Lord! Not this year!"

Miss Barrows was known and loved from end to end of the province of Tamba where she did a great deal of touring in the days when at times even the jinrikisha was not available, so that one must walk long distances in all kinds of weather. There were other sections too, some nearer Kobe and others farther away, where even the sight of her face brought light and comfort. The following poem gives a typical incident. The man in question did not even speak with her, but learned through her Biblewoman something of the secret of her peace, and instead of committing suicide as he had planned, became a Christian worker.

"Let your Light so Shine"

It was only a face where God's peace shone  
through,

Encrowned with its halo of silver hair;  
But the man of the world, from whom hope  
had fled,

Turned once and again to that face so fair.

For the earth was to him but a weary waste,

Where his restless spirit had found no peace;  
And in mad despair he would fling away

E'en his life, in the struggle to find release.

But the face, how it haunted his weary  
brain;

Whence could come such a peace to a wo-  
man's life?

How, with age coming on, could she be so  
at ease?

Was there something beyond all this failure  
and strife?

So he humbled himself from a woman to ask  
Some relief for his heart in its desperate  
need;

And the boat which was bearing him on to  
his doom,

To that soul, sick of sin, proved a Bethel  
indeed.

"There is life for a look at the crucified One";

And the Christ, shining out through the  
face of His own,

Brought His Gospel of love to a sorrowing  
heart,

That through preaching might never a Savi-  
our have known.

In later years Miss Barrows had to give up the touring and still later she yielded to younger hands and brains the guidance of the Women's Evangelistic School, but she kept almost to the end of her life in Kobe charge of the family housekeeping. Active and vigorous as she had always been, it was a great trial to her to give up the responsibility for the school, and at times she could not help showing her grief. It was a real comfort to her when a few years ago the Mission voted and the Board at home sanctioned the plan that she should be allowed to stay in Japan as long as she lived. The celebration of her eightieth birthday by the mission, in Karuizawa on July 26, 1921, was also a great satisfaction to her.

When an invitation came from her long time associate, Miss Gertrude Cozad, to share her home in Claremont, California, for the rest of her life, it seemed to her at first impossible to leave Kobe, but the idea grew more attractive, and the last weeks before sailing, on the eleventh of last November, though very taxing to body and mind, were also very happy as she realized the appreciation of her hosts of friends, Japanese and foreign. The ovations she received formed a fitting climax to her years of service.

We were not greatly surprised, we were more glad for her than sorrowful for ourselves, when after a few weeks of illness and weakness, during which loving friends ministered tenderly to her, she slipped away peacefully on the morning of March 13, from the home where her friends had hoped to keep her yet a little longer, after they had so lovingly prepared it, to one of the many mansions where her Saviour waited for her.

A friend who attended her funeral writes about the "thoughts that impressed me all the hour of the beautiful service,—the triumph of the one who has exchanged earth for the larger, fuller, perfect service with our common Lord.....Oh! the glory of the life and the triumph of the death of the saint who has joined the immortals."

Kobe, April 8, 1925.

# News Bulletin from Japan

Edited By W. L. CURTIS, KYOTO

## UNIVERSAL MANHOOD SUFFRAGE

A new suffrage bill was passed in the closing hours of the Fiftieth Session of the Japan Diet, March 29th, 1925. By the provisions of this bill any independent man thirty years of age is entitled to vote. The word "independent" is interpreted as meaning "not dependent upon the Government or Charity for daily sustenance."

Various so-called "Universal Suffrage" bills have been introduced into the Diet in recent years, with and without property and educational qualifications, and with age limits varying from twenty to twenty-five years. All were rejected, many not even coming to a vote. The passage of the present bill in the face of much opposition from the House of Peers was somewhat of a surprise to the country, and is hailed as a victory for democracy,—a yielding to the demands of the times.

## ANOTHER COEDUCATIONAL SCHOOL

Editor "News Bulletin,"

Dear Sir:—

I was much interested in your paragraph about "Co-education" in the February issue; and I want to add to your list one more institution, the Toyo University of Tokyo. It has altogether around one thousand students, of whom about one hundred are young ladies. But the young men and young ladies are not allowed to speak to each other!

By the way, in each of the two classes which I taught there last year there was one young lady. Both of them were graduates of mission schools, one of the Aoyama Girls' School, and the other of the Baptist Girls' School at Kanagawa, and both of these young ladies were better in English than the average young men of the class.

Fraternally yours,

E. W. CLEMENT.

## THE METROPOLIS OF JAPAN

A local enactment recently approved by the National Government has brought within the city limits all of the Prefecture of Osaka, including some forty odd towns and villages. With a population of over two millions Osaka is now the largest city in Japan and ranks fifth among the great cities of the world.

## A NEW SOCIAL SETTLEMENT IN OSAKA

THE American Board Mission (Congregational) is opening up new work in the factory section of northern Osaka, where 430 *tsubo* of land have been purchased and a reenforced concrete and frame building is going up, to serve as a center for evangelistic and social work among the laboring classes. The building is to be completed in September.

The work will consist of a kindergarten, reading-room, club work, classes, lectures, supervised playground, Sunday-school and religious services. As a Christian group is gradually developed through this work, a church will be organized whose membership will be predominantly of the laboring classes.

Mr. and Mrs. Sherwood F. Moran and Miss Alice E. Cary are to have charge of the work in close cooperation with the Kumiai Church. The Osaka City authorities have given their hearty approval to this new enterprise.

## SOCIAL SETTLEMENT WORK IN FUKAGAWA, TOKYO

THE new Fukagawa Kaikan (branch of the Tokyo Baptist Tabernacle) has a ¥15,000 plant which was provided at practically no expense to the mission by grants from the Tokyo City and Prefectural Governments, the Tokyo Board of Health, and part of a relief fund provided by the American Medical Women's Association, turned over by the local committee to extend this important slum work in



a region where desperate social need was a hundred times intensified by the earthquake. An exceedingly interesting account of the beginnings of this work is given in the March number of *Gleanings*. We quote a few paragraphs:

The rented lot was mostly under water due to the sinking of the land in the earthquake.

It took nearly five feet of broken brick and stone from the earthquake debris to raise the lot high and dry above flood level. By the fall of 1924 the place was transformed. A clean, neat two-story structure occupied half the lot, and a little playground the other half. Trees made a welcome touch of green amid the fire-blackened waste.

In September the day nursery was opened and promptly crowded. On Sundays some theological students borrowed the room and held Christian services, which were also crowded, despite the supposed hostility of Fukagawa folk to Christianity. Even the anti-American feeling engendered by the Exclusion Act failed to have any adverse effect on the attendance, altho up to this time Christianity and America had been closely associated in the Japanese mind.

Early in October the dispensary was opened. There are two young lady physicians in charge assisted by two nurses. In its first three months the dispensary ministered to 1587 different patients, many of whom required a number of treatments. The doctors state that the majority of these people are so poor that a charge of even one *sen* (U. S.  $\frac{1}{2}$  c.) per treatment would impose a genuine hardship.

The Day Nursery has four women workers, including a nurse who looks after the children's health. About sixty small children most of whom are fatherless are cared for while their mothers earn the family bread. There are kindergarten songs, games, and health instruction.

On Sunday afternoons the nursery room accommodates a Sunday School. It holds just a hundred and twenty children, and the school is therefore limited to that number. A building five times as large would be equally crowded. Unsatisfied with one session only, seventy-five little ones return on Sunday evenings for more. They are ragged and often unkempt, but well-behaved and eager. They love to take bright crayons and draw pictures of things they long to see—green trees, snow-

clad Mount Fuji and peaceful lakes. They listen intently to the story of One Who loved little children. It is Heaven for them; they have left behind their world of gruesome rats that walk the streets in daylight, of piled-up ruins from the quake, of stagnant pools and makeshift huts of rusty oil cans and rotting straw matting. They walk thru pleasant fields with One who loved sparrows and lilies, Who took children in His arms and enjoyed their prattle.

The people of the district are beginning to look to the leadership of the Tabernacle. It is a center for many activities. In November, 1924, the last of the clothing sent by American relief agencies was distributed here. Underwear sold for the cost of handling—ten *sen* per suit. Many a worried mother blessed the Fukagawa Tabernacle and the Americans as well. The earthquake had devastated their world, but it had also brought into being a place where friendship could be found!

—D.G.H.

#### A GREAT OPPORTUNITY

**T**EN years ago nothing seemed more improbable than the opening of the Japanese schools to Christian influence. The schools were all sedulously guarded against religious teaching.

To-day the schools are openly and gladly accepting Christian literature. Fourteen hundred schools all above primary grade are receiving and reading with the full consent and knowledge of the principals some 50,000 copies a month of the *Myojo* or "Day Star," a Christian paper specially prepared for students. The demand for the paper is steadily increasing. It is edited, printed and donated to the school by the Christian Literature Society of the Federated Missions.

The C. L. S. however was obliged to limit its efforts to the supplying of the paper to the higher schools, and the appeals that came from time to time from the primary schools were met with the disheartening reply "*non possumus*." To meet this need a Committee of Kyoto missionaries, headed by Bishop Tucker, determined to take up the work where the C. L. S. left off, and see that every primary school in the country had at least one chance, one invitation, to read and consider Christ's message to the world. The Committee offered to send a few copies of

the "Day Star" each month to every principal who wished to read them himself, or to distribute them to his staff.

Beginning in 1921 with very limited means the first circularization of Japan's 25,000 primary schools was soon completed. More than 1800 applications for the paper were received. Five copies per month are being sent to each of these schools, and more are asked for than it is possible to promise. What further testimony as to the need of the work can be asked? Here are over 1800 confessions of spiritual hunger, and appeals for help from schools where only opposition was supposed to exist.

Clearly a grand opportunity and a great duty lie before us. The Light of the Gospel *must* be sent into every school appealing for it. Will you help us to do this? The treasury is nearly empty. In each of these 25,000 primary schools there is a staff of educated men and women teachers. These mould the characters of the rising generation, but they only teach what they know. To-day the great majority of them know little of God, and Christianity is only hearsay to them. Yet in many there is spiritual hunger that is keen and eager. Must they be left in this state? The answer depends largely upon your reply to this appeal. More than a hundred yen a month is needed for this work. There are no resources save the contributions of friends at home and abroad who sympathize with this form of missionary endeavor. 80 *sen* (40 cents) will supply a school in Japan with five copies of this Christian paper for a year. To how many schools will you send it?

Will all who would like to share in this work please make their cheques payable to Rev. P. A. Smith, Treasurer, and address all communications to him at Karasumaru-dori, Shimodachiuri, Kyoto, Japan."

NOTE.—We are glad to be able to supplement the above appeal by the Kyoto Committee for help in making a wider distribution of the *Myojo* with a bit of direct testimony as to the eagerness with which the paper is read by some students. This, and also proof of the evangelistic opportunities open to missionary teachers of English in Japan, is well shown in the following article (abridged) from the March number of the *Japan Quarterly* (C.M.S.).—Editor.

## A BOY'S LETTER

SOME people think it is waste of time for missionaries to teach English in schools, but there are many opportunities for influencing students both directly and indirectly, and it is often the only way of getting into touch with many of them.

Just before Christmas, I took the opportunity of explaining in several classes what we mean by Christmas, for nowadays the shops make a great display with decorated trees, etc., but few know the real significance of the day. In one of the Middle Schools in which I teach, there is a third year boy, head of his class, who just before the holidays brought me an envelope containing one yen (50 cents). Outside was written: "I offer to the God.—H.N." A few days later I received the following letter:

"My Teacher,—I thank you very much for which you give every month *Myojo* (a Christian newspaper for boys), and I like to read it. It is very interesting. But I could not read the paper that you gave the week before last (Christmas issue) for the difficulty examination was coming nearer and I had to study. It was over on 20th inst. so I read it so hardly that I didn't know the time have passed 12 in night, and my mother said loudly, "Are you studying yet? Early sleep." At last I fell asleep after I have finished to read it. I hope you give more to me and I want read.

25th December, this is Christmas Day I know. But I don't know what you do and what it means. I never saw or met Christmas eve, so I wish to see it, but I am sorry I cannot see it in our country.

On this paper I hope that you enter the happy pleasant Christmas day with healthy body. Good-bye.—

H. N."

I do not think I had said anything about Christmas in the class to which this boy belongs. Being only in the third year the school authorities will not allow him to attend the weekly Bible Class for fifth year boys, at which over a hundred are present. Then too, in that boy's village there is no Christian work of any kind.

In two other schools I have Bible Classes where the attendance is voluntary. There are fewer present but those who do come are very keen. I also have an English night-school

twice a week in my own house. A short Christian address is given every time, and it is bearing fruit, though of course at first it is the English which is the attraction.

R. D. H.

## SOWING AND REAPING IN OMI

**T**HE first planting of the gospel mustard-seed by the Omi Mission was in the hearts of students of the Omi-Hachiman Commercial School when the founder of the Mission, William Merrell Vories, was a teacher of English there twenty years ago. Several of those student members of his Bible Classes who became Christians in the face of the great persecution of those early days are now active members of the Omi Mission working for the evangelization of that populous rural province. That there is already a reaping of rich harvests as well as a continuous sowing of the seed in this field is shown in the following items taken from the March *Omi Mustard Seed*.

"February 2nd was devoted to an all-day Mission Meeting in celebration of the coming to Hachiman of Merrell Vories. In formal addresses and in the table speeches at the Mission Luncheon there was a recalling of past experiences, and special mention made of those of our number who have been called to Higher Service. There are not lacking evidences of a revival within our own organization, and we trust a permanent deepening of the spiritual life may be beginning which shall overflow to our entire community."

\* \* \*

"On the evening of February 10th, just one month after the death of Father Vories, a memorial Meeting was held at the Hachiman Church. Dr. Suwa of Osaka (who was one of the physicians who attended Father Vories) gave an address in which he spoke of the many influences that have come to him through his connection with the Omi Sanatorium, as visiting specialist, and also of those things which had hindered his becoming a Christian,—his experience in Germany, the pride of education, and the feeling of moral rectitude without the aid of religion. He then told in simple and direct words the remarkable story of his conversion which was brought to pass by the death of Father Vories."

"At our twentieth anniversary meeting a citizen of the town begged to be admitted and to be allowed to speak briefly. During his talk he was moved to tears a number of times. His testimony as to the influence of the Mission upon the town, and his apologies for the persecutions of the early years were both touching and gratifying."

\* \* \*

That some impression is being made on the town is frequently brought to our attention from unexpected sources. One of the latest examples occurred in the town assembly. A bill was up for the presentation of a medal to every baby born in Omi-Hachiman, for the purpose of cultivating civic loyalty. It was suggested that such medal should be given only upon "presentation" of the baby at the local Shinto Shrine. (A ceremony something like the ancient Jewish presentation in the temple.) To this one of the assemblymen, altho not a Christian, objected, that such a rule would prevent children of local *Christians* from receiving the medal. He pointed out that they are too *desirable* citizens to be discriminated against, and he won his point.

## XAVIER AND YAMAGUCHI

**T**HE principal accounts we are dependent on for our knowledge of the period in Japanese history (1542-1637) when Europe was first brought into contact with the Japanese people are written by foreigners. Japanese are now beginning to write on this period of their history. Their interpretations no doubt will throw fresh light upon the century about which there is much obscurity. One contribution at least the Japanese are making is their more just appreciation of the work of the Catholic missionaries.

A movement, for example, on foot in Yamaguchi Ken to build a monument in the city of Yamaguchi to Xavier, has met with success, thanks to the patronage of both men in high places and the people generally.

On a recent visit to Yamaguchi I procured a book, published locally, the title of which is "Xavier and Yamaguchi." The introduction is by the Governor of Yamaguchi Prefecture, who is chairman of the committee which had in hand the raising of the fund for a monument. The Governor's words are admirable in their appreciation of Xavier as a



world character. He speaks of him as a "Spanish nobleman and a Doctor of Letters from the University of Paris"; as "one who suffered hardship for the religious good of the Japanese people"; as "one who is held in reverence both in Europe and America"; as "a world character notable for his sacrificial service"; and as one "in whose pathway in different parts of the earth monuments have been raised commemorating the places visited

by him." It was therefore "fitting that Yamaguchi should also take steps to commemorate Xavier (with which place his footsteps were intimately associated) as a spiritual hero whose life was close to God and who gave Yamaguchi a name in the history of the world's civilization as well as a place within the regions sacred to all Roman Catholic Christians." —S. H. Wainwright, D. D., in *The Japan Advertiser*.

## The National Sunday School Convention in Kobe

THE most successful Sunday School Convention since the organization of the National Sunday School Association was held in Kobe, April 3 to 6th inclusive. Besides the 180 delegates representing the 65 Branch Associations there was an average attendance of over 200 at the regular sessions besides the special features.

The Governor of Hyogo Ken gave an address at the opening session. Among other things he said:

"I believe the Sunday School is making a great contribution to the education of the children, not only of Japan but of the world, for your contribution to the moral welfare of children and youth is of no small importance."

"When we think of the development of our civilization on economical and social lines, we must not build a foundation of education alone but if we must have moral and spiritual material in our foundation as well."

"I know that you realize that the Sunday School is rather behind the development of education and social work; and just because your religious education is most fundamental to all our better development, I am glad for this convention that will do much for your work."

"Altho Buddhism and Shinto are religions with the spiritual aim, you have advanced much more than they in the matter of religious education."

This Church is standing here a close neighbor to the Government Building, to our educational center and to business, so I realize that I should not miss an opportunity to attend your Convention and to wish you the best of success.

"I wish you the best of health that you may prosecute your work for the benefit of our country in the most successful way."

Mayor T. Ishibashi, M. P. spoke for the children's rally that was held in the Y.M.C.A. Hall, Sunday afternoon.

He said that he was once a Sunday School Pupil and later a teacher, and that the boys and girls that he taught are now teachers in the Sunday Schools of to-day. He was proud of the work that they and the Sunday School workers over the country are doing. "Their teaching and yours is a great factor in the character building of the children of this land."

Following the rally, there was a parade of about 1500 children representing the thirty Sunday Schools of Kobe altho it was a cold and threatening day.

Following are the fifteen Directors elected to serve the following two years.

Yamamoto, T., Sato, Rev., Ebisawa, A., Ukai, T., Sasakura, Y., Iwamura, S., Nakamura, K., Uzaki, Bishop, Horie, Rev., Kozaki, H., Yabe, K., Nishizaka, M., Young, T.A., Kitoku, Rev., Morita, Rev.

Dr. T. Yamamoto, Prof. of Waseda University and a prominent member of the Fujimicho Church in Tokyo, was elected president.

One feature of the Convention was the dividing into two sections for special lectures on technical topics. The fundamental reasons and characteristics for the Graded lessons and worship were presented as well as other topics. On the last day the Convention divided into four groups when the special characteristics of teaching in each of the four grades were presented.

The business of the Convention was conducted in an expeditious manner and the

whole program was planned and executed in a really efficient manner. A friend said to me, he thought it was the finest group of representative Christians he had seen in Japan.

The reports of the General Secretary and treasurer showed the wonderful growth that the National Sunday School Association has experienced in the last few years.

The new budget calls for Yen 14,310 and this is all absolutely necessary if the work is to be carried on as it should. In the new financial policy the Japanese Denominations are being asked to contribute and a few of them have already done so, gladly consenting to the amount that was suggested. The missions will also be asked to give to this budget and it is hoped that they will respond gladly and as liberally as possible.

One new plan for mission co-operation is for each mission to appoint one hyogi in the same to constitute an advisory board. This may take the place of the Sunday School Convention of Federated Missions. They will meet once a year in Karuizawa and these will appoint an executive committee of seven who will meet in Tokyo in January in conference with the Directors of the National Sunday School Association the same paying the travel expense.

One year's lessons in each of the four departments have been issued and should be used beginning with April. These can be used in any school now on the Group graded plan. It is hoped that the missionaries will get these for the schools under their own supervision and recommend them to their Japanese co-workers.



# Personals

## RETURN AND NEW ARRIVALS

Misses Moss and Isaac, Ch. of Eng. in Canada, Feb. 18, from furlough. Miss Moss will take up her old work at Toyohashi, and Miss Isaac will be stationed at Takata, Echigo.

Miss Mary E. Gerhard, Ref. Ch. in the U.S., from furlough March 10, to resume her work in the English Dept. of Tohoku Gakuin.

## DEPARTURES FROM JAPAN

Miss Anna P. Atkinson, Meth. Episc., for America Feb. 23. She came to Japan in 1882, and is now retiring from Active service.

Miss Mary Belle Oldridge, Meth. Episc., of Kwassui Jo Gakko, Nagasaki, March 20, for America, via ports.

Rev. H. I. H. Corey, Mrs. Corey and three children, Ch. of Eng. in Canada, Feb. 17 for furlough in Eastern Quebec, via San Francisco, Panama, Havana, and New York.

Rev. V. C. Spencer, Ch. of Eng. in Canada, for furlough, March 7, visiting Palestine, and various Mediterranean lands en route.

Miss Ada C. Scott, United Christian Church, of Joshi Sei Gakuin, Takingawa, Tokyo-Fu, Feb. 23. Her sudden return was due to the illness of her father, Dr. E. C. Scott, Des Moines. Miss Scott may be addressed at 1332, 26th St., Des Moines, Iowa.

Mrs. R. W. Harris and two children, Japan Ev. Band, for England, March 1. 4 Cambridge Park, Twickenham S.W.

Miss J. Gertrude Pieters, Ref. Ch. in America, late in March. She thus severs her connection with the Japan Mission, in view of her marriage in the early Summer. Miss Florence Walvoord of Kagoshima has been appointed to succeed her in Baiko Jo Gakuin, Shimonoseki.

Mr. and Mrs. Arthur D. Smith, Ref. Ch. in the U.S.A., of Sendai, for furlough, March 9. Mr. Smith is on the faculty of Tohoku Gakuin.

Rev. H. H. Wagner, wife, and two children, and Miss Lillian Pickens, Free Meth. Church, Empress of Russia, Yokohama, June 6.

## BIRTHS

To Rev. and Mrs. Millican, Free Meth. Church, of Kobe, Feb. 11, a daughter, Esther.

## GENERAL

On March 18, Rev. K. E. Aurell, American Bible Society, Tokyo, left for Manila, to attend a conference of American Bible Society secretaries of the Orient.

Miss Hawkins, Ch. of Eng. in Canada, is to move from Toyohashi to work in connection with the kindergarten Training School, Nagoya.

Rev. W. H. Gale, Ch. of Eng. in Canada, is no longer on the staff of the Japan Mission, but is in parish work at Rothsay, Ontario, Canada.

Rev. C. P. Garman and family, Amer. Christian Convention, have moved to their new home at 477 Naka Shibuya, Tokyo-Fu.

Rev. W. B. Olmstead, General Secretary of the Free Methodist Church of North America, arrived in Japan Feb. 20, and held the first Annual Meeting of the Japan Free Methodist Conference at Sumoto, Awaji, March 4-8. Rev. Olmstead sailed for America, from Yokohama, March 14.

Miss Gertrude Aylard of the Osaka Free Methodist Bible Training School received a cablegram telling of the death of her father from paralysis Feb. 9, at his home in Brunswick, Ohio.

Miss Minnie Hessler, formerly a missionary of the Japan Free Methodist Mission was married to Mr. Walter Morse of New York State.

Rev. and Mrs. J. G. Rupp, after spending six weeks with the families of their mission (Ref. Ch. in the U.S.) sailed for America Feb. 23, this being the last lap of their round-the-world trip in the study of missions.

The Japan Mission of the Ref. Ch. in America have received word that owing to the ill health of Mrs. Hoekje and Mrs. Stegeman, these two families will not be able to return from furlough as early as they had hoped. Both Mr. Hoekje and Mr. Stegeman attended the Jubilee Celebration of the Women's Board of that Church, held in the latter part of January, in New York City, and the former also attended the General Missionary Conference held at Washington, D.C.

Mr. Jan Carst, father of Mrs. D. C. Ruigh, Ref. Ch. in America, passed away, at his home in Kobe where he had been residing since the destruction of his home at the time of the earthquake. Mr. Carst, together with many other foreigners living in Yokohama, at that time, owed his safety to the kindness of Japanese friends, and he was laid to rest in the foreign cemetery in that place, Feb. 19.

Mrs. S. W. Ryder has returned from Peking where she had received treatments at the Rockefeller Institute, for some weeks, and is much improved in health.

At its mid-winter meeting in Philadelphia, on Tuesday, January 27, the Presbytery of Chester received Rev. H. Carroll Whitener from the Kings Mountain Presbytery, of the Southern Church, and arranged for his installation as pastor of the East Whiteland church of Fraser, Pa.



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W. C. T. U. Convention Held at Kanazawa in April.



## OUR CONTRIBUTORS

E. M. Clark is a Presbyterian missionary now teaching Systematic Theology in Shingakuin, Osaka.

G. W. Rawlings, an M. A. of Durham University, came to Japan in 1900 under the Church Missionary Society and has worked since that time at Momoyama Middle School, Osaka; at first as teacher of English, later as chaplain and for the last seven years as Principal. Since 1903 when the school received the full government license, 1847 students have graduated at Momoyama and at present the total number of students at the school is 730.

George S. Patterson is the secretary of Boy's Work of the National Committee of the Y. M. C. A.

E. R. Bull represents the Methodist Church in the Loo Choo Islands.

Eleanor Burnett after teaching in the Milwaukee High Schools came to Japan as a teacher in Kobe College. She has been a leader in camping for girls.

## THE JUNE EVANGELIST

The June Evangelist will contain a number of articles on Woman's Work. Among the contributors are: Mrs. Martha Pedley, Mrs. Minnie Bowles, Miss Laura Mauk, Miss Azalea Peet, Miss Jane Scott, Mrs. T. C. Gauntlett, Miss E. G. Tweedie, Miss Sarah Field and Miss Lois Kramer.

## THE

## JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXXII      May, 1925      No. 5

## CONTENTS

Editorial Comment	151
Bettelheim as Physician, Jew, Layman and Translator	153
The Hosso Sect: A Movement toward Idealism By R. C. Armstrong	159
Konko Kyo. By Edward M. Clark.	164
The Future of Mission Schools in Japan. By G. W. Rawlings...	169
A Successful Camp for Girls By Eleanor Burnett	171
Camping For Boys. G. S. Patterson	173
News Bulletin From Japan. By W. L. Curtis	177
Thirty-Fourth Annual Convention of the Japan, W.C.T.U....	182
In Memoriam.	185
Personals...	188

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# THE JAPAN EVANGELIST

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## Editorial Comment

### THE IMPERIAL SILVER WEDDING

THE twenty-fifth anniversary of the marriage of Their Majesties, the Emperor and Empress of Japan, was celebrated with great rejoicing on May 10th. The occasion was marked by a spontaneous outburst of joy on the part of the entire nation and elaborate decorations, lantern processions, brilliant illuminations, fireworks and festivities of various kinds make the day one long to be remembered. Since the anniversary day fell on Sunday, Christians took advantage of the opportunity and in all the churches special services of prayer and thanksgiving were held. Christians especially have many reasons to be thankful towards the Imperial family for their gracious attitude to the cause which Christians hold dear. No matter what attitude officials might take towards Christianity, Christians always felt that the Imperial family was in deep sympathy with the ideals for which Christians stand. They recall as instances of this attitude the frequent monetary gifts towards various Christian institutions; also the gracious reception given to the Sunday School leaders at the time of the World's Convention and the recent visit of the Empress to the Doshisha.

### THE JAPANESE MENACE IN HAWAII

AS an aftermath of the maneuvers in the Hawaiian Islands, American papers are carrying articles on the menace of the

Japanese in Hawaii. Since Japanese constitute by far the larger portion of the population in the Islands, and since in a short time large numbers of the American-born Japanese, who, we are told, are still true sons of Nippon, will be entitled to American citizenship, these American-born Japanese constitute a real menace. In case of war between the two countries, these American-born but still loyal sons of Japan, may greatly imperil the American hold on the Islands.

Recently we received a copy of the Friend, one of the exchanges of the Evangelist published in Honolulu. This issue contains an article by Sidney L. Gulick, entitled "Facts Bearing on Popular Misinformation." As the title implies Mr. Gulick attempts to correct false impressions concerning the entire Japanese situation. Several of the items refer to the situation in Hawaii. As some of these facts bear directly on the so-called menace we wish to present them to our readers.

"Is not the Japanese birth-rate extraordinarily high, constituting a menace?

"In the Hawaii Islands, where alone accurate comparative statistics are available, Anglo-Saxons have the lowest birth-rate, 140.2 per thousand; Japanese are the next (258.4); then come Portuguese, 292.2; Chinese, 329.4; Porto Ricans, 339.4; and Spanish, 345.2.

"Will not Japanese voters soon be in the majority in the Hawaii Islands?

"According to Professor Romanzo Adams of the University of Hawaii who has given the matter very careful study, Japanese voters in 1941 will probably constitute about 22% of the total voters and thereafter will not make any appreciable increase.

"Will not Japanese children in America be loyal to Japan, its culture and religion, rather than to America?"

"Indications are just the reverse. In reply to a questionnaire, 2000 Japanese children in the public schools of California stated their views and purposes in life. Two-thirds were attending Protestant Sunday Schools; 35% declared themselves to be Protestant and 19% Buddhist. 'Taking them as a whole, there was little difference in the answers from what might have been expected from children of any other nationality.' The spirit of loyalty to America was outspoken."

#### THE KYOFUKWAI

THE Kyofukwai or Woman's Christian Temperance Union held a most enthusiastic convention at Kanazawa in April. These women certainly know how to do things. They are carrying on the fight on a fourfold front—temperance, peace, social purity and woman's suffrage. During the year they had introduced into the diet a bill looking towards the

abolition of the licensed system as found in Japan. There was no chance of the bill becoming law at this stage, but the women achieved a signal victory, for more than fifty members of the Lower House had the courage to vote for the measure. All indications agree that victory is assured, although it may take some years until Japan rids herself of this disgrace.

Another forwardlooking step was the action taken at the Kanazawa convention to become entirely independent of foreign financial resources. This step required faith and courage, but the women took it and in characteristically American fashion, subscribed a large part of the necessary amount on the spot.

To us, however, the most inspiring part of the convention report as told on another page is the story of the work among the children. These women have the right vision—the creating of sentiment against drink and vice in the mind of the child. The present generation, bound by habits and customs, is well nigh hopeless, but the next generation and the next, are the real hope in this tremendous fight. With true strategy the leaders of the Kyofukwai are putting the emphasis there. Therefore they are bound to succeed. All success to these noble women in their fight for pure homes, pure society and pure national and international life.



# Bettelheim as Physician,

JEW, LAYMAN and TRANSLATOR

By E. R. BULL

**"BY** birth, a Hungarian Jew; by naturalization, a British subject; by marriage, the husband of an English wife; by profession, a physician; by conversion, a believer in the religion of the Lord Jesus Christ," and by natural inclination, Bernard Jean Bettelheim was a layman bent on serving his Master as a pioneer. "Perched on a curious overhanging rock," in a temple called "The Country Protecting Temple," lived this representative of the British Naval officers and sailors as if trying to see from his height the first opportunity to enter Japan.

## BETTELHEIM, THE PHYSICIAN

**M**ANY times doors in other lands, closed as tight as was Japan's against the ordinary missionary,<sup>1</sup> have been gladly opened to the healer-missionary. Bettelheim's early tendencies were to observe lightly the old ceremonies and rites of the faith of his fathers, and yet he considered himself no less a Jew because of his emphasis upon the human and ethical commandments of the Bible. His struggles recorded in the French pamphlet mentioned elsewhere indicated that he could never be an orthodox Jew. His contact with modern schools and his ardent desire to serve mankind in a practical way led him to give up his theological education and in stead he chose medicine. The plea of the plague and the life of Livingstone determined his course. Both as preacher and teacher we see the appeal in Livingstone, Bettelheim's friend, well named a "living stone." Amid morasses and raging beasts he walked. On his knees he sought His strength, his medical chest at hand always. Bettelheim

sailing to the Far East, gladly went forth to encounter ignorance of the rudiments of medicine and malpractice, to be followed later by Moses C. White in his public dispensary (Foochow 1848-52) thus giving him entrance into the homes of men who became the pillars of Cing Sing Dong, and by Dr. H. N. Allen, opening up the "Land of The Morning Calm" in "The Hospital of The King." In fact, if Bettelheim had not used his lancet in "The English Free Hospital," Naha, the local opposition would have been much stronger, and perchance Perry would have had no one to welcome him, interpret for him, or to assist him in obtaining signatures for his treaty of July 11th, 1854.

Bettelheim, and his fellow alumnus, Galileo, were both interested in the practical at Padua, Italy. Bettelheim's medical labors were carried on in Italy, Egypt, Turkey, England, Loo Choo and in America, as some still living have testified to me in personal correspondence. In the same year in which Morton made his first public demonstration of a painless operation, Bettelheim became a medical missionary. He offered his knowledge of the human body to relieve the pain of Turks on the decks of Turkish men-of-war or on battle fields, of the American negro (in the Civil War), and of Orientals devoted to error-strewn Chinese medical text books. He was a surgeon ready to render service as Medical Officer of "Perry's Establishment" on the water, or as a physician putting creosote into the tooth of a wailing goat on land. Sympathy ran thru his life like the scarlet thread found at the center of every piece of cordage used in the British Navy. Rev. Peter Parker,<sup>2</sup> M. D.,

1. The results of the labors of medical missionaries in Japan are to be found in "Transactions of The Asiatic Society of Japan," Vol. XII, Part IV. Article by W. N. Whitney, M. D.

2. Peter Parker, M. D. (Graduate of Yale) opened up a Ophthalmic Hospital in Canton, in 1835. Dr. E. C. Bridgman,

in 1837 visited Loo Choo and after giving some lessons to local medical students left Alexander Pearson's<sup>3</sup> treatise on vaccination, but Bettelheim was to continue Parker's uncompleted course. In '44 Parker accepted an official position in the American Legation, and later become Commissioner; Dr. Gutzlaff gave these Loo Chooan practitioners valuable hints, as well as three copies of the BIBLE to the King of Loo Choo (1832) and then took the position of Secretary to the British Ambassador; Dr. Morrison accepted official positions and thus all received good salaries. Bettelheim however, gave his entire time to missionary work and received two-thirds of the stipend considered sufficient for C. M. S. missionaries in China.

Natives came to him who had overeaten and they asked him to FIST them, arguing that by the beating process the food would pass from the stomach into the bowels; others sought to convince him that the rumblings in the bowels were but the intestinal worms crying out from hunger; still others, that one ought not to inoculate against small-pox except in every thirteenth year. Thus from his "orphan" hospital he went about healing many. Dr. Whitney of Foochow wrote that the Loo Chooan diseases were cutaneous, eye diseases, leprosy, scabies, elephantiasis, tumors, etc. Speaking of the one hundred cases which had been under Bettelheim's observation he wrote; "They believe that the smallpox scourge of 1852 was the judgment of Heaven. Therefore the common people must submit body and soul to the mandarins." ..... "Without knowing how to treat it the people died by scores from patriotism which means obedience only to the

mandarins." These rulers altho knowing the value of Bettelheim's western methods, preferred the erroneous system of the Chinese. He wrote of treatment given to patients on board the "Rose" bound for California, and later, "Performed an operation of the cataract on one eye of a poor man, who was blind in both eyes for ten years; gave him money and sent him some medicine, but on the same day after the operation he was driven out of his home and altho I petitioned to see him again, I never had the chance."

#### BETTELHEIM, THE JEW

**F**ORCE can seldom compel a Jew to pass under the Triumphal Arch (in the Sacra Via in Rome) honoring Titus for his conquest of Jerusalem. Bettelheim was also proud of being a son of Abraham. Once dedicated to become a rabbi, he like the great Bishop Michael S. Alexander spending his life in actively seeking "the lost sheep of the house of Israel" in various lands of the dispersion, was greatly influenced by the Jewish movement in London. After his "second birthday" in Smyrna he never doubted God's guidance. "He was brought up in the midst of all the superstitions and sophistries of the Talmudical Judaism," in order that he might become a true son of the law. Even the Hebrew-Christian Twickheim was not more devoted to the Old Testament. Bishop Schereschewsky, whose name is well known as a missionary and as a translator of Chinese, and Bettelheim were both Israelites keenly interested not only in their own kin but also in "other sheep" of the Redeemer's fold in heathen lands.

In a sermon preached in Feb. 1843, on "David, a Type of Christ," Bettelheim said "The Old Testament is the foundation of the Gospel; it is the rock on which the religion of Israel must be erected; it is the treasury, the store-house of all emergencies, and the best armory for all kinds of war arising

physician of the A. B. C. F. M. and Dr. Thomas R. Colledge, F. R. S., Surgeon of the East India Co. co-operating.

3. Dr. Pearson, Senior Surgeon of the E. I. Co. at Canton, was the first foreign medical benefactor to China. His treatise on vaccination was published by Sir Geo. Stanton.

under the Gospel dispensation, and, should, therefore, be oftener, yes, always resorted to." Would that we might lead our Japanese co-workers to venture more often into this store-house!

England was in travail under Henry VIII and Mary, the cruel, but under Elizabeth she was the joyful mother of the Reformation, and later the nurse of Protestant missions throughout the globe. Bettelheim, animated by the zeal of the sons of the land of his adoption—who in quest of gain and glory crossed oceans and oases—was ashamed to show himself less worthy in behalf of the cause of Christ. Such a call came to every English Christian, but especially to him a lineal descendant of Abraham.

Bettelheim and John. Wesley, both members of the same church in their early days, had some convictions in common. The latter having strong aversion to the severance of the American societies from the Church of England, in 1770, wrote to the Bishop of London, Dr. Lowth, begging him to ordain a man to Newfoundland but it was refused on the score that the man in question knew nothing of Latin and Greek. Wesley expostulated and told the Bishop that he had ordained others who, though they might know something of the classics, "knew no more of saving souls than of catching *whales*." Bettelheim's rejection was due not only to his lack languages, but also to his lineage.

Bettelheim accepted appointment to Tiberias, once thought to be so unclean that no Jew could possibly settle there. However, this way being closed he hoped to go to Salonica, beautiful from the sea, but its internal aspects miserable in the extreme. Both doors being closed he turned to others in a worse plight, the Loo Chooans.

In his diary he calls attention to certain customs which made him think that the Loo Chooans might be one of the "Lost Tribes."

Speaking on "The Doctrine of the Atonement" he said "The only addition I have to make is the explanation of the sacrifice, the notion of a substitute having been intended by killing animals instead of man, and the Loo Chooans are as capable to grasp the idea of the atonement as any Jew in the world." Among the Jewish characteristics he found in Loo Choo were the following; the affixing of nick names to the natives; the use of special names in cases of civil suits; the betrothed maiden being considered the real wife from the date of the betrothal; the head covering worn by mourners at the funerals; the construction of the tombs in the hill sides;<sup>4</sup> the beggars in the grave yards; the use of names such as Moshi (Moses) Yona (Jonah) Yuji (Jew), Matri and others; the calendar being based on the moon (The Jewish name for month is "New Moon"); the duration of the day being twelve hours;<sup>5</sup> (See Jno. 11:9); the keeping of the "Nanuka No Matsuri" (Seventh Day Festival) until the 49th<sup>5</sup> day after the funeral. And Bettelheim might have added the Adam and Eve tales<sup>6</sup> told and believed by the people of the island of KUIJIMA; and the keeping of the Loo Chooan Passover feast by the various villages of the Urasoye neighborhood. Being a Jew all these offered evidence of connection with the land of Abraham, Isaac and Jacob. What visitor to these islands has not thought of Palestine when he saw the women carrying water pots and all burdens on their heads!

In his sermon on "Manna" when he was addressing Protestants in London, he said; "There is not a single book, not to say a chapter in

4. Their day began at midnight according to the Chinese zodiac carved on the large stone still to be seen in the grounds of the Shuri palace.
5. This number which expresses the idea of completeness was just as significant to the Loo Chooan as to the Jew.
6. See *Ko Ryukyu* (古琉球) By Ifa Fuyu, M.A., pages 380-83.



the whole Bible, whence you might not clearly infer that it is your duty, nay, privilege to encourage, defend, esteem, and love the Jews.

#### BETTELHEIM, THE LAYMAN

**J**OB, when he preached from his own ash heap, Solomon, when he prayed at the dedication of the temple, Daniel, when he exhorted at Babylon and Nehemiah, when he inspired the exiles, were not priests. Amos, the herder, never knew the meaning of ordination. Francis of Assisi, like Bettelheim, did not wait for an exhorter's license before launching his great enterprise. Singing from village to village, "Love and serve God and do worthy penance for your sins" was the commission of these two. Bettelheim had lived in lands where the stories about Luther, Wesley and a host of others were kept fresh. The call of a new world which Queen Victoria's day opened was very clear to him. Discarding the time-honored usages and defying what others held sacred, he went forth to the Orient, a layman. "I constantly keep in use in the hut, Dr. William's 'Treatise on Public Economy' and Dr. M'Gowan's 'On Electricity' knowing that we must instruct the Confucianists in science, at the same time that we lay the Gospel before them" he wrote. To William Ropes, Christian merchant in Boston, we owe the first suggestion of opening up work in Japan. Out of his Brookline home came a layman's enthusiasm. To Mr. and Mrs. Chas. W. King, Americans in China, who financed the tour of 1837 taking

Gutzlaff, Parker and Williams to Loo Choo; to Chas. N. Talbot and D. W. C. Oliphant, donors of the missionary residence in Canton for thirteen years; to Johnathan Goble,<sup>7</sup> sailor under Perry as well as practical teacher of shoe making and house building, and to the thousand laymen backing *the trail blazing missionary*, we owe a great debt. With Allen Gardiner, missionary and sailor of the Royal Navy, with Lieut Herbert Jno. Clifford of Cap't. Basil Hall's fleet, Bettelheim stood valiantly by the colors at the masthead and fought as nobly battles for the Cross.

#### THE GOBS LEAD

**H**ATS off to the sailor boys who from mere pinnances gave enuf to finance the Loo Choo Naval Mission. Cap't. Hall and his officers in all their wanderings far and wide chose Loo Choo, the door into Japan. It was then the only place where men headed for Japan could get a foothold. The choice of Loo Choo as a land in which to work and wait for the opening of Japanese ports, and their determination to organize a mission, both show sagacity for the unordained. Here is to the tars out on the deep, for they grow a faith on the waters? This faith of sailors sent Bettelheim to open a crack's width the closed door, and that was thirteen years before Rev. John Liggins ventured to knock at Nagasaki. Thus gladly did this layman-doctor-missionary, spokesman of the cross, trek his way thither to lonely isles. When Napoleon was told of this peaceful nation, he replied, "A country without war? No such thing is possible." "Comdo Pelly" (Perry) had his sailors well trained in gunnery but it was useless on the cruise of 1852-1854.

#### BETTELHEIM, THE TRANSLATOR

**I**N his colorful career nothing more interesting occurs than his labors on the four Gospels, The Acts, Romans, The Common Prayer Book, the Dictionary, and Aesop's Fables.

7. Johnathan Goble, whose correspondence with Bettelheim appears in the diaries of the latter, learned the art of shoe making while serving an unjust sentence in Auburn (N.Y.) prison, which art he later taught the Japanese. One record says that he, with native aid, built the first frame house in Japan, his family occupying it in 1864. It was erected in Yokohama. He also deserves to be remembered as the inventor of the jinrikisha, according to foreign authorities.

The only works to reach the press before his translations of 1845 were those by his friend Gutzlaff, which were printed on the American Board press, Singapore. It was in 1841 when Dr. Hepburn was in that printing office that he noticed a curious volume and on inquiry found it to be St. John's Gospel in Japanese. When he returned to America this curio was taken by him to the headquarters of his Board in N. Y. for their museum. Eighteen years later when by divine providence, he was appointed to Japan, he looked up this old book and brought it back with him to Kanagawa. It now rests in the library of Meiji Gakuin, Tokyo. The next translator was Bettelheim.

In '54 he wrote "Had a convict been sentenced to eight years of hard labor in translation work, if this convict had not been able to sleep and turned on his iron bed, opened his eyes on the iron bars, and tears of emotion had coursed down his cheeks topped by a closely shaven head—if he were to lift up his voice on a doleful, solemn night, pen you a letter, would you not, with all ears, sit at attention?" He seems to have had on his desk the Gospel of St. John by Gutzlaff, the Chinese works by Dr. Medhurst but not the Gospel of St. Matthew in the Foochow dialect by Moses C. White. His translations were largely sent first to China and thence to England. St. John was dedicated to Bishop Geo. Smith of Victoria; St. Luke to Commander P. Cracroft of H. M. S., "The Reynard;" others to Lord Palmerston, then Secretary in the British Cabinet, and to His Royal Highness, Prince Albert. All but St. Matthew and St. Luke seem to have passed thru the Hong Kong press, while about 1858 another attempt was made with Luke in which the

Chinese (possibly Gutzlaff's or Medhurst's translation) in paragraphs was followed by the same in katakana. This printing in Hong Kong seems to have been done under the direction of Bishop Smith.

As a result of Perry's labors, Townsend Harris came to Nippon. He received from the Washington government revised translations made by Bettelheim for his perusal and judgment. Drs. Brown and Hepburn did not think favorably of these translations thus offered for sale and it was so reported to Washington, by Mr. Harris. Whereupon, Bettelheim with what funds he could command, undauntedly continued his revision work in Chicago, aided by a native Japanese. These Gospels and the Acts were bequeathed by Bettelheim to the British and Foreign Bible Society, London, with a subsidy of \$400.00.

In the year in which the City of Chicago was just rising out of its ashes—1872—the second Japanese Embassy, headed by Iwakura Tomomi, sailed into San Francisco harbor on the steamer "America." While on this tour their secretary handed Joseph Medill, Mayor of Chicago, a gift of \$5,000.00<sup>9</sup> for the fire sufferers. After interviewing many great Americans including President Grant and seeing many large industrial plants, schools, etc., they passed on to Europe. While in London the Committee of the British and Foreign Bible Society wished to present to them Japanese Bibles. Bettelheim's revised Gospel of St. John was going through the Vienna press. A few weeks later while the Embassy was in Paris, the Bible Society's representative, Gustave Monod (Agent 1872-1900), presented, in the name of the Society, the completed Gospel of St. John<sup>10</sup> which had just come off

8. Jas. C. Hepburn, M.D. was the first American Presbyterian medical missionary appointed to the Chinese and arrived in "the lion city" of Singapore, July, 1841.

9. See "The Japanese and America" by C. Lanaman. American Sec'y of the Japanese Legation at Washington. Page 25. Published 1872.

10. See Canton's History of The British and Foreign Bible Society Vol. 111. Pages 460-64.

the press at Vienna, as a proof of interest taken by English Christians in the welfare of the Japanese nation. The leader of the Embassy asked if any other parts of the New Testament were available and was answered in the negative. A more deliberate opinion of the text (By Bettelheim) of St. John was pronounced by one of the attachés of the Embassy, and his favorable opinion decided the Bible Committee to proceed with St. Luke and the Acts. This young attaché was none other than Niiijima Jo who had temporarily left his theological course at Amherst to act as interpreter for Iwakura. He, of course, later finished at Amherst, and founded Doshisha.

The sinologist, August Pfizmaier was born in 1808 at Karlsbad, and was a resident of Vienna from 1838 to 1887. At the time of his death he was one of the best known scholars in Chinese and Japanese. He wrote about 200 books, many of which may be seen in the library of the Vienna University. It was at his instigation that the Vienna State Printing office introduced the hiragana characters into that great printing center. In 1872, the London Committee, and Mr. Edward Millard, the agent at Vienna from 1847-87, arranged for the printing of the Japanese translations of the four Gospels and the Acts (Bettelheim's Revised) at the office of Adolf Holzhausen, Kandlgasse Nr. 19-21, Vienna. This firm up to the spring of 1924, still had in its possession copies of St. Luke, St. John and the Acts, as well as the original manuscript of St. John. Some writers have not discovered that Pfizmaier of Bohemia was not directly connected with Bettelheim in this undertaking. He was an Oriental scholar engaged to supervise the entire task of printing.

At that period the most difficult printing of Bible versions<sup>11</sup> was done in Vienna, not London.

The writer has in his library copies of all these old versions by Gutzlaff, Bettelheim<sup>12</sup> and Goble.

We hope later to place before your eyes some interesting ideas found in those translations.

### BETTELHEIM, THE TRAIL BLAZER

EVERY missionary should be a good *scout*, but only a few cut the first trail. While the Mayflower Puritans were at it for religion's sake, Candidius was at it in Tai Liu-khiu or Great Loo Choo. When Melville B. Cox began his blazing in Monrovia,<sup>13</sup> Morrison was just ending a fine work in Macao. The list of personnel shows few weaklings but many strong men. Bettelheim enhances the list.

Perry's official record says "Bettelheim was conducted to the Commodore's cabin when the squadron arrived in Naha, where he remained for two or three hours; in the course of the interview it appeared that he had never heard of the intended American expedition; that a *year and a half* had elapsed since any foreign vessel had been in Naha, and that he was almost beside himself with joy. Grog and biscuit were given to his native boatmen and in their exhilaration, when they started for the shore, they contrived to carry the missionary some three miles up the coast."

In one of the appeals by the Naval Mission we find these words

11. Twenty different versions were being printed there at the time of the death of Mr. Edw. Millard.
12. Original copies of the Bettelheim translations printed in 1854-55 are in the possession of Dr. S. H. Wainright, Tokyo.
13. Commodore M.C. Perry himself selected the site of Monrovia, so-called in honour of President Monroe. A few years later at this place Melville B. Cox inaugurated the foreign missionary work of the Methodist Episcopal Church.

"With Commodore Perry in Loo Choo" or ベリー提督琉球訪問記 by Kanda Seiki, is now in the hands of the publisher.



"The Lord seems to be preparing an open door for entering Japan. And the machinery and materials for a future mission in that Kingdom are in preparation in Lew Chew."

Perry found Bettelheim standing like a strong and lonely lighthouse, and made his islands the only coaling station between Hongkong and California, a distance of 7126 miles. S. Wells Williams was a rare interpreter but helpless during the months in Loo Choo. When Perry sought stock to improve his own, Bettelheim, (not Williams,) labored over this like Jacob over his droves. If Bettelheim had not aided when things were at loggerheads, the prized July, 1854, treaty

might not be in Perry's log book.

Bettelheim wrote, "*Woman*" was the first word after the resurrection." Surely she deserves special recognition. Mrs. Bettelheim during those eight years proved to be a tower of strength to his lonely soul, and no less than her husband, possessed the true spirit of a trail blazer.

Amid these kaleidoscopic changes but with pioneer zeal, amid enormous labors on a thorny path but with a noble spirit, they cut, eighty years ago, the first trail leading towards the hearts of the Japanese people.

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36. See "The Geographical Journal," Vol. V., No. 4-6. Published by The Royal Geographical Society, London.

## The Hosso Sect: A Movement toward Idealism.

By R.C. ARMSTRONG

THE Hosso, like the Kusha sect, teaches the vanity,<sup>2</sup> literally emptiness, of the self, but it goes further and says, "I and all things are alike empty." In this it resembles the Jojitsu sect, but the Jojitsu "empty" means unreality while the "empty" of the Hosso means merely negation. In other words, while teaching that the concrete self and substance are alike empty the Hosso sect, teaches that phenomena are the manifestation of a spiritual source.<sup>3</sup> Reflecting on the development of Buddhist doctrine, it divides all Buddha's teaching into three periods,<sup>4</sup> being, appearance, and the mean. (1) The first period includes

all the Hinayana teaching of the Agon section (agamas). During this period a man thinks that all things are real and not phenomena. Clever men are not mistaken; but some are greatly deceived, and believing that all things are real, they strive to obtain them. It is as if a man thought the reflection of the moon in the water was real, and tried to grasp it. Various and harmful illusions exist for such men. (2) In the second period, the illusion of existence is removed by teaching that all things are mere appearance. This is the teaching of the Hinayana section. These two periods include all the teaching about the first four groups of things. They are transitions, and are regarded as a convenient means toward reaching absolute teaching which can only be grasped in the third stage as

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1. A Short History of the Twelve Japanese Buddhist Sects, p. 32-43.

2. Ku. Sans:rit.

3. Seishin Saiyo.

4. U. Ku. Chu.

men enter nirvana. Just as you show a baby a yellow leaf calling it gold in order to please the child, so Buddha gave different grades of teaching in order to lead the ignorant on towards the light of truth. (3) In the third period, man realizes the truth which is not relative but absolute. He obtains the state of true appearance and wonderful existence, in a word, nirvana.

These three stages have been illustrated by the case of a man walking along the road on a dark night, who, because of darkness, mistakes a rope for a snake. This is the first period, in which the darkness of illusion makes him think all things are real. If, however, in the light of the moon he discovers that it is a rope and not a snake, his experience represents the second stage in which everything becomes appearance or form of some other thing. But the rope is not the substance itself; it is made of hemp. When he realizes this fact he has grasped the true meaning of reality. Its real significance is absolute reality. This peculiar doctrine of the Hosso sect is removed from Hinayana Buddhism, for it reduces all existence to phenomena, or to spiritual manifestation (literally, spirit work). It recognizes no existence apart from the mind. The three worlds, the world of passion, the world of form and the world above form are all alike regarded as mere illusion.

In thus explaining the world, the Hosso sect has advanced beyond the Hinayana idea of the reality of substance, and in recognizing no reality apart from mind, it has logically gone far beyond the Hinayana doctrine of "no self," although it does not wish to make any such admission. In order to avoid the logical necessity of admitting the reality of the self, it adds to the six forms of sense-knowledge in Hinayana Buddhism, two other kinds of a more general character which practically become the basis of the other six. One of these is

the *Manashiki*<sup>5</sup> a knowledge which corrupts the mind because from it arises the idea of self. The other is *alayashiki* (Alaya Nidgnana or receptible-like-knowledge), which contains the germs of all phenomena. The *alayashiki* not only produces all things, but it is in turn influenced by all things. Being the object of false belief, it is taken as the inner self or soul of beings. It is called the *principle knowledge* because it holds the germs from which all things are produced.<sup>6</sup> Thus the seventh kind of knowledge is the cause of all the evils of transmigration, because to it is due the evil of illusion of self. The Kusha sect explained transmigration by the twelve linked-chain of causation and the four transcendental truths, but it is difficult to see how it can provide for transmigration without a self. Even though they attempt to explain it by work, they must retain the identity of the individual. The Hosso sect rises above this difficulty by substituting *alaya* for self, and making it the means of explaining all existence.

#### THE HOSSO CONCEPTION OF NIRVANA.<sup>7</sup>

The Hosso explanation of nirvana reveals the close relation this sect bears to the Kusha sect. This is seen also in its division of all things into five groups, of which the fifth has to do with "immaterial" reality." But it differs from Kusha in having one hundred objects of existence instead of seventy-five: also in the fact that not passion but "*alaya*" accounts for the origin of the world. Consequently it has a very different

5. *Klisha Mano-Vidgnana*.

6. See Chapter on the *alaya-shiki* explanation of existence.

7. In the discussion of nirvana it is necessary to bear in mind that the nirvana of Mahayana Buddhism is not annihilation, but stands rather for the absolute reality of the universe. It is variously designated, but "*Shinnyo*" is the best known word.

8. 1. *Shinno* Eight Mind Kings (Sanskrit *Kitta-Ragas*). (2) Fifty-one mental qualities (3) *Shin joho* (Sanskrit *Kaitta-dharmas*) Eleven things having form. (3) 24 things separated from the mind. (5) immaterial things, *Mui ho*.

explanation of the immaterial things in the fifth group. The world is produced by *alaya*, and *alaya* is derived from *Shinnyo*. The first four groups deal with the world of related things; the fifth group deals with the Absolute. Thus the universe is no longer negative and inactive, yet the absolute is comparatively inactive so far as the world is concerned, since *alaya* and not the absolute is in direct contact with it.

In order to understand the nirvana of the Hosso sect, it is necessary to bear in mind the three consecutive conceptions of the world. According to the first, the world exists, but in the second stage it exists only as phenomena, or as an appearance of something else. In the third stage it is indirectly an appearance of absolute reality, or nirvana, which is regarded as true being because it is beyond change. This is also called the *Noble-Middle-Path*, which is the mean between existence and non-existence; it is not the being of the man who is in the darkness of illusion; nor on the other hand is it the annihilation of Hinayana Buddhism. It is the first step away from the pessimism of Hinayana Buddhism.

The Hosso sect distinguishes four aspects of Nirvana. The first is the original pure<sup>9</sup> nature of Reality as it permanently exists; the second is the nirvana<sup>10</sup> in which there is logically some connection with the world which has not yet been removed. In the third<sup>11</sup> division the relation is completely broken and nothing of illusion remains. The fourth<sup>12</sup> lays stress on the complete freedom from any known conception of this world, and nirvana is conceived of as being beyond space. But though nirvana is described in these four ways, it is nevertheless regarded as one absolute reality freed from all illusion and relativity.

By the practice of meditation<sup>13</sup> a man may, after ages, destroy the two barriers to his enlightenment, which are the "Passion-nature-barrier" and ignorance of the reality in the material and spiritual. Nature is subdivided into illusions of seeing and thinking, including false conceptions of things and desire for things thus falsely conceived. Ignorance does not prevent man from being enlightened, but it does destroy his desire for the salvation of others, and will even nourish the passion nature.

The Hosso conception of Buddha's personality comprises five grades of bodhisattva not unlike those which are found in the Kusha sect. The

13. The Hosso sect lays stress on the importance of meditation. There are five kinds of meditation:

(1) "Eradicating falsehood and retaining real wisdom." This form of meditation is intended to eradicate the evil of the first stage according to which the world really exists and to retain the truth of the second and the third. Just as on closer examination the imagined snake became nothing but a piece of rope, so all things which we materially regard as concrete objects, become mere creations of our imagination.

(2) "The giving up of the impure and the retaining of the pure." In this stage the impurity of objective matter is to be removed from the mind. Even the apparently objective universe must be known as pure mind. Objectively speaking we may call it merely object but there is danger that we forget it is ideal. Therefore we reject any name which might lead to error, and call it merely mind.

(3) "The subordination of phenomena, of imagination and perception to the Mind." It is literally casting aside the subsidiary and returning to the truth. All phenomena are secondary to *Alaya* or its higher mental work.

(4) "Eliminating the law and revealing the highest reality." The work of the mind is inferior to the real essence of the heart. Mental activities are inferior to the mind itself.

(5) "Eradicating form and knowing reality or Nature. In the first four stages the impure and false has gradually been cast out and the mind has become conscious that it only remained. But now it goes further and sees that even this consciousness is itself phenomena and must be eradicated, so that only the essence of reality may remain. This is called the Enlightened Mind, (self existing-natural-pure-mind) and is equivalent to nirvana or *Shinnyo*, which is the end to be attained in all these forms of meditation.

9. Honrai jisho shogo Nehan. (Sanskrit)

10. Uyaeh Nehan (Sanskrit).

11. Muyaeh Nehan (Sanskrit).

12. Mujoshoh Nehan (Sanskrit)



first grade is called<sup>14</sup> "Taking-food grade." In this grade during numberless ages (kalpas), men receive special spiritual food which enables them to accumulate the wisdom and morality of the six perfections.

The second<sup>15</sup> grade is the period for accumulating the merits of religious austerities. Through the practice of meditation and good works man may come to realize the spiritual or phenomenal nature of all things. This period comprises comparatively few kalpas. Then having passed through the first two stages the candidate is definitely recognized as having attained a clear knowledge of the *way*. Now in the third<sup>16</sup> for the first time he sees the *way* and comprehends the true light and is regarded as a Bodhisattva of the original essence of Buddha or of the Absolute.

In the fourth<sup>17</sup> grade the candidate gets rid of the illusion of the third grade and receives discriminating power, which enables him to intuitively comprehend the Absolute without any distraction from the illusion of phenomena. It is the stage of bodhisattva of the tenth grade<sup>18</sup> in which there are ten forms of religious austerities to destroy ten kinks of darkness, and thus to establish ten aspects of the Absolute. Although reality is only one, yet the process towards enlightenment is so gradual that it is described in ten gradations. The religious austerities required in this stage are very severe and trying. It is the darkest hour before the glorious dawn. The fifth<sup>19</sup> stage is objectively speaking the great<sup>20</sup> enlightenment, and subjectively speaking, entering buddhahood or nirvana. Here Buddha is definitely identified with enlightenment, nirvana and absolute reality are regarded as the culmination of reality and wisdom, which

is described in four<sup>21</sup> ways; (1) as resembling a great but perfectly clear mirror; (2) as being without any lack or obstruction, maintaining the state of perfect equilibrium; (3) as possessing excellent and perfect observation; (4) as enjoying the completed work or product of the process which had taken so many ages to attain.

#### THE HOSSE CONCEPTION OF BUDDHA

The Hosso sect like other Mahayana sects teaches that the one Buddha has three or four bodies. The first body<sup>22</sup> is the reality of the universe and substance of all things. When all things are regarded as the body of Buddha they lose their own individuality. In the Dharmakaya there is no distinction between Buddha and ordinary beings and between the various buddhas. From the human point of view, it is regarded as the universal and unlimited body of Buddha, but in reality like the Taoist *way*,<sup>23</sup> it cannot be described.

The second<sup>24</sup> body proceeds from the first and is used for the benefit of himself and others. As benefiting himself it is wisdom, and as benefiting others it is called mercy. Unless the mercy depends on wisdom it is misguided. The benefit to others depends on the benefit to himself, so that the benefit to himself is of first importance.

21. See Unity of Buddhism Vol. III Chap. V. Dai Sukyo.—Great perfect Mirror. Byodoshochi—Equal Mirror. Mykansatsuchi.—Excellent observing. Joshcsachi.—Complete product.

22. Jishoshin self—Nature—Body. It is universal and unlimited. "Zettai Mugai"

23. Their method of describing the fact that this body as revealed in the first grade is incomprehensible to human minds is the familiar custom in Buddhism of describing him in figures which the human mind cannot grasp. For example, in "The Unity of Buddhism" (Vol. III. Chapter V.) he is said to be six thousands times one hundred million stages high and to gradually increase in size by ten thousand times for each succeeding stage of the ten.

24. The body received and used for oneself and for others, (Juyoshin and Tajuyoshin)

14. Shirol (Sanskrit)

15. Kagyoi (Sanskrit)

16. Tsudatsui (Sanskrit)

Kendoi (Sanskrit)

17. Kujin (Sanskrit)

18. Juji Bosatsu (Sanskrit)

19. Ku Kyoi (Sanskrit)

20. Dai Buddha.

Its real merit depends upon religious austerities. This body, though anthropomorphic in character, is thought of as filling the earth. Even though it is regarded as possessing ears and eyes they are without limit. Its anthropomorphism is rejected by some believers who hold that its form is of such a character that only a Buddha can understand or perceive it. This body is revealed to the bodhisattva of the tenth grade upwards, for the sake of benefiting others.

The third or changing<sup>25</sup> body develops from the second body in order to save men. This is the same as the third body of later Mahayana Buddhism. This third form assumed by Buddha is not necessarily limited to the human form. He may even take the form of an animal, or still lower form. But this third body refers especially to Sakyamuni.

It will already be clear that even the Hosso sect has so far surpassed the Hinayana point of view, that it is almost a new system of religion. The Mahayana view has two chief lines of development; the one developing through the Sthavira school is represented by Asamgha (Mujaku) and his brother Vasubandhu (Seshin), and the other developing through the Maha-Sanghika school is represented by Nagardjuna (Riuju) and Deva (Diaba). In the San-Ron sect we have

already seen the conception of Nagarjuna, and in the Hosso sect we have the more explicit explanation of Buddha by Asamgha and Vasubandhu.

Thus it will be seen that the Hosso sect stands half way between the Hinayana and the Mahayana forms of Buddhism. It differs from the former in expounding a universal nirvana which though not regarded as the active cause of existence, is not annihilation, since it is conceived of as giving eternal joy and profit to all. It also differs from the Hinayana in that it is ideal and half personal, since it involves the virtues of wisdom, deliverance, and universal essence. It may be called only half personal, since the personality is implied rather than made explicit. However, it is the first step towards the complete identification of Buddha with absolute reality, and is therefore much more optimistic and positive than the Hinayana forms of Buddhism. But since it reaches the world through the medium of *alaya*, it differs from the true Mahayana doctrine and is called Quasi-Mahayana. In the Hokke sutra Buddha is said to have represented all the doctrines of non-being as teaching still to be improved, and in another quotation phenomena were regarded as the first gate to Mahayana doctrine. In this way we are in a position to see that Buddhism in Japan regards these earlier teachings as stepping stones toward the higher forms of Mahayana.

25. Hengeshin or Oshin revealed for all below the grade of a Bodhisattva.

# Konko Kyo

## Part II

By EDWARD M. CLARK

1. Theological tenets. *Tenchi-kane-no-kami*, the name of the god of Konko Kyo, is derived from the god Konko, referred to above as the god whose curse was upon the family of the founder and into whose service the founder entered previous to his reception of the revelation by virtue of which he founded Konko Kyo. Theoretically *Tenchi-kane-no-kami* is of a composite character, being made up of the Great Sun Goddess (*Amaterasu-O-kami*) the Moon God (*Tsuki-no-o-kami*) and the God of Brightness, or Luster, (*Kane-no-o-kami*). The constitution, under which the sect secured government ratification, in Chapter 1, Section 2, states that the purpose of the sect is to enshrine these three gods and that they are called *Tenchi-kane-no-kami*. However, this analysis of the gods into three previously recognised and honored gods must not be taken too seriously since the leading theologian of the sect stated to the writer that this was only a strategic move to make the plan acceptable to the authorities and secured permission for the establishment of the sect. It is doubtful if any, and certain that no large number of the members of the Konko church have ever heard of this analysis of their god into the three gods named in the constitution. To them he is *Tenchi-kane-no-kami* only, "The God of Brightness of Heaven and Earth."

This god is conceived of as a personal, spiritual being without beginning and without end, whose boundless virtue fills heaven and earth. Heaven and earth themselves are manifestations of his divine virtue which he pours out upon all of his creatures. Such stress is laid on his spiritual nature that the church has no images or other physical representations of

him, lest the people should conceive of him as other than a purely spiritual being. If you know him in one place or at one time you know him for all places and times, for he does not change.

What relation does *Tenchi-kane-no-kami* sustain to the Universe thru which his boundless virtue is manifested? As to his relation to the origin of the material Universe we find no well developed theory or doctrine. He is not called creator. However, we find some intimations which amount to nearly the same thing. For example he is called "the source of our life and of this heaven and earth" (Sato Norio, Konkokyo P. 13). Such intimations, however, are hardly sufficient to lead us to suppose that there is any developed theory of Creation by *Tenchi-kane-no-kami*.

But, passing over the origin of the Universe, when we ask what relation this god bears to the Universe as it exists, we find fuller information. For example "foods are what the god of heaven and earth (referring of course to *Tenchi-kane-no-kami*) has made and given for the life of Man." (Great Principles of the Teaching. No. 13). He is supposed to possess power and control over plant and animal life, for people are taught to pray "for whatever pertains to you, whether in the matter of diligence in your family occupations, or success in crops, or things connected with cows and horses (Founder's Teachings No. 51). Believers are also urged to pray for physical health (ibid). Such teachings assume, rather than specifically teach, that this god has the power over nature, which is required in order to comply with such requests.

Still more intimate than the relation of *Tenchi-kane-no-kami* to the material Universe are his



relations with mankind. Teachings with regard to this point occupy no small part of the founder's instructions to his followers. Perhaps the most conspicuous theological conception of Konko Kyo is its doctrine of the spiritual fatherhood of *Tenchi-kane-no-kami*. This is taught in many places in the authoritative literature of the church. A few examples must suffice. In speaking of the folly and unreasonableness of certain superstitions which were prevalent at that time the founder says that all of that is due to "The ignorance of men of the Grace of God and the ignorance of sons of the mind of the father" (Sato, Konko Kyo P. 12).

Or again take the following; "God is father of our real self, and faith in him is the same as filiality to our parents." (Great principles of the Teachings No. 5).

Now, if this god is the father of mankind, and men are his children, we should expect to find, on the part of the god, certain emotions and attentions in keeping with that relationship. While there is not an abundance of information on the subject, we find sufficient to indicate, at least, the founder's thought. The thought quoted above relative to the god's provision of food for men indicates not only his power over the forces of nature, by virtue of which he produces the things which men use for food, but it also indicates that he is caring for his children. We are told also that "the God of heaven and earth will take care of us, in filthy places as well as in clean places" (Great Principles of the Teaching, No. 7). Though not numerous such statements are clear as to their meaning and show that *Tenchi-kane-no-kami* is looked upon as one who may be depended upon to supply the needs of his children.

The motive for this providing care is parental affection. "The parent-god pours out his blessings upon us.....out of his deep heart of love as manifested in nature by the

affection of parents and children, which is above all other kinds of love." (Konkokyo P. 13) "From the knowledge of our love of our own children know that god protects his proteges." (Guides to Faith. 30). Thus from the knowledge which they possess of human parental love and care followers of Konko Kyo are advised to judge of the nature of *Tenchi-kane-no-kami*.

Mention was made above of the spiritual character of *Tenchi-kane-no-kami*. In keeping with that idea is the teaching of his omnipresence. The founder ridiculed the ordinary belief that a god dwells within the walls of a shrine, when he said "If god enters a shrine this world will be made dark" (Founder's Teachings, No. 10). To conceive of God as residing in a shrine would be to preclude the possibility of his shedding his light and virtue abroad upon the world. He is not thus confined. He is to be found wherever a sincere heart calls upon him.

In this description of the Konko Kyo idea of its god the reader will no doubt have detected a strong resemblance to the Christian conception of God. It is true that there is a strong tendency toward monotheism. It is probable that the Christian idea of God had found its way into the mind of the founder, although the present day theologians of the sect disclaim for the founder any knowledge of Christianity. Consciously or unconsciously, the founder could hardly have escaped some knowledge of the Christian God, for he was evidently a religious thinker, though probably not a wide reader. But Konko Kyo's tendency toward monotheism appears less strong when we see how tolerant it is of all other gods. All of the other gods of Japan are recognised. While believers are urged to worship only *Tenchi-kane-no-kami* with religious faith, at the same time the existence of all of the other gods, as gods, is recognised. The beginning section of the great prayer of purification makes full

recognition of Izanami, Izanagi and a long list of other gods, even calling upon them to hear the prayer. But for all of this the fact still remains that the teaching of the sect is predominantly monotheistic. Furthermore there is no proof that the idea was acquired by the founder from Christianity, whatever feelings we may have in regard to it.

2. Anthropological teachings. We pass from the teaching of Konko Kyo about God to its beliefs regarding man. What sort of a being is man? What is his present condition, nature, and destination? Man's origin is not made a matter of importance. In general the sect accepts the common belief that the Japanese people (with the exception of some of the lower class) are descended from the sun-goddess. However, if information regarding man's origin is scarce, there is more to be found in regard to man's relation to God. Men are sons of God. This is the natural counterpart of the doctrine mentioned above, god's fatherhood. As children are dependent upon earthly parents so men are dependent upon the god. No man of any country, great or small, high or low, can go without heaven and earth as he comes into this world, during his lifetime or after his death when his soul goes where it is due. And but for the grace of heaven and earth and the virtue of the parent-god, there is no way of obtaining even one of the necessities and sources of our sustenance." (Konko Kyo P. 11). Most men have come to look upon these blessings as matter-of-fact things, forgetting that they are special gifts from *Tenchi-kane-no-kami*. Where there should be gratitude and thanksgiving to the parent-god most men add to their other sins that of unthankfulness (Konko Kyo P. 13, 14).

Further most people think more highly of themselves than they ought to think. They blunder along wilfully imagining that there is nothing which they are incapable

of doing. They forget that in truth they are weak and helpless. And so, not knowing god they go stumbling along thru life, driven into absurd superstitions, unable to abide in peace and driven into deeper and deeper unrest (Ibid. P. 19, 20). They are in sore need of a higher power, and that power is the parent-god, *Tenchi-kane-no-kami*. But just as most children do not know the heart of their parents, so most people are ignorant of the grace of this parent-god. They are therefore living without the special blessings which he showers down upon those who know him.

Thus man's chief failings (not called sins) are ingratitude, self-conceit and ignorance of *Tenchi-kane-no-kami*. So that, while all men are sons of god, they are far from model children, and are therefore in need of salvation.

3. Soteriological teachings. Is man doomed forever to continue in this state of ingratitude, superstition and ignorance, missing the richest blessings of life because he does not know how to secure them? Such is no longer the case since the advent into the world of Konko-daijin, the founder of Konko Kyo. The blessings of the parent-god are made available to men, his children, thru the mediation of the man-god. This is in short the position of the founder in the scheme of salvation as taught by Konko Kyo. His mission was to show men how to break away from superstition and ignorance and spiritual poverty and to show them the true way of life.

Salvation consists in a "New life" which it is possible for all to attain. The founder was the first to attain to it and he, having become a god, is in a position to secure the special blessings of *Tenchi-kane-no-kami* for all who will seek them in the proper way. Not only is he the revealer of *Tenchi-kane-no-kami* and the "New life," but he is in some cases the god's agent with power to act, as is seen in the following teaching. "Keep on believing, being careful not to go contrary to



the sayings of the great Konko god (the founder), for in case of need you need not call upon *Tenchi-kane-no-kami*. Just call upon the great Konko god (founder) for help, and you will receive the blessings (Founder's Teachings No. 4) But such prayer to the founder is not the usual procedure. Usually prayer is directed to the parent-god thru the founder-god. Thus we read "Thereupon, by prayer thru the mediation of the founder, we can approach the parent-god in reality" (Konko Kyo P. 14). So in all phases of salvation Konko-daijin acts as intermediary between men and *Tenchi-kane-no-kami*.

In the matter of salvation, Konko-Kyo lays little stress upon the future life. It recognises a life after death but has little to say about it. Life is a continuous whole and the future life is merely a continuation of the present. The individual soul lives forever and its home is "heaven and earth." The soul of the man who has done well in this life goes into the presence of *Tenchi-kane-no-kami* and settles there in purity. Man's highest object is to become pure before god. The souls of men who have done badly in this life receive purification thru the virtue of the god.

The founder-god has asked the parent-god to save all who ask for salvation. If a man dies without having asked for salvation, his descendants may ask for it in his behalf, and he will receive it. It thus becomes the important duty of children to pray for the salvation of parents who have died in ignorance of the grace of the parent-god. As for those who die unsaved and for whom children do not pray, they also are saved, for the teachers of the sect may pray for, and do pray for, all such. Thus all are eventually saved.

The most strongly emphasised phase of salvation, however, is the present aspect, not the future. Salvation consists largely in a "new life" which is entered upon when

one believes in, and undertakes to follow, the teachings of the founder. The receiving of this new life with all of its blessings, spiritual and material, thru the mediation of the founder-god, is salvation.

Among the material blessings for which the believer is instructed to pray, and the receiving of which constitute an important part of salvation, are good crops, good herds, business prosperity, and bodily health. The last named is most strongly emphasised. (See Founder's Teachings, No. 51, and 28; Guides to Faith No. 16-17, and 4-6). If space permitted, much could be said about the sect's teaching with regard to the relation between purity of heart and health, and faith and health. Good health is an important phase of salvation.

As for the spiritual phase of salvation men are said to come into possession of true peace, unspeakable joy, an understanding of life's value and freedom from life's burdens. These are all a part of the present aspect of salvation. The climax of it all is a spiritual unity with god which implies not only perfect sympathy and understanding but unity of nature.

Now, true progress in the way involves certain things. To sum these up briefly they are worship, prayer, trust, training, spiritual experience and thanksgiving.

The forms of worship have already been described. As to worship as a factor in progress in the "way" the founder had somewhat to say. True worship is primarily a matter of the heart, not of external forms only. When one starts to worship, his heart should be so thoroly in it that "even if pierced with a spear" he would not turn away. One's prayers will not reach the god if he is "turned away by sounds or voices" (Founder's Teachings No. 97). Only wholehearted worship avails. Again, one should not allow anything to keep him from going to the shrine to worship. All believers should "go up to the shrine if it rains, or even pours ;



perseverance is a good training for perfecting one's virtue" (Founder's Teaching No. 68).

The second factor, or requisite, is prayer. "Now prayer is most important for our faith, for the only way to commune with god in this world is thru true prayer" (Konko Kyo P. 17).

"Thru really intense prayer do we understand the secret that god dwells in our hearts.....Therein we see god and meet him. So prayer is indeed the life of our devotion and the most important power in our daily lives" (Konko Kyo P. 19). But not all that is called prayer is true prayer. Outside of Konkyo Kyo people repeat formulas which they call prayer but only Konko believers practice true prayer. Chief among the marks of pure prayer are sincerity (Konko Kyo P. 18), single-heartedness (Founders Teachings No. 5) and calmness (Ibid. No. 98; Konko Kyo P. 17).

The third requisite for progress in the "way," and at the same time one of the marks of Prue prayer, is trust or faith. "Beware of the lack of true faith among believers" (Guides for the True Way. No. 5). "Believe with no anxiety of mind." "Cast away doubts; open and see the broad and true way" (Konko Kyo P. 20; Great Principles No. 2) "When you enter the true way first disperse the doubt of your heart" (Guides to Faith No. 2). These quotations could be multiplied showing the necessity of trust, or faith, for true progress in the way. In one place it is compared to fertilizer which enriches the soil, making it bear fruit. In another it is represented by the figure of a staff upon which one may lean and not fear.

The fourth essential is called

training and includes a faithful practice of all of the teachings and ceremonies of the church. Such practice purifies the heart, polishes the gem of the soul and has a practical bearing upon daily conduct "first in our family life and then in the life of society at large" (Konko Kyo P. 23). In this connection the "daily renewing" of the spirit by prayer and devotional exercise is emphasised.

The fifth essential is spiritual experience. This is not a thing to be ridiculed as being for the ignorant only. Of course it can not be explained by the science of today. It is too mysterious for that. But it can be positively known by experience. The founder taught the fact of such experience by example as well as by word and he claimed that believers could obtain such experience in proportion to their devotion to the "way." This experience is described as the possession of god's virtue to the extent that the possessor can feel a living strength coming into and overflowing his body and soul.

The sixth requisite is thanksgiving. Without a growing sense of "unspeakable gratitude" to the god for all his blessings, material and spiritual, no progress can be made in the way. Thankfulness is at the same time an essential to progress and a result of progress.

Space has not permitted an adequate discussion of any of the above mentioned teachings of Konko Kyo. Nor has it been possible even to mention other ethical, social, and philosophical teachings.

The reader will be able to form his own judgments as to the good points and the weakness of this religion. That it contains both is very evident.

# The Future of Mission Schools in Japan\*

By G. W. RAWLINGS

SOMEONE once speaking of a certain great country—America, was it? it couldn't have been England, could it?—said that its future lay behind it!

I wonder if this is the case with our schools! I wonder if, in the future, Mission Schools will have the opportunity they have had in the past to lead the way in education. When we think of the work that has been done during the last fifty years by the great Mission Schools, the Doshisha, Aoyama, Meiji, Kwansai, as well as by the smaller Institutions, we can well join in thanking God today. But whether the opportunity and influence of Mission schools will *increase* during the next fifty years, I am not prepared to say. But if I should suggest that possibly their work and influence might decrease, that, really, would only be giving a strong testimony to the excellent way in which they have already done their work. For in the past these schools in many respects led the way in education. On many matters they were lights and guides to the Japanese educationists. Think of the inefficiency to be found in many of the Japanese Government schools even within my memory. The buildings and equipment were in many cases inadequate, the discipline could hardly be called by the name. Earnest souls among the school masters were then as they are now seeking the very best; they went abroad to find it, and were willing to come and learn of us.

And in those days, when Mission funds would go further than they will now, it was possible to build Mission schools and to equip and man them so that they could, I think, exert a more definite and powerful influence than their mechanical hide-bound neighbours, the Government schools.

Twelve years ago when our

Momoyama school was rebuilt on a new site, or even later still when the Bishop Poole School was rebuilt, we felt as regards the buildings that we were well in advance of the Government schools; and when Middle school Principals came to Momoyama for our Principal's monthly Conference, I have seen them look round with admiration. They found we had space, light, cleanliness and an unwonted spirit of movement and life.

But how are things today? I don't know much about *Girls'* Schools, but from some questions I put the other evening to two friends who have experience of the work in *Girls'* Schools, I find that the newer *Girls'* Schools are ahead of us in building, equipment and discipline. And I know this is the case with at least one of the new Middle Schools for boys in Osaka. Large buildings of ferro-concrete, with splendid physics, chemistry and gymnastic apparatus, in contrast with our brick or lath and plaster and clap-boarding! If we contrast the buildings of Mission Schools *generally*, with those of Government schools *generally*, I think our buildings are still well ahead. But judging by what has recently taken place in Osaka,—I mean the five fine ferro-concrete buildings which have been put up during the last five years for the work of *Boys'* Middle schools—it seems to me that we have either to spend large sums of money or to be left behind.

I don't know how it is in America, but if we were to ask the English Missionary Societies for the money necessary to equip our schools as these new Government Schools are equipped, they would certainly ask us to think the matter over again, and would remind us of the needs of the other branches

Notes of a paper read at the Meeting of the Central Japan Missionary Association on November 11th, 1924.

of Missionary work.

A Government School today has many advantages over a Mission School, (e. g., the pension it is able to offer: the status which it gives to its teachers) and a good Principal can therefore attract to his school and retain young earnest enthusiastic Masters who are ready to follow their Principal's lead, and to give their time and strength for the benefit of the pupils under their care. The better provision that is made for the teacher enables the Principal the better to insist on little or no "side-work." But where as at Momoyama, there is no pension or where the pension is inadequate, it becomes difficult, if not unreasonable, for a Principal to insist on no "side-work." Consequently there is often a divided interest on the part of Masters.

In a Mission School, if after much searching you succeed in attracting a really capable young teacher, it often happens that after a year or two, a Government School Principal hears about him, and the young fellow, in his own interest and that of his family, transfers his services to the Government school. I have lost many of my best men this way. All of us know good Christian men who are working in Government schools. Of course we all have faithful Christian teachers working with us in our schools, some of whom have resisted the temptation to leave us for their own personal gain. These, in addition to being efficient teachers, are earnest Christians, exercising a Christian ministry among the students. These are the stay and backbone of our work.

But in spite of all the handicaps I have mentioned, I feel sure that Mission Schools are still giving a strong impetus to education. A Christian School has a special influence, and this it exercises in greater or less degree according to the number and earnestness, and wisdom, and personality of the Christian Masters or Mistresses who form the school staff. We are still looked up to: we have a

reputation, and it is of the utmost importance that we should not let any slackness or inefficiency rob us of the confidence the Education Authorities have in us. In spite of our handicaps, we must keep a high ideal and consistently seek to realize it.

On one matter, and this is the important and fundamental matter, —the crux of the whole thing, —I believe we can, and shall hold our own. As you all know, in the Japanese official mind Education and Religion are quite separate: education is necessary and altogether desirable; religion is optional, in some minds it is desirable, in others it is questionable, and in others it is considered retrogressive. But at nearly every Education Conference which I attend I find somewhere on the programme for discussion such a subject as "The need of improvement in our moral teaching in view of the dangers or difficulties of the times." And often I find earnest men looking this way and that to find anchorage for the young men under their care, who are being buffeted and overcome by the seas and storms of life, and by the flood of opinion and thought which comes upon them from every quarter.

Now in the fundamental Christian principle that the Universe is spiritually governed, that the God we reverence and seek to obey is the spiritual Power above, and in and through the Universe, we have the anchorage which is needed. If we continue to realise and to teach the students in our schools that man is a spiritual being, that the springs of his action lie in the unseen and the Eternal, that a man cannot find true rest or satisfaction except in God; if we are able to show, not only by precept but by life and conduct that our Christianity is truly a way which leads to life; as long as we are allowed to exist to do this, Mission Schools will have their *raison d'être* in the scheme of education in Japan.



# A Successful Camp for Girls

By ELEANOR BURNETT

DO you remember Hiawatha's enchanted moccasins? "At each stride a mile he measured." Well, the Summer Camp project is wearing magic moccasins too and measuring a mile with every stride! Last summer at least seven miles were covered.

For the first time there were separate sessions for school girls, one for the older girls and another for the younger ones. Thus many more girls could be accommodated than would have been possible in a single session.

A camp color, blue, and a camp emblem, the torch, were adopted; and individual honors were awarded for the first time. This latter step was a distinct advance, indicative of the fact that the spirit of unselfishness had developed to the point of rejoicing in another's superior ability.

An organized commissary department under the able leadership of Miss Sarah Field, assisted by Mrs. Hirata, resulted in, not only appetizing, well-balanced meals, but also in efficient workmanship on the part of the girls.

Mr. Leeds Gulick and Miss Mabel Field supervised scientific swimming instruction which received enthusiastic and intelligent response.

For the big new bath house and dressing room and the well all our own, take your hat off to Miss Coe, building manager.

And then the tents! Three of them, sent to us by the Osaka Station, who in turn had received them from the Red Cross after the earthquake. Our settlement looked like a regular plant.

This third camp season gave us the first actual returns in the form of leadership on the part of girls who had attended previous camp sessions. Their service was extremely valuable and augers well for other camps in future years. "It's like getting home again," they cried

with glee as they wandered about the familiar haunts.

The campers were told, the first night, the story of "The Land of Beginning Again." One girl had been for months in great distress over her own spiritual indifference. She had even questioned the wisdom of attending the camp, fearing that her state of mind might have an unhappy influence over the other girls. However, she had been prevailed upon to go to Uradome in the hope that she might find the solution to her problems. As she passed me after the opening meeting that first evening, she whispered, "Sensei, this will be the Land of Beginning Again for me. Already I feel it." And when these happy days were over, she was able to testify, "My heart is full of joy and hope. I have come close to God. I can see the love of God more and more through everything."

The camp has an extension division too. The girls sent reports to the daily papers. A program was given for a group of small school boys and villagers. Guests were regular attendants at the daily Bible hour as well as at the Sunday service.

Mr. Hirata, assistant pastor of the Kobe Congregational Church, made a most successful Bible teacher. But what *couldn't* he do? An excellent swimming instructor, a kodak expert, an authority on shells, A I on sports, a fine oarsman, a general "handy man"—a true camp spirit. What more could one require?

Then there were the wonderful suppers on the beach—"land of sugar," one of the girls called the great stretch of white sand. One evening we piled our picnic baskets into a sampan and were paddled far up the shore. After disposing of all the good things to eat, we watched the sunset colors fade into soft twilight. In the dusk we

returned to the sampan for vespers. Japanese lanterns were hanging around the edge of the canvass canopy, casting a dim light over the sweet, listening faces of the girls. From a small boat drawn up beside ours Mr. Hirata gave his earnest message, even as the Master of old gave His by the Sea of Galilee.

Dramatics were not neglected during these happy days of work and play. Miss Mabel Field helped the girls stage a pageant written by Miss Faith Wiggins. It was a story of camp life into which some naughty gloom fairies had entered and who had to be driven away by the good fairies. After the performance one of the girls said, "I have been a gloom fairy, but now my spirit is changed and I shall be one of the good fairies." And so recreation of ideals and natures comes even from the fun.

The farewell meeting on the last day of camp Miss Coe always conducts with a spirited swing. Amid laughter and applause the honors are awarded: one for efficiency in dining room and kitchen duties, one for land sports, and one for water sports. Then both girls and leaders proceed to vote for one who is to receive the camp spirit honor, which will be awarded at the final session in the evening. This program closes in a warm spirit of comradeship as the girls testify of the joys that have come to them during the camp days.

"If anyone should ask me what was the happiest day of my life, I should say with both hands and a big mouth, 'CAMP!'"

"My one regret is that this joy cannot be shared with more. I would pray that this camp life may go with me all my life."

"It's better even than my sisters said."

"The camp life, what a blessed life it is, surrounded by beautiful nature! What a happy life enclosed

by close friendship and love of teachers! I will never forget its sweet memories. Now I thoroughly understand the words, "It is too good to miss!"

"After a busy day on kitchen duty, I went down to the beach in the evening. It was very dark, but the stars were very beautiful and I found white figures dim on the sand. All around me was very calm except the gentle sound of the waves. Oh, how sweet and serene a time! All my heart was with God. I thanked Him for the happy and beautiful day which was blessed. I shall never forget that moment, I felt the very hand of God upon me."

With branches from the trees eager hands transformed the camp into a woods itself. Japanese lanterns hanging around the sides of the room gave just a touch of color. The stage was set for the final candle service. Songs and a message explaining the significance of the torch preceded the awarding of the camp spirit honor. To the girl who her fellow campers thought had held the torch the highest during the days they had lived and worked and played together was presented a lovely banner. On a white background was a glowing torch inside a blue U (for Uradome). Then from a real torch actually burning within a large metal U, the girls lighted their little candles, marching into the form of a cross as they sang, "Where He leads me I will follow."

Slowly the golden cross resolved itself into a processional as the girls winded their way down to the shore singing, "Follow the Gleam." On the beach they sat in a great Friendship Circle, their candles in the sand in front of them. And the songs they sang and the soft night sky and the music of the waves knit their hearts in a loving bond of the fellowship of common purpose and ideals.

# Camping For Boys

G. S. PATTERSON

TWO years ago in THE EVANGELIST the prophecy was made that the next very few years would see a great increase in interest in camping in Japan. While there was little evidence to show that the movement had assumed wide-spread proportions as yet, there were many signs to indicate that it was about to "catch on" and spread rapidly. The development in interest since that time seems to confirm the truth of the prophecy. Every summer sees an increasing number of young men and boys going off in groups or in pairs to spend part of the vacation under canvas. Such organisations as Schools, Churches, Boy Scout Troops and the YMCA are beginning to include a summer camp as a regular part of the year's program of activities. The writer knows of some fifteen such organised camps held in various parts of Japan last year and of a number of others that are being planned for the coming summer.

With this growing body of experience it is possible to give a somewhat more certain answer to the question that was raised two years ago as to whether Japanese boys would take to camping as our boys do in the West. It is of course true that much of the tradition of the Scout, the Trail Ranger and the Pioneer which helps to make the life of the Camper appeal to the Western boy has little counterpart in the life of boys in Japan. It will be necessary, too, for a leader to guard against the danger of asking boys for the first year to stay too long in camp and against the danger of advocating too strenuous a program. But it seems unquestionably true that the boys who have had an experience in camp are quite as enthusiastic for its repetition as are the boys who throng to the camps in the West.

On a recent trip through Kyushu and Kwansai the writer found that

the boys who had attended the Middle School Camp at Lake Yamana last year were unanimous in their vote that Camp was the real thing and incomparably to be preferred to a Conference held in buildings. The opinion of other groups where no such comparison had to be made is all in favor of camp as the finest way to spend at least part of the summer vacation. All of the camps held so far have been short ones of a week or ten days' duration but there is every reason to believe that as the idea grows in popularity and more boys taste of the joys of camping there will be the same demand for the opportunity to spend the summer in camp as that which makes possible the thousand and more private camps for boys and girls in America. Anyone looking for a new field for investment of money with by-products in character would do well to examine the possibilities here. The remainder of this article, however, will be addressed to those who are interested mainly in the production of character and in money only as the necessary means for making the production possible.

*Attitude to Work*—One of the fine values that may come from Camping and that should be looked for by those who plan for the Camp is the producing of a wholesome, even a joyous, attitude to work. The tasks that form part of the day's living in Camp are so necessary a part of the business of living that the boy comes to see them as such and not as something imposed arbitrarily by a superior authority and therefore to be avoided whenever possible. Moreover they are performed in such an atmosphere of freedom and good-will as to result in a feeling of satisfaction that has much to do with the boy's attitude to work in general. Further, the nature of the tasks that come to



the boys in the rotation of duties is such as to make it difficult for a boy to grow up and feel that the nature of men's work is the factor that shall determine whether they are to stand high or low in the social scale that men set up. These are all values that cannot be regarded lightly in Japan or in any other country to-day.

*Cooperation*—It is difficult to think of situations where the necessity and value of cooperation can be so easily learned as in Camp. From the first bugle call,—in the morning—which means that every one must turn out promptly if part of the crowd is not to be kept waiting for loosening up exercises to begin,—right through the day when the crowd may have to wait for dinner because some boy has not got back from the village with part of the food, or a tent may lose the flag because one boy forgot to put away his socks, the boys are learning lessons not only of working but of working together. With our statesmen and prophets declaring that civilisation itself may fall unless men learn this lesson in their larger groupings, it behooves us to consider with seriousness the question as to how to teach cooperation to youth, and as to whether having taught it for certain situations there will be a carry over to the so-called larger questions of life. It is quite possible that the statesmen who seem to be unable to lead their peoples into a world where all may live an expanding life together, did not get the necessary training in picking up their socks. Or, again it may be that training was not included in the education of the people they would lead.

It has been interesting to observe the changing attitude to work at camp and to the tasks calling for cooperation on the part of the boys who have been attending the YMCA camps during the past three years. Results can be seen most easily in the changing attitude,—measurable from day to day—toward the matter of cleaning the tents and keeping

the grounds free of rubbish. At first there is only a mild interest. It may be that there is positive dislike. But before many days have passed groups are vying with one another in good natured rivalry for the possession of the flag that goes to the neatest tent. At every camp, too, it is inevitable that situations should develop which call for cooperation on the part of all, perhaps sacrifice on the part of some, if a desired and good end is to be reached.

In planning for the camp considerable thought will have to be given to the conditions which will best aid in developing desirable attitudes on these two points. And during the camp itself developments must be carefully observed and necessary adjustments made. It would be very easy, for instance, to take a group of boys to camp without any one in the party able to cook, and produce thereby results quite the opposite of those desired with respect to right attitudes to work and cooperation. It is also possible on the other hand so nearly to duplicate the conditions to which a boy is accustomed at home as to fail quite completely on the other side. With ordinary thought and care, however, a wise leader can so plan and direct, that camp will present an ideal situation for developing these two desirable attitudes.

*Initiative*—A third desirable and much needed quality that Camping tends to develop is Initiative. Situations are continually arising in camp life that call for action without recourse to Rules and Regulations. One picture that comes to mind is that of a camp in Japan where a sudden and very heavy shower turned the camp grounds into a miniature lake for the draining of whose waters the whole camp had to turn out and dig new channels with shovels, boards and even bare hands. Of all the comments that came from that crowd of excited boys thoroughly enjoying the fun, the one that remains in memory is

that of the Camp Director, for it showed a man who was most interested in the channels that were being digged in the neural systems of the lads under his care. "This is a fine experience for the boys," he said. This is the sort of thing that cannot happen to the boy who stays in the city and has his meals served in his room by a maid. But in a camp that is organised at all democratically, with leaders who are not martinets but men interested in the growth of the boys, situations present themselves every day which tend to develop this quality of Initiative.

*Health Habits*—If at all possible the group of leaders at a Boys' Camp should include a Camp Doctor. Usually it is possible to secure a young doctor who has just graduated, for this post. It is wise to have such a man on hand in case of emergency or sudden illness. His greatest contribution, however, will usually be in helping to produce those attitudes and establish those habits which will prevent boys from becoming sick either at camp or later. Every boy should have a Physical Examination at the beginning of camp. The camp program should include instruction in matters of hygiene and sanitation. Constant emphasis should be placed on the necessity of cleanliness around the camp. Good habits of eating, drinking, ventilation, exercise and rest should be practiced. In all these ways boys may be shown the guide posts to health and their feet well started on the road.

*Friendship*—"Here let the fires of friendship burn" is a motto over the fire-place in the dining-room of many a camp. It is significant, for there are few places like Camp for forming friendships and developing the friendly spirit. This objective should be kept in mind in determining the length of the camp period and the number of boys who are to attend. As a rule Japanese boys do not warm up as quickly to one another as do Western boys, but they undoubtedly form friendships

more quickly at camp than under any other conditions. This ability to get intimately acquainted in a short time is one of the features of camp life that in retrospect makes a strong appeal to the Japanese boys who attend the YMCA Camp.

*Leadership*—The experience of the Young Men's Christian Association in America is also being duplicated in Japan in this respect. The boys who go to camp in summer are the boys who can be relied upon in the fall and winter work. This is true of the ordinary Boys' Camp and of the Camp Conference. It is true that the boys who attend the Middle School YMCA Camp Conferences are boys who have been chosen because they are already leaders in their respective Associations. It is gratifying, nevertheless, to know from them, from their fellows, and from their teachers, that their camp experience has helped to increase their powers of leadership. This value of camping may be increased if one or two reunion meetings are held during the fall and winter for those who attended so that the impressions of camp days may be vividly recalled.

One recalls the Ten Objectives of Camping given by Gibson in his "Camping for Boys." They are, Health Giving, Nature Acquaintance, Wholesome Fun, Social Adjustment, Self Reliance, Joy of Achievement, Leadership Training, Altruistic Service, Religious Worship, Character Making. The six values referred to above are singled out for reference because they are those which seems to be particularly desirable as objectives for camping in Japan and because in the writer's experience they have seemed to follow where camps have been held.

*Program*—The reader is referred to the many books on Camping for more general suggestions as to program. Here it may be worth while to refer to certain specific features which seems to have proved of value in Japan.

In the first place experience goes to show that the objective of the



camp should be clearly defined both in the leader's mind and in the minds of the boys. At one camp attended by the writer there was an even division of opinion among the boys on the question of religious services with neither side satisfied with things as they were. Half the boys thought there were too many while the other half wanted to have more. This was because they had come to camp with a difference of understanding as to its purpose.

One feature in the program which is popular and full of educational value is the *Tent Inspection*. The best time for this is fairly late in the morning after the bedding has been aired. Competition here between groups seems quite natural and not unwholesome. The inspection can perhaps best be conducted by having different inspectors each day with at least one representative from the boys.

*The Camp Fire* is the feature of camp life that the boys refer to most during the year. Here, gathered around the fire as darkness comes on and they are able to look up at the stars, the boys are peculiarly open to impressions that may have a lasting influence upon their lives. Some leaders prefer each evening to have a varied program of songs, stories, and games, ending up with a few hymns and prayer. Others prefer to devote certain evenings to a social and others to a religious program.

It is the time when *Ceremonies* may effectively be introduced. Boys like ceremony and if one is well prepared and conducted it may act powerfully in determining right attitudes. One ceremony which has been used at several camps is held at the first camp fire. The wood for the fire should, of course, always be prepared beforehand. Just before darkness sets in, the Camp Director (The Big Chief) takes his place in front of the fire, perhaps with a blanket draped over his shoulders. The various Groups of boys (Tribes), at a signal, begin slowly to approach the site of the fire from various

directions. They too have blankets and advance silently till they come to within about ten yards of the fire. Here they halt, the different groups forming a wide circle about the fire. Then the boys of one Tribe, each with a small stick of wood in his hand, say in unison to their leader, the Little Chief: "Oh Little Chief, we the braves of the Iroquois Tribe bring here tokens of our allegiance to you, to the Big Chief and to our whole Camp. We ask you to accept these tokens and present them to the Big Chief with the pledge of our allegiance." The Little Chief replies: "Oh braves of the Iroquois Tribe, I accept your tokens and will present them to the Big Chief." He takes their tokens in his hands. After each tribe has performed the same ceremony the Little Chief of the Iroquois Tribe approaches the Big Chief with these words: "Oh Big Chief, I bring you these tokens from the braves of the Iroquois Tribe with the pledge of their allegiance to you and to the Camp. I add my own token and ask you to accept them and place them on the Camp Fire as the pledge of our allegiance."

The Big Chief then receives the tokens and places them on the fire, saying: "Oh Little Chief, I accept these tokens from you and from the Braves of the Iroquois Tribe and place them on our Camp Fire." Every other Little Chief does the same thing in turn. When all the tokens have been placed on the fire the Big Chief lights the fire and as it begins to burn talks to the campers about the significance of fire and the value of earnestness and purity and a united camp spirit. At one camp the boys divided into four groups and one representative from each group spoke on one side of the four-fold life, Physical, Intellectual, Devotional and Service. The fire can be built as a square to represent the four-fold ideal.

On the closing night at one of the camps a corresponding ceremony was performed when the boys from the various schools represented,



came forward to receive from the Big Chief a candle lighted at the Camp Fire to take back to their school.

At our Association camps in the way of ceremony we usually have a short service of hymn, prayer, and a brief talk around the flag-pole as the flag is being raised each day. Another bit of ceremony which can be used very effectively at the close of the Camp Fire each night is the Omaha Tribal Prayer. The campers form a large circle around the fire with hands raised above their heads and looking up to the stars. They sing together a verse with the following meaning:

"Father, a needy one waits before Thee,

I that sing am he."

The words are:

Wa-kon-da dhe-dhu, Wa-pa-dhin  
a-ton-he.

Wa-kon-da dhe-dhu, Wa-pa-dhin  
a-ton-he.

It is repeated and with the last few syllables the hands are slowly lowered and the whole group remains with heads bowed for a few moments in silence.

*Expenses*—The YMCA Middle

School Camp operates at a cost to the boy of ¥1.50 per day. This covers the cost of Food, Fuel, Cook's wages, Boat Hire, Leaders' Expenses, First Aid Kit, Stationery and miscellaneous smaller items. Equipment and freight have to be met by subscriptions. With each succeeding year it will be possible to reduce the cost of operating somewhat. After equipment has been secured and freight charges reduced to a minimum, it ought to be possible to operate a camp for forty or fifty boys at a cost of ¥1.00 per day apart from expenses of personnel. This can be further reduced if a very simple diet is served. The above figures are for a camp of ten days' duration.

*Reference Books*—A very fine manual for Camp Directors was published in 1923 by the Murray Printing Company of Cambridge, Mass. The title is "Camp Management," and the author, H. W. Gibson, author of "Camping for Boys," etc. This is a book of nearly three hundred large pages, 7 inches by 11. It is well illustrated and is full of exhaustive information on all phases of camping.

## News Bulletin From Japan

Edited by W. L. CURTIS, KYOTO

### CHRISTIAN ENDEAVOR IN JAPAN

THE Japan Christian Endeavor Union consists of some two hundred and seventy societies with a membership of about 7,700 belonging to churches of eleven different denominations. Of these, two hundred and eight societies with 5750 members are connected with the Japan Methodist Church. This church includes all of the former M. E. Churches in Japan, Korea and Formosa.

Two Japanese pastors in America, Rev. Seizo Abe, of the Congregational Church, Seattle, and Rev. Seijiro Uemura, of the Methodist Church Portland, Oregon, have been appointed by the Japan Christian Endeavor Union as its delegates to the International Christian Endeavor Convention which is to be held at Portland, Oregon, in July of this year.

## SUNDAY-SCHOOL NEWS ITEMS

**G**OLDEN Rule Sunday in the interest of Near East Relief was observed in Korean Sunday Schools last December, and from their very limited resources the goodly sum of ¥ 633.66 was contributed for the orphans in Bible Lands.

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The story of teacher training work in Korea is as extensive as is the area. These classes are everywhere. Wonsan has a Sunday-school Teachers' Union representing fourteen schools, both Methodist and Presbyterian. The Union seeks to develop Sunday School work in its whole district by means of study classes, institutes and extension Sunday Schools. Every teacher in these Sunday Schools is enrolled in a class studying Prof. L. A. Weigle's "Pupil and Teacher"

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Extensive plans are maturing for even more Daily Vacation Bible School work than was carried on last summer. A Korean Secretary, Yi Po Sik, has been assigned to this activity and he is now getting teachers and material ready for the opening of the summer season.

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The remarkable opportunity that came to the National Sunday School Association of Japan to give Christian teaching in the public schools of Tokyo has been taken up with vigor. Already one hundred schools are supplied with instructors but they cannot go oftener than once a month. Additional funds are needed to provide for a more frequent service and to reach a larger number of schools.

Twelve thousand copies of nicely illustrated Gospels and Acts, printed in Japanese, were recently contributed by a friend through the London Scripture Gift Mission, for distribution among the students in the public schools of Tokyo.

From *World Wide Sunday School News*

The Summer Training School for Sunday School Workers will be held in Karuizawa as usual beginning July 28th. The program will include Old Testament Bible Study, Educational Psychology, two full courses in Organization, and Administration, and some special features of Sunday School work.

One new feature this year will be a Conference for Leaders of *Shonen Dan* (Boys' Clubs) to be held during the five days previous to the Training School. By carrying out the following program it is hoped that effective training can be given to some live young men that will enable them to go back to their Sunday Schools and conduct weekday activities, or organized clubs, in a way that will produce such good results as to make it worth while to develop this work further and make the conference an annual event.

PROGRAM FOR *SHONEN DAN*

## LEADERS' CONFERENCE

Karuizawa, July 23-27, 1925

Psychology of *Shonen Dan*

H. E. Coleman

Teaching the Bible to Boys

S. Imamura

Illustrated by practical lesson study.  
Educational and Aesthetic Activities  
Swimming and life Saving

S. F. Moran

Religious and Social Activities

Group Games

S. F. Moran

Camping in Tents

Campfire Stories

## N. C. C. NEWS

**A**T the April Meeting of the Executive Committee of the National Christian Council after some discussion of the report of the International Relations Committee it was decided to memorialize the Department of Education, asking that provision be made for regular instruction in regard to the League of Nations in all schools of higher grade in Japan.

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The Nation-wide Evangelistic Campaign is now being pushed in many parts of Japan. The office of the N. C. C. has kept the Departments of Education and Home Affairs informed about the movement. They, in turn, have informed the prefectural offices of our work. We have every reason to believe that this great spiritual effort is appreciated by many leading officials.

The campaign in Tokyo began April 16th with a mass meeting held around the band-stand in Hibiya Park. The seating capacity there is said to be 8,000. If so, the attendance at this meeting was between eight and ten thousand.

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On March 16th, Mr. Kikuchi, a specialist on the opium problem addressed the International Relations Committee of the N. C. C. Among other things, he said: "Japanese people do not realize the poisonous character of opium. They sometimes even refer to the ecstasy of the opium eater. But the poison is more deadly than alcohol. The drug has a very demoralizing effect upon its victims. Unable to concentrate long upon any one thing the opium eater soon becomes inefficient and loses his employment. I regret that in some parts of Korea, and in certain districts near Osaka, poppies are being cultivated. 'A wise man does not court danger.' Japan must learn from the experience of Hunan in China. The cultivation of poppies was encouraged there for economic reasons, but the effect on the people was so degrading that the province suffered much. Some Japanese may think they are furthering national interests by exporting opium, but a directly opposite effect will result."

*N. C. C. Monthly*

#### INTERNATIONAL BROTHERHOOD

THERE are many signs of steadily improving relations between Japan and America. The friendly attitude of the great majority of the American people as reflected in the

more responsible portion of American periodicals is meeting with a response in the hearts of the people here and in the Japanese press. Through both its Japanese and English editions the *Osaka Mainichi*, the most widely read paper in Japan, is doing much to strengthen the spirit of international good will. The English edition, which is the only English daily here owned and edited by Japanese, celebrated its third anniversary on the 4th of May with a great mass-meeting of its readers for the express purpose of promoting better relations between Japan and America. The chief speakers were President Ebina of the Doshisha University, Mr. Matsukata, President of the Japan-America Society of Central Japan, Mr. Kasai, President of the Tokyo branch of the same society, and Edgar A. Bancroft, American Ambassador to Japan. All of the addresses were delivered in English. President Ebina was introduced as a Christian leader of public opinion. In his address he expressed his hopes and aspirations for the development of closer friendship between the American and Japanese peoples. Mr. Matsukata made a strong appeal for emancipation from prejudice, and a fuller appreciation of the immeasurable service America has rendered to Japan in the past, "in spite of some trifle-seeming mistakes"(!) Mr. Kasai emphasized the importance of Japanese-American friendship because of the commercial and economic interdependence which should forbid all thought of war between the two countries. Japan needs America's cotton and steel, and America needs Japan's tea and silk. "Seventy per cent of America's imported silk is from Japan," he said. "Fine and delicate as is the thread of silk yet it binds together our two great countries." Ambassador Bancroft prefaced his address by saying: "The significant feature of the Mainichi's English Edition is its serious purpose to interpret Japan to English speaking residents,



and to interpret Western institutions to the English reading Japanese. These enterprising men of the Press believe that by these means friendly relations between the Japanese on the one hand, and the English speaking foreigners, particularly Americans, on the other, will be made better, closer, and more enduring."....."The highest service any man can render his own country is to be friendly toward the people of every other nation." This was the keynote of the Ambassador's address. He emphasized the need of promoting amicable relations between the United States and Japan, for the mutual benefit of the two nations, and for the perpetuation of international peace. In closing he said: "The bane of sound international relations is the old distrust and suspicion with which, in earlier ages, every people regarded all foreigners. The true view which is still needed was thus stated by the Greek poet Aristophanes twenty-four centuries ago:

"From the murmur and the subtlety of suspicion with which we vex one another,  
Give us rest. Make a new beginning,  
And mingle again the kindred of the nations in the alchemy of Love,  
And with some finer essence of forbearance  
Temper our mind."

\* \* \*

#### A JAPANESE "BROTHERHOOD" SCHOLARSHIP

JAPANESE students in America are raising a fund of \$1,500 to pay for an American student's term of study in a Japanese University.

The *New York Times*, of February 2, commenting editorially upon this interesting and friendly project says: "There is need for many scholarships such as the Japanese students in America are proposing to create. We have been more interested in extending to the Japanese the

benefits of our scientific and mechanical knowledge than we have been in seeking their contributions to the arts and to the higher learning.

"That complacency which is such a striking characteristic of our modern civilization has given us but little interest even in the interpretations of Eastern cultural traditions by such a man as Lafcadio Hearn.

"Our ignorance has been partly responsible for our inability to understand the peoples of the East. The example of the Japanese 'Brotherhood Scholarships' deserves encouragement and support."—*From National Council for Prevention of War Bulletin.*

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"It is not intolerance, so much as ignorance, that leads men and nations into antagonism."—President Coolidge.

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#### AN IMPERIAL POEM

The following poem by the Empress was presented to the Red Cross Society at its Thirty-third General Meeting, held in Tokyo, May 6th:

"Yomo no Kuni  
Mutsumi hakarite  
Sukuwaren,  
Sachinaki hito no  
Sachi wo etsu-beku."

*The Japan Advertiser* gives the following free translation:

"Let all nations of the world  
Get together and plan  
To make the unfortunate happy."

\* \* \*

#### INSTALLATION OF NEW COLLEGE PRESIDENTS

ON the 18th of April Daikichiro Tagawa was installed as President of Meiji Gakuin, Tokyo, with impressive ceremonies. Mr. Tagawa was formerly a member of the Imperial Diet and at one time was Vice-Mayor of Tokyo. He is well-

known for his activity in promoting the League of Nations in Japan and for his progressive position in politics. He is an earnest Christian and takes a prominent part in Christian work in this country.

Immediately after the inauguration of Mr. Tagawa, the new recitation building of the College Department of Meiji Gakuin was dedicated. It was announced that this building will be known as Ibuka Hall in recognition of the valuable services the Rev. Kajinosuke Ibuka, D.D., rendered to the institution during his long term as President. Dr. Ibuka is now President-Emeritus of Meiji Gakuin.—*Japan Advertiser*.

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During Commencement Week, in March, the Reverend Kinnosuke Morita for some years Professor and Acting Dean in the Presbyterian Theological Seminary at Osaka, was installed President of Wilmina Jo Gakko, the well known middle school for girls of the Presbyterian Mission at Tamatsukuri, Osaka.

#### PROFESSOR WOOD'S LECTURES

Rev. Irving F. Wood, D.D. Professor of Biblical Literature and the History of Religion at Smith College, and Mrs. Wood are spending several months in Kyoto. Prof. Wood is delivering a series of lectures at the Doshisha Theological School on the History of Religion, and another in Biblical Literature at Kobe College. Prof. Wood spent the first half of this, his sabbatical year, in China, giving his services to Ginling College in Nanking, an institution in which Smith College is specially interested.

#### SILVER ANNIVERSARY OF THE UNITED BRETHREN CONFERENCE

THE Conference of the United Brethren Church in Japan celebrated its twenty-fifth anniversary, March 20-24, in the First Church, Kyoto. A keen sense of responsibility for the financial support of the churches characterized the sessions. During 1924 the

contributions in Japan for the support of pastors, Sunday Schools, and evangelistic work, and for new church buildings, amounted to ¥19,191.49. This sum compared with the total contributions in 1904 of ¥400., and in 1914 of ¥2,096. shows how the United Brethren Churches have gradually developed a sense of financial responsibility that is leading them to push on steadily toward complete self-support.

This twenty-fifth Conference was a very representative one. Delegates were present from all but two of the churches. At the Layman's Rally on Sunday afternoon the spirit of self-dependence crystalized in a report setting forth these goals to be aimed for during the next five years: eight self supporting churches, three new mission churches, a Japan Missionary Society, a church membership of 2,100, and thirty-five Sunday Schools with 160 or more teachers and an enrollment of 3000 pupils with an average attendance of at least 2000. To achieve these goals will require much of self-sacrifice on the part of our church members.

Three pastors were ordained at the Conference bringing the total number up to twelve. Rev. C. Yasuda was reelected *Kanji* (General Secretary) and appointed as delegate from the Japan Conference to the General Conference of the United Brethren Church to be held in Buffalo, N. Y., May 14-24, 1925. As in the past, two laymen and three pastors were elected to serve with three missionaries on the Conference Board of Directors, or *Rijikai*. A resolution was unanimously adopted expressing hearty appreciation of the help given by American Christians in the past, and declaring it to be the purpose of the Conference to seek to fulfil the mission of the Christian Church in Japan in helping to solve the many social and moral problems confronting the nation to-day.

With fresh courage and renewed devotion to Christ the pastors and

laymen returned to their churches from this "silver anniversary" Conference resolved to do their best to attain these aims for the coming year: the enlistment of all of the church members for the deepening of the spiritual life, fidelity in church attendance, and emphasis on Christian stewardship, and personal evangelism, in carrying on effective evangelistic work.

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The United Brethren work in Japan started in 1895. Its first American missionary, Rev. Alfred T. Howard, came in 1898. By the end of 1902 there were 130 church members and nine Sunday Schools enrolling 240 children. At present there are nineteen organized churches with 1,584 members; twenty-eight Sunday Schools enrolling 2007 pupils; and nine kindergartens with 347 boys and girls paying ¥ 4,425.60 in annual fees. In the training of men for the ministry we are co-operating with the Doshisha University. Last year

eight of our young men were studying there.

The conviction is growing among our leaders that God is calling the churches in Japan to get closer together. When the time is ripe for that readjustment we hope to make our contribution to the larger body as rich a one as possible.

*J. Edgar Knipp*

#### PROFESSOR WARD'S LECTURES

THE City of Tokyo, or rather the Social Educational Bureau, is planning to publish in English, as well as in Japanese, the lectures recently delivered in Tokyo by Prof. Harry Ward, of Union Theological Seminary. A nominal fee will probably be charged but details of cost are not yet known. Any who wish to secure copies of these lectures can file their application with Mr. H. E. Coleman, 10 Hinoki Cho, Akasaka-ku, Tokyo. Mr. Coleman will furnish full information in regard to time of publication and purchase price as soon as he is able to do so.

## Thirty-Fourth Annual Convention of the Japan W.C.T.U, Kanazawa, Japan, April 7, 8, 9, 1925

Woman suffrage urged by leaders, organization self-supporting  
from this year, women plan aggressive program for  
prohibition, purity, peace and politics

BY MARK R. SHAW, TOKYO.

MEETING in the Public Auditorium in the beautiful Kenroku Park in Kanazawa, April 7-9, the thirty-fourth annual convention of the Kiristo-Kyo Fujin Kyofukai (Japan W.C.T.U.), with 120 official delegates present from Hokkaido to Taiwan and Chosen, planned a more aggressive campaign for social and moral reform in Japan during the coming year. Seeking the

conservation of the material, social and spiritual values in society thru their three-fold program for Prohibition, Purity and Peace, an additional factor was stressed this year, namely.....*politics* or woman suffrage. The great majority of the leaders and delegates expressed the growing conviction that the right of the ballot was an essential means of accomplishing their other



aims. Without it they were greatly handicapped, they believed, in their efforts for social and moral progress.

The discussion hour on suffrage was lead by Mrs. N. Kubushiro, general secretary of the Kyofukai and president of the Japan Woman's Suffrage Association. "Is not the ballot the key with which we can unlock the doors that imprison our sisters;" she asked, in a stirring address. "Without it, how can we liberate our woman who are slaves in the system of licensed prostitution? We must have the vote for the protection of our homes, our children and society. Thousands of women have gone from their homes into the factories. Many are living under awful conditions. New conditions create new demands. To protect themselves and their children in this modern industrial age, women must have the right to vote. If we work with all our powers we may rescue some of the women who are down, but with the ballot we could save them much sooner, and prevent other thousands from being dragged down." Thus far the campaign for suffrage has not been on the official program of the organization and the leaders have participated in the movement only as individuals. Many felt that the time has now come for the Kyofukai to include suffrage in its official program and to put the whole strength of the society back of the movement. After free discussion the matter was left to the executive committee, for further consideration.

At the opening session, on Tuesday morning, a telegram of congratulation and good wishes was read from Madame Kaji Yajima, now 94 years old, who, altho confined to her bed, still takes an active interest in the work which is to such a large degree the result of her untiring efforts thru the years. A number of local and prefectural government officials brought greetings and words of welcome also at the first session.

Perhaps the high-water mark of the convention was reached on

Thursday morning, during the discussion of finances, when the delegates present over-subscribed the fund of ¥820 needed to make the society entirely self-supporting from now on. Heretofore the Kyofukai has been receiving some aid from the Worlds Woman's Christian Temperance Union funds, but from this year the aid that has been sent here is to go to other more needy fields. The money from abroad has amounted to ¥6320 which has helped to pay the salaries of the secretaries. To provide this amount in Japan this year each of the fifteen riji accepted the responsibility of raising ¥333 making a total of ¥5,000. The remaining ¥1,320 was being considered by a group of women already facing many financial difficulties in carrying on their work. Suddenly one delegate suggested that they "raise the money right here" and started the fund with a twenty-five yen contribution. Others followed, until only seventy yen was needed. A "hat collection," using the hat of one of the delegates who wears foreign clothes and therefore a hat, brought in the necessary amount with fifteen sen extra. The membership dues were also increased to provide additional funds. They have been ¥1.20 per member, 60 sen of which went to national headquarters. From now on ¥1.20 is to be sent to the national office, and the local dues can be as much more than this as the local union decides.

During the conference hour on anti-prostitution work it was decided to use "10 sen bags" from now on in place of the "5 sen bags," or envelopes, which have been used to gather in funds for the purity campaigns. Each of the nineteen district superintendents was asked to take 10,000 bags to have filled in her district. Mrs. Matsumiya, reporting for this department, told of the campaign for the anti-prostitution measures in the last session of the Diet, when the bill for the restriction of licensed prostitution by prohibiting the issuing of further

licenses to prostitutes and keepers of brothels.....which would automatically abolish the system in six years, the term for which licenses are issued.....was defeated by a vote of 157 to 53. The fact, however, that 53 members of the Diet had the moral courage and the wisdom to vote for the bill was cause for great encouragement. It was the sign of a new day.

#### TEMPERANCE WORK IN ALL PRIMARY SCHOOLS

Owing to her ill health from overwork, Miss Azuma Moriya, head of the L.T.L. department and work in the primary schools, was not able to be present. Her report, read by another, told of the campaign to send literature to all of the 25,000 primary schools in Japan, the supplies already having been sent to nearly half the number. Funds for this work have been raised by the "50 sen bags," and something over ¥ 3,000 is still needed for this year, if all the schools are to be reached. The discussion on temperance work brot out the fact that because of drinking habits themselves or ignorance of the scientific facts about alcohol, or both, many of the teachers in the primary schools were incapable of giving scientific temperance instruction. This condition, combined with indifference on the part of many officials, resulted in lax enforcement of the Juvenile prohibition law. Resolutions were passed (1) urging members of the Kyofukai to visit the schools in their districts and instruct the teachers, (2) petitioning the Government to limit the amount of sake' produced, (3) petitioning the Minister of Home Affairs to enforce the Juvenile Law, (4) asking the national headquarters to send lecturers to the schools, and (5) petitioning the Educational Department to put scientific teaching on

alcohol and tobacco into the readers in the primary schools.

#### PUBLIC MASS MEETING

On Wednesday evening, April 8th, a public mass meeting was held in the City Auditorium with over a thousand in attendance. Addresses were given by Mrs. Ochimi Kubushiro, Miss Shizue Miyagawa and Miss Uta Hayashi.

Reports at the convention showed that the Kyofukai now has 147 local unions with a total of 7,387 members, a gain of about a thousand over last year. The Foreign Auxiliary has 382 members. The monthly magazine, the Fujin Shimpō, has a circulation of 10,000. A membership campaign to increase the membership to 10,000 was started.

The foreign auxiliary was representen by Mrs. J. S. Kennard, president, and Mrs. Gilbert Bowles, who is a member of the Riji, and a number of workers in and near Kanazawa. Mrs. Chiyo Kozaki, of Tokyo, was re-elected president and Mrs. Ochimi Kubushiro general secretary. The convention next year will be held at Nagoya.

If their right to the suffrage should be measured by their ability to conduct a worthwhile convention, the women of the Kyofukai certainly ought to have the vote, for the three days' convention was filled with reports, addresses, discussion, and business and the program carried out with a dignity and dispatch that would do credit to more than one men's organization, even to many legislative bodies, in other countries as well as in Japan. Many men who oppose giving them the franchise might well sit in their sessions and learn how to carry on business, as well as how to consider and deal with subjects vital to human welfare instead of the trivial matters with which they so frequently waste their time.

## In Memoriam

Mrs. J. T. MEYERS

**B**ORN in Baltimore, of Irish-American parent age, Mary Susana Brooks was brought up a Methodist until the death of her father. She had been baptized in infancy a Catholic and her mother sent her to a parochial school, but she and her younger brother chose to walk the streets hand in hand rather than to go. Later she was prevailed upon to go to Confession, but once was enough, and she served notice at the age of twelve that she would thereafter go to the Methodist Church. She was converted and joined Calvary Church in 1887, and was a faithful member and worker there during her residence in Baltimore.

In 1893 she was married to Rev. J. T. Meyers and they came to Japan in August of that year. After ten weeks of waiting in Kobe for a passport she and her husband were stationed in Tadotsu, the only foreigners there. The sudden transplanting from a large family in Baltimore to the solitudes of Tadotsu brought many hours of loneliness and homesickness to the young bride, but she conquered this trial, as she did many others, in prayer. Even from the first she gave herself unstintingly to the Japanese women, spending hours with them though neither could understand the language of the other.

In those days of pioneering Mrs. Meyers learned the lesson that made her pre-eminently a good missionary, —to love the people among whom she lived, and that love continued through all her thirty-two years of service in Tadotsu, Matsuyama, Kyoto, Osaka, Hiroshima, and Ashiya. Her love was not of the sentimental type, but discriminating and helpful. The people felt it and re-

turned it, her friends ranging from officials to the women who came to the door selling fish. A worker with whom she was long associated said with tears streaming; "She told us of our faults, but we knew she loved us."

Mrs. Meyers always said she was "only a missionary's wife" but she was interested in everything that pertained to the work. She was too diffident and unassuming to pray in public or to lead public services, but she made up the full measure of service in other ways. Even when her children were small she took an active part in the work by holding cooking classes, mother's meetings, visiting in the homes, and best of all keeping open house for all who came. Many an anxious mother, or discouraged wife went out from her presence with renewed courage to conquer difficulties. Many a young preacher was refreshed and helped by her cheerfulness and good advice. She took especial delight in her work in Ashiya, where largely through her efforts, a beautiful chapel and kindergarten with room for the kindergarten teachers was built.

She was ever her husband's best adviser, doing all she could to enable him to give himself fully to his missionary work. When, after three years of failing health, the doctors ordered her home she grieved because she was taking Mr. Meyers away before furlough time. She was not only a helpful wife but also a devoted mother. The one hardship of her missionary life was separation from her children. She thought of them, longed for them, and planned for them continually, yet she was brave enough to send them off to the homeland one after the other with tearless eyes and a smile on her lips.

Mrs. Meyers felt that her parti



cular mission was to maintain a Christian home, and in that she was eminently successful. An immaculate housekeeper, a lover of beauty, the soul of hospitality she welcomed her friends, foreign and Japanese alike. If in her thoughts there was any favored class, it was the new missionaries. She took pleasure in arranging for their comfort and never left them to suffer any inconvenience which she could prevent. Young people away from home were on her heart. Once when, at great inconvenience to herself she made a home for some young business men, she said, "If Charles needed a home I would be glad for some one to take him in."

Unselfishness, a forgiving spirit, loyalty, together with a sincere hatred of shams, any sort of unfairness, dirt or laziness would characterize Mrs. Meyers.

On her doctor's advice Mrs. Meyers left Japan in January not knowing the seriousness of her illness. On reaching Baltimore about the middle of February she immediately went into a hospital where everything possible was done for her, but to no avail. After eighteen days with her children, two little grandchildren, and friends, she quietly and peacefully fell asleep on March fifth. The funeral services were conducted the next day by Dr. J. P. Tyler of Washington, assisted by Baltimore ministers and she was laid to rest in the family lot in Shrewsbury, Pa., under masses of flowers she had loved in life.

Besides her husband, five children mourn her loss. Charles W. now living in Kobe; Blanche, (Mrs. Frank Wilhelm), James F., Ruth, and Ted, all of Baltimore. To many others of us life holds less of joy without her presence, but we look forward with brighter anticipation to the home prepared for us because she will be there to welcome us.

#### REV. PAUL F. SCHAFFNER

ON Sunday morning, March 29, 1925, the Japan Mission of the Reformed Church in the United

States sustained a great loss in the death of one of its promising younger missionaries—Rev. Paul F. Schaffner, who had been stationed at Aizu-Wakamatsu, Fukushima prefecture. Death took place in the Akasaka Hospital, Tokyo, after a strenuous fight against disease on the part of physicians, nurses, attendants and the patient himself. The trouble started with a carbuncle in the nose, and matters developed rapidly to a fatal termination. Mr. Schaffner was only thirty-five years old at the time of his departure. He is survived by his wife and three young children.

Hummelstown, Pa., is the place where Mr. Schaffner was born and reared. His father is a prominent citizen of the town, and the Schaffner family have been staunch members of the local Reformed church. Our young brother received his higher education in Franklin and Marshall College and in the Theological Seminary of the Reformed Church, both located in Lancaster, Pa. This city also provided Mr. Schaffner with his wife—Miss Sarah Swords, whose singing numerous people in Japan have heard with appreciation. During his first furlough, Mr. Schaffner spent some time in special study at Harvard University, in order to increase his efficiency as a missionary.

In order that Tokyo friends might be afforded an opportunity to pay a last tribute of respect, on Tuesday afternoon, March 31st, a brief and informal service was conducted by the pastor of Tokyo Union Church, Rev. P. P. W. Ziemann, in St. Andrew's church, kindly lent for the purpose by Bishop S. Heaslett. The regular funeral service was held Wednesday afternoon, April 1st, in the chapel of the Theological Department, North Japan College, Sendai, when Rev. Chu Tan preached in Japanese and Rev. D. B. Schneder, D. D., in English. Some days later a memorial service was held in Wakamatsu.

*Henry K. Miller.*

**BEATRICE MARGARETTA  
WANSEY**

**B**EATRICE M. Nottidge was born in London May 1st, 1870, and as a young girl benefited by the ministry of the late Rev. Prebendary E. A. Stuart, who at one time was President of the Scripture Union. Taking up Sunday School work, first in his parish and afterwards deaconess work at Great Yarmouth, she came to be accepted as a candidate for missionary service, and went into training at "The Olives," where she also obtained hospital training. Being accepted for service in Japan by the Church Missionary Society, she did valuable missionary work in Kiushiu, both at Oita and Nagasaki. She had a fearless and happy disposition and was one of the pioneers of Church work at Oita. After her first five year term of service in Japan, she went back to England for her furlough, returning to this country in 1903, where she continued her missionary life for the next ten years.

1904 she married Rev. H.R. Wansey who had come out to Nagasaki as a missionary of the C. M. S. the previous year, and they spent the next two years at Kagoshima where encouraging Church work was under taken. After their first son was born in the summer of 1906, they moved to Nikko. The Ashio Mission for miners was begun this year and has been carried on successfully every since. Six other missionary centers were also opened, in the course of the next six years, and much pioneer work, through preaching, printing and

Bible distribution was accomplished.

After the birth of her children. Mrs. Wansey's chief work was with them, but her good influence left its mark on many a Japanese for whom she labored and prayed. No event was too small for her prayers. She was preeminently a woman of great faith and of persistent prayer. Triumphant faith carried her through many a trial under which far stronger women would have succumbed. She was most unselfish, spending her whole strength for her five children.

When her eldest son, Paul, was seven years old, the need of education for him and the other four children necessitated a return to England, which was accomplished at the end of 1913. She lived to see her children brought up in the fear and service of the Lord and passed on to her eternal reward in January, 1924. Prayerful and self-denying to the end, she fought the good fight of faith and laid hold on eternal life. She was buried in the country churchyard of Imber, Wiltshire, where as the vicar's wife, she had lived and done what she could for her Lord and Master. The following words are carved on the stones that surround her grave:—

"Beatrice Margarett Wansey,  
for 15 years a missionary in  
Japan; wife of Rev. H.R. Wan-  
sey, Vicar of Imber.

'Life's race well run: Life's  
work well done: Life's  
crown well won'.

In Gloriam.

January 24th, 1924"

# PERSONALS

## DEATHS

Little Jack, the son of Mr. and Mrs. B. P. Barnhart, Y.M.C.A., in Korea, died of a mysterious disease, March 13.

Mrs. J. T. Meyers, wife of Dr. J. T. Meyers, So. Meth., of Ashiya, died, in Baltimore, March 5. Dr. and Mrs. Meyers came to Japan in 1893, and had returned on furlough last January.

Rev. Paul F. Schaffner, Ref. Ch. in the U.S., died in the Akasaka Hospital, of diabetes and complications, March 29. Rev. and Mrs. Schaffner came to Japan in 1915, and his home had been in Wakamatsu, but he recently spent two years on furlough in America, with his family, having returned to Japan last Autumn. His illness was short and his death was a great shock to all who knew him.

## GENERAL

Mr. F. H. Brown, Y.M.C.A., left for Manila on April 24, to attend the meeting of the Far Eastern Games Association. He will sail from there direct to America on the "Empress of Russia" which sails from Yokohama June 6, for a nine months' furlough. His family are already in America.

Mr. Eletcher S. Brockman, Executive Secretary for the Far East for the Y.M.C.A., arrived in Japan by the "President Jefferson," April 21, for a two weeks' visit to the Associations in Japan and Korea.

Mr. and Mrs. Frederick T. Shipp arrived on the "President Jefferson" on their way to Korea to join the staff of the Y.M.C.A. for community service work.

Rt. Rev. Arthur M. Knight D.D., Warden of St. Augustine's College, Canterbury and formerly Bishop of Rangoon, visited Japan as special Messenger of the Archbishop of Canterbury. He came to investigate the condition of the Church of England Missions in Japan and to inquire what further contribution was sought by the Nippon Seikokwai. After a tour of several of the dioceses he met the Anglican missionaries in a two day's conference, in Arima, and sailed for England, April 11.

Dr. Wood, Professor of Biblical Literature and History of Religions, in Smith College, Mass., is giving a course of lectures in Kobe College and Doshisha during the present school term.

Dr. Charlotte B. DeForest, Amer. Board, Pres. of Kobe College, is now out of the hospital, and is making a good recovery.

Dr. R. C. Armstrong will occupy the position of Sec. and Treas. of the Canadian Meth. Mission during the absence of Dr. McKenzie. He will also act as Treas. of the National Christian Council.

Dr. George Drach, Sec. of the Board of Foreign Missions of the United Lutheran

Church in America, is to visit Japan this coming Autumn. He will also visit the Lutheran Missions in China and India.

## RETURN AND NEW ARRIVALS

Rev. and Mrs. H. W. Outerbridge, Canadian Meth., are expected to return to Japan in Sept.

Miss J. Gillespy, Japan Evangelistic Band, from England, April 5, Ogaki.

Brigadier and Mrs. Ernest Pugmire and family, Salvation Army, from England, March 17. The Brigadier who has recently been promoted to that rank, is appointed as General Secretary of the Salvation Army in Japan.

Miss Mary E. Gerhard of the Ref. Church of the U.S. returned from furlough on March 10th. She will teach as before in Tohoku Gakuin, Sendai.

## DEPARTURES FROM JAPAN

Rev. and Mrs. Oxford, So. Meth., Kobe, for furlough in America, April 19.

Bishop and Mrs. H. A. Boaz, So Meth., for America, April 10, to return in August. Bishop Boaz, has been in charge of the work of the So. Meth. Ch. in the Orient since 1922.

Miss L. A. Galgey, C. M. S., for furlough in England, May 6, by the P & O. S.S. "Nagoya."

Rev. and Mrs. J. C. Mann, C. M. S., for furlough in England, May 28, by the T.K.K. S.S. "Taiyo Maru."

Dr. and Mrs. D. R. McKenzie, Canadian Meth., for six months' furlough in Canada, via San Francisco.

Dr. and Mrs. C. J. L. Bates, Canadian Meth., Kwansai Gakuin, for furlough in Canada, by Empress boat, Kobe, May 20.

Miss Florence Spencer, Ch. of Eng. in Canada, of Niigata, for Canada via England, from Kobe, April 16.

Miss Agnes S. Meline, Baptist North, of Mary L. Colby School (Soshin Jogakko) Kanazawa, Yokohama, recently, for America, via, Ports.

## BIRTHS

To Rev. and Mrs. B. C. Moore, Ref. Ch. in America, of Nagasaki, Master Blande Clisby Moore, March 11.

## MARRIAGES

Commissioner Eadie conducted the marriage of Captain Emily Ashby to Captain Kenneth Barr, at the Y.M.C.A. auditorium, Kanda, Tokyo, Wednesday April 15. Both Captain Ashby and Captain Barr came to Japan from Canada, and the latter will continue with his duties as Cashier at the Salvation Army's Headquarters, in Tokyo.



## OUR CONTRIBUTORS

Mrs. Martha Pedley graduated from Mt. Holyoke Seminary in 1886 and came to Japan in 1887. Mrs. Pedley spent five years in Kumamoto, assisted in the beginnings of the Oyemura Girls' School, worked for eighteen years in Maebashi and since 1918 has lived in Kyoto.

Jane N. Scott is the Associate General Secretary of the National Y.W.C.A. Before coming to Japan Miss Scott was Executive Secretary for the four Northwestern States of Washington, Oregon, Montana and Idaho.

Mrs. Minnie P. Bowles came to Japan in 1893 as a member of the Friends' Mission. Mrs. Bowles has taken a deep interest in the W.C.T.U. and the Women's Peace Society.

E. Gertrude Tweedie is a Canadian, coming to Japan in 1903. After teaching for a few years at Shizuoka, Miss Tweedie has devoted her entire time to evangelistic work in Kofu, Nagano and Toyama.

Azalia E. Peet is a graduate of Smith College and Boston University, arrived in Japan in 1916 and has been engaged in work for women in Kagoshima and Fukuoka.

Laura Mauk is a member of the Evangelical Mission, arriving in Japan about ten years ago. Miss Mauk's chief work has been in connection with the Bible Class, the story of which she tells in this number.



## THE JULY EVANGELIST

Two great Christian Schools celebrate their fiftieth anniversaries this year; namely Doshisha and Kobe College. The July Evangelist will contain two articles commemorating the establishment of these schools: "Doshisha's Contribution to Japan" by Prof. Hayami, Dean of the Junior College Department and "High Points in the Story of Kobe Jogakuin" by Miss Sarah Field. Prof. James Thayer Addison has also contributed an article on "The Buddhist Revival and Christianity."

## THE

# JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXXII June, 1925 No. 6

## CONTENTS

Editorial Comment	189
Experiences in Work with Girls.	
By Azalia E. Peet	191
The Case of the Missionary's Wife.	
By Martha Pedley	194
Bible Class Work. By Laura Mauk.	196
Women's Work in Toyama Prefecture. By E. Gertrude Tweedie	198
The W. C. T. U. in Japan. By Mrs. Minnie P. Bowles	202
The Women's Peace Association in Japan.	203
A Testimony. By S. Hirono	205
With the Blue Triangle in Japan. By Jane N. Scott	208
National Temperance League of Japan Holds Sixth Annual Convention	211
The New Graded Sunday School Course	215
Japanese Customs	216
The Oriental Missionary Society in Japan	218
The Kegon Sect in Japan-Mystical Transmission. By R. C. Armstrong	219
A Golden Wedding	222
New Bulletin From Japan. Edited By William L. Curtis, Kyoto	223
Federation Conference	226
Personals	228

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# THE JAPAN EVANGELIST

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## Editorial Comment

### WHY MEN LEAVE THE CHURCH

A missionary once said to the editor that while many articles were written on how to bring men into the church, he felt like writing an article on how to hold men in the church. This is certainly a timely and vital subject. In the editor's church according to an investigation made some time ago, one third of the members are non-resident, one third of the remaining members never attend church and only the last one third can be depended upon for attendance and service. There is no doubt that similar conditions prevail in other denominations. A large church which celebrated its fiftieth anniversary a few years ago the average attendance was reported as about 150, although the membership was at that time over a thousand. It is a general experience to find men very earnest in church attendance until the time of their baptism and then gradually taking less and less interest until they drop out entirely.

Many causes are given for this strange phenomenon in Japanese church life. Many young men who as students were swayed by a high idealism find that when they enter business and professional life the pace is too hot. Things are required of them inconsistent with their Christian ideals and unfortunately many of them yield to the lure of promotion or wealth.

Others again are disappointed with the church. They expect to find it a body of men and women

with great ideals of service and world betterment, but find instead a group of people who are torn asunder by bickerings over trivial things. Baron Shimada and others often complained about the apparent apathy of church members towards the great, burning questions of the day.

Still others are disappointed with their Christian experience. The Christian message is often presented in an exaggerated way which most people find is not verified by their experience. They are promised complete victory over all temptation, but find that this glad hope is not realized in actual experience. They are told that if they only believe a great peace will flood their souls, but find the problems and anxieties of life are just as great, if not greater. There is nothing wrong with the Christian message itself. Victory over temptation, faith and peace are great Christian experiences which can be verified in life. But the presentation of these facts is inadequate, too often based on wrong psychology and the inevitable result is dissatisfaction with the church. The country is full of people who *have been* Christians. They are the most difficult to reach, because they have tried Christianity and have found nothing in it.

It is also apparent that we are dealing here with a serious defect in Japanese character. This is clearly recognized by the Japanese themselves. The editor recalls an



interesting argument carried on by Shinto and Buddhist priests in which the Shintoists attributed this defect in Japanese character to the teachings of Buddhism and in which the Buddhists retaliated by accusing the Shinto faith as the real source of this weakness. However that may be, all of us know from experience that Bible classes, seinenkwais, woman's meetings and many other organizations and movements start out with a white heat enthusiasm, which soon cools off, frequently leaving the organization stranded. It is unfortunately true that too much seed falls upon the stony ground.

Too many of us are the victims of the statistical craze. Results are expected of us and nothing counts like a baptism. If a baptism meant in every case a positively growing Christian life no fault could be found, but unfortunately this is not the case. But because results in baptisms are expected of us, we are often overanxious to persuade men to enter the church. As one missionary has forcibly expressed it we "jerk them into the Kingdom." How very different was the attitude of Christ! He made no bid for popularity. Statistics meant nothing to him. He did not try to smooth the way for those who expressed a desire to enter the Kingdom. He made the way hard, so that there might be no disillusion afterwards. He made it unmistakably clear that discipleship meant to bear the cross. "And whosoever doth not bear his cross and come after me cannot be my disciple." To get a man like the rich young ruler into the church would be a great triumph according to our ideas; we would make it easy for him. But this was not the Master's way. "Go, sell whatsoever thou hast and come, take up the cross and follow me." Is it not true that in our anxiety to get results, to make good statistics, we have let down the bars and have made discipleship too easy?

#### MADAME KAJI YAJIMA

IN less than a year Japan has been called upon to mourn the death of two pioneers in the temperance movement—Taro Ando who passed away late last year and Madame Kaji Yajima who answered the higher summons in the middle of June. When Madame Yajima appeared in Washington a few years ago to present to the Conference for the Limitation of Armaments a petition for World Peace, President Harding said of her, "If foreign missions had done nothing more than discover and develop that one wonderful woman, it would have been worth the entire outlay."

Madame Yajima was already fifty-three years of age before she became definitely interested in the organized movement against drink and vice. At that time Clara Clement Leavitt made a tour of the world in the interest of the W.C.T.U. and Madame Yajima who had suffered many years from a drunken and unfaithful husband was deeply moved. The result was the first W.C.T.U., organized in Tokyo with seven members. The dues were one and half cents per month. From this inauspicious beginning has grown the powerful Kyofukwai which at the convention held in Kanazawa this year reports 147 local unions with 7,387 members. The organization from this year becomes entirely self supporting and is carrying on a campaign on four fronts—temperance, peace, social purity and woman's suffrage.

Madame Yajima whose wonderful faith and courage has so deeply vitalized the movement is no more, but her spirit still animates the rank and file of the Kyofukwai. Her mantle has fallen upon capable shoulders. In Mrs. Kozaki, Mrs. Gauntlett, Mrs. Kubushiro, Miss Hayashi and Miss Moriya the Kyofukai is fortunate to possess a group of women who have not only caught the spirit of the dead leader, but are also able to carry on the fight to a successful conclusion.

# Experiences in Work with Girls

By AZALIA E. PEET.

IT was a hot July morning at a Northfield Summer Conference but the interior of Sage Chapel was cool and inviting and we sat down to discuss the foreign field. The Mission Board Secretary had just remarked, "If you wish to work with girls, I'm afraid we have no opportunities to offer you, unless you are willing to teach in a Mission School."

It is now almost nine years since I came to Japan. They have been lived largely with Japanese girls but not in Mission Schools.

Christmas was in the air at the Kanegafuchi Spinning Factory. The big hall used on festive occasions was bustling with girls. Baskets and bundles of properties littered the floor. In one corner the Good Samaritan was arranging his packet of oil and bandages while the traveler was trying to balance two huge bundles on the end of a stick. The robbers were much in evidence as they brandished their dormitory-made swords of silver paper. The Christmas angels were trying on their crowns and costumes of filmy net, making everyone envious of them and their part. The three wise men were gorgeous in their flowing homespun bedspreads and gay silk scarfs. To an outsider, bedlam seemed let loose but we found in the rehearsals for the six Bible plays that were given before six hundred factory girls, a wonderful opportunity of getting next to factory girls.

It was the regular Tuesday evening Bible study hour at the factory. Some thirty or forty girls who had stood at the loom since six in the morning were gathered in the little prayer room, a place set apart by the factory for meetings of this kind. The factory organ and victrola stood near the door. A worship program was in progress. The girls were reciting the Twenty-Third Psalm and singing a prayer

song, from memory. A map of Palestine hung on the wall. The story of the boy Jesus was being told and at its close the young Japanese teacher showed the girls a beautifully framed picture of "Christ in the Temple." With their help she hung it on the wall of the prayer room, having received permission from the matron in charge.

"Sensei, sensei," called the children of the neighborhood as I passed down the street. "When are you going to open a club for girls like the one you opened for boys?" The days and nights were already too full but at last I tucked it in between six-thirty and seven-thirty in the evening once a week. The task of keeping the girls in my children's meetings through the fifth and sixth years of the Primary School has always been a problem. At this time the school demands not only all the hours of daylight but also sends home much night work. Everyone knows that English taught to children of this age brings large rewards in accurate pronunciation and a listening attitude. So we sent word to the parents that we would teach English for half an hour at the Sunday School session and that it would be held at night after supper. The attendance at the meetings both for boys and girls, held of course on different nights, jumped immediately to five times what it had previously been and has varied very little from the original number in the seven or eight months that these clubs have been going. English is taught for half an hour and is followed by a worship program of song and prayer and a Bible story. The children love the second part of the program and at the story hour the Japanese teacher is usually greeted by a general clapping of hands.

The study in the Mission home



was filled with a group of interesting women chatting merrily about the English lesson of the week before. Young University Professors' wives, busy women with little children, older married women with daughters in High School, College girls, High School graduates and business women, it was indeed a motley group. Some were Christians, a few attended church but most of them were prevented from so doing by their Sunday home duties. Some could understand the discussions on the "Social Meaning of Citizenship in the Kingdom." They kindly interpreted the lesson to the others. The short composition required every week gave a chance for expression of religious ideals. Race prejudice and allied topics were discussed with keen insight.

This time it was the kitchen that was the scene of action. A regular dinner was being prepared, a dinner properly planned and correctly served. The lesson included a talk on the kinds of foods that should be put together, their cost as well as their preparation. Over the tea cups we had our informal meeting with a talk on "Religious Education in the Home." In some way this eating together and then talking of the things of the Kingdom makes our religion an everyday and very necessary part of our lives.

It was the regular work meeting of the Older Girls' Club. If you looked closely you could see that dainty garments are being fashioned for the tiniest of little folk, foreign baby clothes of soft white flannel. Recently new homes have been established from the ranks of this club and this winter brought a brood of darling babies to our midst. A model baby doll was carried about as I made my round of calls in these homes.

One day I told the Principal of the Government High School where I teach a few hours of English, that if he would send me fifty girls for a special English class in my home, I would give them an extra hour

a week, provided that I might be free to teach religion as well. The telephone later brought the request that one hundred and twenty might be allowed to come. This class has been such a joy with its big sea of faces scanning the English hymn sheets, memorizing good English poetry, playing games in English and listening to a short religious talk in Japanese.

As we walked by the sea, a beautiful villa came into view. "What a wonderful place for a home for Japanese girls!" was the remark that I made to my associate. It was vacant and could be rented for a sum just double what we were paying for an old house nearby. The twenty rooms, half of them opening onto the sea, could easily be used as a dormitory. Within a month we had moved in, had found some young Japanese women teachers who needed a home and our Dormitory was started. From the first we had no money to finance any new undertaking, so the girls had to pay enough to defray all extra expenses. Of course there was no money for servants or matron, so the girls have had to manage their own housekeeping. But the cooperative spirit has made for democracy.

In the twilight the dormitory family had gathered on the broad engawa overlooking the sea for a Sunday night sing, just one year later. English song books were in evidence. This was the hymn which one of the girls selected and after all had sung it she read aloud the words that all might feel the beauty of thought and keep it as an ideal.

"O happy home, where thou art  
not forgotten

When joy is over-flowing, full and  
free;

O happy home, where every  
wounded spirit

Is brought, Physician, Comforter  
to thee."

Couple of missionaries and two Japanese girls were being shown through a mine. Our guide was



the husband of one of the first girls whom I ever knew in Japan. We passed hundreds of women, stripped to the waist and working in muddy tunnels so low that they could not stand upright. Despite the big air-pumping stations the air was hot and lifeless. The men working along side of the women often had to lie down to wield their shovels and pickaxes, the shafts were so low. At the top of the shaft we found women, nursing babies brought to them from time to time. At the mining village we inquired what was being done for this sad group of workers. When we heard that their rest day came every Sunday we were glad until we found that the whole day was spent in the worst kind of carousing. In the home of my friend there was a weekly Bible class for a few of the office workers but it was almost impossible to keep even this brand burning. When will we as missionaries go into the labor problem and study it from the bottom up?

The Government College for girls where I was teaching invited me to its annual Teacher's party. With some misgivings did I investigate the character of the function and only upon learning that all the Japanese women teachers were going, did I accept. The feast consisted largely in things that could be drunk and they were brought in by fair maidens in costly apparel. I was the only person in the room who did not indulge although by my side sat a lovely girl, recently graduated from a Mission School. The Principal almost forced me to drink and before the entire group I had to explain my reasons for not doing so. The six or eight geisha, each in turn sat before me, urging me to drink. For this opportunity to talk quietly with this type of woman I was truly thankful. I found that there are some six

hundred geisha in our city, organized into unions and guilds. The education of the majority begins at ten years of age. Two of our entertainers that evening were sixteen. Only one of the group had a High School education. She was the favorite conversationalist of the evening. All of the girls were much interested in me and when I presented one of them with my calling card and asked her to come to see me, the whole butterfly group immediately became so envious that I emptied my calling card case into their hands as they helped me into my wrap.

The men teachers were so hilarious by the time that I could take my departure that I was thankful that the other women teachers followed me out of the banquet hall. That night two needy groups of girls were impressed upon me, two groups for whom we are doing almost nothing. The teachers in the Government Schools and the women of the underworld. When are we going to find time and a way to meet these groups?

There are things that might be said about the clubs for nurses held weekly by members of our household or about the servants' club that makes Thursday the happiest day in the week to a big group of girls, but space will not permit.

As the long line of girls from factory, and office, from home and school, from dormitory and hospital, winds in and out of our home every week, what is the thing that we are trying to give to each individual? In my own heart I have sometimes characterized it this way. We are trying to share our vision of the Beautiful Life, our ideal of the Christ, with our friends among the girls of this land and in turn we have received from them much that makes life joyous and worthwhile.

# The Case of the Missionary's Wife

By MARTHA PEDLEY

"THE Missionary's wife" in Japan does not need to be explained to the Community. It is taken for granted that "her parents have provided her with a husband," whereas in an earlier unmarried state in the country, the questions asked of a friend are revealing. "Do you mean to say she has never been married! Why! Didn't her parents see to it that she had a husband? It is very queer! I can't understand it!" In Japan to be a wife and mother is the normal state for a woman of twenty and older. During the first five years in this country, the district in which the writer lived was reported to have one old woman resident who had never been married. She was regarded as a curiosity. In these later years for economic and other reasons the number of unmarried women has greatly increased, but it is still true that to be a wife is the normal condition for a woman.

The Missionary's wife has "to be all things to all men"—including women! In most cases she is a mother with all that implies as head of the Nursery and the Home school in addition to the usual duties of house keeper and home maker. To the missionary family in the country districts, she is prime minister and chief adviser to the touring missionary—interested in all his outside places and people and their problems. She must look after his business during absences, in addition to her own; attend to his correspondence; make appointments; and meet everyone who comes to the house from the beggar on the doorstep whom the servants are afraid to send away, to the head of the Educational Department of the Prefecture who has some request to make and these often at a time when she is supposed to be filling a teacher's place with her children.

The Japanese understand the family and they love their children. So the children in the missionary home and every thing that pertains to their welfare—their dress, food, baths, hours of sleep, the training in the small, every day matters of honesty, courage, mutual helpfulness, and religion, become avenues of approach to some mother and her children of benefit to both parties; they open the way to friendship and mutual understanding of the problems and difficulties which every mother has to meet, be she Japanese or "Missionary."

The "missionary wife" who acquires a good working knowledge of the language has opportunities to get close to a large number of people to whom English is an unknown tongue. This need not prevent her using the English language with and for students and teachers who could not be reached in any other way. Indeed we all know women who have done a wonderful work and exerted wide influence with English as the only medium of communication. However the ability to sit on the floor in the midst of a group of women, to listen to their experiences, the tales they tell, to share their troubles and their ambitions, until they forget you are a foreigner and know that you are just one woman like themselves—all trying to bring the Kingdom of Heaven a little nearer—has its compensations.

The "wife" with musical ability has wonderful opportunities in public and private, to encourage the young people in their aspirations for good music, to bring together the young people from school and college and turn their musical abilities into useful channels—they are acquiring a knowledge of and a love for good music such as we never dreamed possible in the '80s.

Many a young Japanese wife,

eager to learn foreign cookery that she might please her husband with some new accomplishment, has joined the Cooking Class in the missionary's home and thro that has found Jesus Christ for herself and her family in addition to her new skill in cooking.

Sometimes an evening of wholesome, whole hearted fun in the missionary's home has brought together antagonistic and critical factions in the church, who finding they could play and laugh together, have healed their differences; and found they could *pray* together.

The "wife" besides her more formal entertaining of Japanese guests at well-planned dinners and friendly teas has to be ready with refreshments at all hours for casual callers, and to "thin the soup" (figuratively speaking), at least to add an extra dish to the simple noon meal to make it go around when a Japanese friend from the country comes in with his family for a friendly visit. Perhaps she throws her house open to a country school on its first visit to the Prefectural capital at the request of a teacher who in his student days was a frequent visitor. Contacts thus renewed often open the way for a "meeting" in that village with the missionary as one of the speakers. During a dozen years in one city the writer opened her house to some fifteen hundred such children; but we liked best to have the Principal of

a neighboring city high school bring his senior girls for an outing.

The avenues of approach, the methods of using the homes are as varied as the *wives* who occupy them. When the children are away at school the "wife" often finds her field of service in some special direction,—a definite job of school teaching, superintending one or more kindergartens, directing a group of Bible women, visiting in homes, assisting in various forms of church and Sunday School work, or standing four square with the Japanese women in their struggle with the Social Evil and other social evils which menace the home and society.

Then there is the matter of public speaking, one of the forms of service that only the few can do really well, but for those who can, a valuable asset.

You will call to mind Mrs. Draper's quotation in in the *March Evangelist*—"What France needs is not soldiers but good Mothers" and "What Japan needs is the Christian Home." The more "the wife" sees of the home-life in this beloved country, the more she longs for the day of more Christian homes and thanks God for those already established.

"The case of the missionary's wife" is by no means exhausted. Let others speak of and show how "she" is trying to follow the two commandments, "Love God" and "Love your Neighbour."



# Bible Class Work

By LAURA MAUK

SOON after arriving in Japan ten years ago I was asked to start an English Bible Class in our Koishikawa Church. The Class began with three or four students. At first I considered it as merely a feeder for the Church. I thought the young men did not understand enough of what I said to really get anything from me but by drawing them, through their desire to hear the English spoken by a foreigner, they would get the Gospel Truths from the Japanese Pastor in the service which followed. For a long time I prepared and taught (or perhaps I should say I didn't prepare my lessons) with this mistaken idea in view. But one day I found they were understanding far more than I had thought. I at once began to prepare and teach the Class as though it were composed of young men to whom the English Language was the natural tongue. I decided if some had been helped by my "Much English Speaking" as one young man spoke of it when thanking me on his way out, and which was all that could be truly said of it, then it was worth more effort and real preparation. The class began to grow in numbers and to increase in spiritual results at once. I now spend many hours on the preparation of each lesson and have been repaid many times over by seeing a real love for Bible study spring up in the hearts of the members.

## THE MONDAY MEETING

I SOON found the young men also wanted to call on me in my home and often their visits were untimely and either interfered with my other work, or, I had to seem rude in refusing to invite them in when they called. So I decided to set aside a certain afternoon as my "Day at home" for them. Monday afternoon was the

most convenient for me and the announcement was made. At first a few came each Monday. I served tea and cakes, showed them my photographs, played the piano and did everything I could think of to keep them interested and entertained. I did not speak to them on Religion as I had been advised to go slowly and since I was giving them Religion on Sunday I had better make that a purely "Social Meeting" for a time at least. They continued to come off and on, a few each Monday, for some time when they taught me my second lesson. One young man suddenly said before time to leave, "Miss Mauk, won't you please pray for us before we go?" Only he didn't say "pray" but "play" and I, of course, misunderstood him and asked, "Play what? some games or do you mean the piano?" He quickly answered "No, no, please pray to God for us!" I remember there were just five present at the time and one of them was a Christian, although I had never heard him pray. I gladly answered that I would pray for them and asked this young man if he wouldn't also offer a prayer. He readily consented and after singing a Hymn I prayed and he followed at once in prayer. To my great surprise the one who had asked for prayer began to pray too as soon as the Christian young man could say Amen. He was followed by another and another until all five had prayed. I knew just enough of the Japanese Language by that time to catch from their prayers that they were seeking Salvation and were really hungry for spiritual food. They went home. The next morning the mail brought three letters from them in which each one thanked me for "The Holy Time they had enjoyed" in my home the day before and asked if we couldn't have such a

meeting every Monday. Before the week was over the other two had also written expressing the same desire. As I read their letters I felt guilty. I felt they had been coming to me "asked for Bread and I had been given then a stone" One thing was certain I had never before received a letter from one of them thanking me for showing them my photographs or for doing any of the others things I had been wracking my brains to do in order to entertain them. From that day the Monday Meeting became as truly a religious meeting as the Sunday morning Bible Class. In fact more, so, for it is in this meeting where most of them have been saved. Those who come to the Bible Class for English only, and I have a lot of them, never come more than once to the Monday Prayer Meeting. It is too much for them. We do now follow a regular program for the afternoon. The door is always open and they walk in without disturbing the meeting, each one coming as soon as he can from the school lessons. The time is spent in free conversation until three o'clock. I usually try to talk to those who are not yet Christian and to newer members of the Class. The Christians talk to each other or look over the books in the Bible Class Library which I began to collect, the books, especially those in Japanese, being contributed by the young men themselves. All are religious books. At three o'clock the Committee serves the tea and cakes. Being "Hungry boys from school" and free from all ceremony it only takes about five minutes for them to consume all the Committee has prepared. After that I give a short Bible lesson. When I have finished, the meeting is open for testimonies and the Christians usually are ready with an inspiring talk on either their own experiences or some deep impression they received the day before in Church or from some book they have been reading. At present we have three members who are

preparing for the ministry. One is a student in Aoyama, another in Mr. Uemura's Theological Seminary and the other is preparing to go abroad to study and so if no one else is ready these three are always prepared to speak. Promptly at four, if possible, we begin the Prayer Meeting. It is a Prayer meeting. Usually every person present prays before we close. Frequently it is after five o'clock before we stop praying. I have often wondered what some of the Church members would do if they had to attend the Bible Class prayer meeting every Monday. In the Church they seem to think after two, or three at the most, have prayed they must have a Hymn or short talk interspersed in between to break the strain, but we often pray over an hour without a break. I find it is this prayer meeting that has done more than any other thing in keeping the members faithful to the Class and strong in their Christian Faith. Many will miss the Bible Class on Sunday morning in preference to this. I know of more than one who has missed his supper in the Dormitory in order to remain for the Prayer Hour. At the close of this part of the meeting those who wish to do so go home and those who like to sing stay for the Music Class which is nothing more than Hymn Practise. Sometimes we prepare a special song, Solo, Duet or Quartette for Sunday morning.

It is also at the Monday meeting where the active work of the Class is planned and considered. A basket on the piano receives the "Freewill Offering" as they go out. This pays for the tea and cakes and other expenses.

It was in this meeting one young began to urge Tithing and the Class decided to raise enough money to publish two Tracts on Tithing at the request of Mr. Lane in Chicago. Two of the members are students in the "Self-help Bible School" at Kaibara and will finish the two years' course this summer.

The class undertook their support and have sent the money to the School regularly since they entered. This was done because the School is new and the business part not yet self-supporting and neither one could expect any help financially from their parents. Last year the Class raised the following amounts:

Support for the two students in Kaibara.....	¥ 480 :00
For 200 Copies of the "Christian News".....	¥ 85 :00
Hospital Bill for a sick member .....	¥ 183 :00
Christmas and other expenses	¥ 85 :00
Total .....	¥ 833 :00

I have found that the more I can give the Christian members to do the more they feel it is their Bible Class. They do all the visiting and personal work in the homes, which I, of course, could not do in any case. During the summer months they hold Street Meetings on Sunday evening and distribute Tracts. I went with them in the beginning but since several good Leaders have developed I am more of a distraction than a help on the street.

One of the things I rejoice to see, as a direct result of the Monday meetings, is the beautiful Christian friendships that have been formed between the different members;

there is no clicking together of schools but here and there two have formed a strong Christian friendship that I am sure will continue as long as both live and be a mutual blessing.

In the beginning we used to have an English Speaking Society which met once a month on Saturday night and to which visitors were invited. I found this often created a feeling of jealousy and division in the Class, besides causing much extra work for me, and at the suggestion of some of the Christians themselves who thought it did more harm than could, we stopped having this meeting. Most of those coming at present are members who joined after these meetings were stopped but not one has ever proposed that we start such a Society.

My impression is that the present student class is more serious and religious than at any time since I have been in touch with them. It may be as one young man said to me quite recently "Those that are good are better than ever before and those that are bad are worse than ever before," I believe the English Bible Classes are a great power in winning the best class of young men for Jesus Christ, those who are going to be leaders in the business and professional circles.

## Women's Work in Toyama Prefecture

By E. GERTRUDE TWEEDIE

WE have here a large, and for the most part an unworked field of over 800,000 inhabitants. Toyama city (18,000) and Takaoka (40,000) have both fairly strong Christian centres with three denominations at work. Outside of these we have work for women and children in seven towns. In some of these we are

just practically beginning. In two we have small kindergartens, and in another we started work for High School girls only last year. It has been difficult to get workers to stay in this district for any length of time. The climate is bad and opposition is strong, and the work calls for women who are strong physically and spiritually, and will-



ing to sacrifice themselves for the progress of the Kingdom.

The country people here are not behind other parts of Japan in intelligence and progress in modern thought and civilization, as some people think. In fact they are in advance in many ways, of people in other places where I have lived. But they are far behind in their attitude towards Christian teaching. The strongest sect of Buddhism flourishes in this district, and the people are serious and honest in their opposition. But when they are convicted of the truth, they are usually willing to suffer any amount of persecution for their faith.

I have in mind just now a young married woman who was converted through a message given her on the occasion of the death of her child. Her husband was angry and tried to make her give up her faith, but she would not. She was not allowed to have a Bible or any Christian literature in the house. From day to day she silently suffered until he told her to leave. When she was already to return to her own home, he changed his mind and asked her to wait until he could get some one to take care of their child, that she would have had to leave had she gone home. This is only one of many stories I could tell of those who have suffered, and are to-day suffering persecution on account of their faith. Parents and school teachers are warned against allowing the young people to have any contact with Christian teachers. But in spite of this we find that school students, factory girls, sewing school girls, nurses and young people everywhere are anxious to hear, and many come secretly to our study classes and meetings.

In our city work the prejudice is gradually being overcome but in the country it is still our biggest difficulty. I realized this upon my first coming to Toyama four years ago. I went to work in one of our remotest towns, where Miss Armstrong had just opened up work.

They had had a hard fight to get any footing at all. After some months of great opposition, she was able to get a small house with two rooms, where she started a weekly Kindergarten for a few children that she coaxed in from the street. School children came for a meeting in the afternoon and a few students for English Bible lessons in the evening.

This town is noted for the Buddhist temples, geisha houses and silk factories. The geisha district is near the temples and a flourishing business is carried on. Teaching in the factories was refused, but a meeting was held outside in connection with two, when the weather permitted. I began working in this town in November, giving only one day a week. Our fall and winter climate is noted for its almost continual rain and snow, so that outside meetings were practically impossible. I felt that something extra must be done to break down prejudice against us, and reach these factory girls and others. It occurred to me that this was the time and place for a venture of faith, and I am going to give my experience with the hope that it may help some one else.

"The people that know their God shall be strong and do exploits" (Dan 11:32). We are called to go out into these difficult situations with the power of God almighty at our disposal. "All power is given unto me in heaven and in earth—go ye therefore and teach—and lo! I am with you always even unto the end of the world." "God is able to make all grace abound unto you, that ye, having *always, all sufficiency in all things*, may abound unto every good work." Who, with such wonderful "all promises" would not be willing to venture out on the most difficult undertakings, to surmount the most difficult walls of opposition and hatred possible. Let me give here a quotation from Dr. Jowett's writings which has wonderfully helped me. . . . "A dif-

ficulty, he says, should always be interpreted as an invitation. Difficulties are only rightly interpreted when they are regarded as promises. Every difficulty contains prospective wealth. Break it open and the wealth is ours. We appropriate the strength of the enemy we vanquish. Overcome a difficulty and its power henceforth enlists on our side. Seasons of difficulty should be seasons of health." I have proved the truth of this statement.

The question with me was how break down as quickly as possible in this town the prejudice and opposition due to ignorance of the Christian religion? I had only one day a week to spend there with an inexperienced Japanese helper. After much prayer and thought, I decided to make tract distribution from house to house a large part of my day's work. I also decided that I would go into the factories and teach without permission and see what would happen. At first I went to the office of a large factory where the girls had been taught by Miss Armstrong in groups outside, and asked to have a meeting in the factory. I was kindly refused, but allowed to distribute tracts and have a meeting outside. On my next trip I visited a smaller factory before the noon hour, spoke to the girls at work, and got their consent to have a meeting as soon as they had finished lunch. A nice group came and we had a song service in an open space in the factory. Two weeks after I had started this meeting, while waiting for the girls to come, a man came and invited me into the office. Wondering what was going to happen, I went in and met the office men for the first time. I was served with tea, and asked all sorts of questions about my country, etc., and when the time came for the meeting, they suggested that I have it in a room next the office where the factory hands ate their lunch, and which was warmer and

more comfortable than the factory. Not a word was said against my teaching the girls. I thanked God and took fresh courage. From that time on I went in feely for a meeting or personal work with the girls as the opportunity offered, and found the office men also, always ready to listen. I went into the other factory where I had been refused permission to have a meeting but did not at first meet with the same success. I found the girls here even more eager to sing and listen to a talk than those of the other factory, and that was encouraging. After going two or three times, just as we were beginning to sing one day, a man came along and in a very pompous manner, asked me what I was teaching, and if I had received permission from the office to do this thing.

For the moment I was startled, but not surprised, as I expected something like this would happen. I had never done anything in this way before, but was anxious to try something out of the ordinary, as there did not seem to be at the time any other way to accomplish my purpose. I believe we need to use all the God-given common sense and tact possible in our work, but I am afraid we cling too much to the conventional way of doing things. Dr. Horne of New York University in his book entitled "Jesus the Master Teacher," in speaking of Jesus' method as a teacher draws attention to the way in which He utilized "Surprise power" in His work. He did unexpected and unusual things which arrested people's attention and held their interest. I was forbidden to teach the girls either inside or out of the factory. I silently questioned his authority in speaking this way, as I knew he was not the head man in the office, and I left with the determination to make inquiry, and see the owner of the factory if possible. This happened in December. I made it a matter of prayer for three months before



going to the factory again. In the meantime I continued work in the other factory, tract distribution, helping in children's work, visiting in homes where possible, realizing more and more a gradual change of attitude on the part of the people, from coldness and opposition to one of respect and interest. Even the children who were often very rude to us at first, began to show a different spirit.

Early in April I went back to the factory office, and inquired for the owner's house. The head man greeted me kindly as he had done at the beginning, told me the owner was absent, and if I had any special business to let him know it, and he would do the best he could for me. I frankly told him the whole story of what had happened, and of my longing to help the girls to purer, better living and service, and that Christian teaching would accomplish this if he would only give me the opportunity to do it. He listened sympathetically all through, and then to my surprise and joy, without consultation with anyone, he immediately gave his consent to my having a meeting in the factory during the noon hour, and said that if I was interrupted again to refer the matter to him. When I went for the meeting the following week I was invited into the office, had an half-hour's talk about Christianity with several men. Two of them went with me to the factory, called the girls together and the work was really started. The whole atmosphere had changed and from that time on, I went with freedom amongst the girls, and even the man who before had forbidden me to teach was kind and courteous.

This was one of the most helpful experiences I have ever had in my work, and has proved to me the power of prayer, and the necessity of going forward with fearlessness and faith in attacking the problems

and difficulties that we so often meet.

My next step was teaching English to a large class of young men in a night school held during the winter months. The request came from the head of the town office, and the Principal of the public school. I was asked to give a talk at the opening of this school. It happened on an evening that I had arranged for a Gospel meeting at which Mr. Kamegai (formerly a Buddhist priest of Toyama, but now a Spirit-filled Christian Evangelist) was to speak. The principal of the school expressed a desire to meet Mr. Kamegai, so he went with me to the public school, and on being asked to speak to the young men on any subject he wished, he gave a splendid talk on John 12:24, telling them at the close why he left Buddhism and became a Christian.

Within one year prejudice against us was overcome and opposition was gone and there were many seekers. Special meetings were held now and then and our house filled with eager listeners. One man said, "These tracts and books which you have distributed have enlightened us to the value of Christian teaching." We continually thank God for the work the Christian Literature Society, the Japan Book and Tract Society and others are doing in supplying us with reading material for the people. Tracts and books go into homes and all kinds of places with the Gospel message, where workers cannot always go. I believe there is no better way of breaking down prejudice, of getting acquainted with people, of finding inquirers and educating the masses, than through regular tract distribution.

We are longing and praying for more young volunteers, willing to follow in the Master's footsteps, that we may go into the other towns also.



# The W. C. T. U. in Japan

By Mrs. MINNIE. P. BOWLES

THE W. C. T. U. came to life in Japan in 1886 with Madame Yajima as its first President. She occupied this post until three years ago when failing strength laid her aside for a greater task. She now keeps touch with the Father from morning to night. No great move is taken or new work launched by the present staff without first seeking her wisdom. She stands back of the whole army of women who today carry on so successfully this great work. The National Staff call her their "Anchor." On her 94th birthday (April 24) she shook hands with 200 callers, each one receiving some little word of cheer and her blessing. The achievements of this Society in the forty years of its existence have been many.

Instead of naming it the Women's Prohibition Society of Japan, Mrs. Yajima yielded her wish and Mrs. Ebina suggested the Kyofukwai, which met with the approval of all. The name means moderation in all lines of reform in which they work.

When Madame Yajima made her first visit to the U. S. A. twenty years ago, she left Yokokura San, the first paid worker, in charge of everything. She published the magazine, had charge of all departments, collected funds to keep the work going, gave lectures etc. Now Prohibition, Tobacco, Purity, Peace, Rescue, Educational and Social lines of work are carried on. There are now seven Protective homes for girls and women.

Last year, at her own request, Miss Azuma Moriya, who has for 17 years had charge of the Loyal Temperance Legion, was given her freedom to organize, execute, finance and carry on a special educational campaign for the 7,000,000 children in the 25,000 primary schools of all Japan. This campaign is to cover ten years. Each school last year received a set of

most suggestive posters. The budget for this work alone for one year is 10,000 yen. Each year Moriya San cooperating with the whole staff of the W. C. T. U. workers holds an Institute for the training of voluntary temperance workers. Special effort is made to get the teachers of primary schools and policemen to attend. There were 200 who attended the whole course in Nov. 1923. In 1924 three hundred were enrolled. Seventy of them were police. These delegates came at their own expense. They study how to enforce the Minors' Law, the scientific effects of alcohol, etc. The W. C. T. U. is convinced that the education of the young is the shortest cut to National Prohibition.

While attending the World's W. C. T. U. Convention in Philadelphia in 1922 Mrs. Ochimi Kubushiro and Miss Uta Hayashi were convinced of the importance of working for the young and together resolved on their return to give a present of at least one sen in value to each child in the Primary Schools in all Japan. They collected a fund for this purpose which helped to give impetus to the carrying out of this present plan.

The five-sen envelopes which from this year, in honor of their tenth anniversary, have become ten-sen envelopes, have financed the Purity work. The late Diet gave one whole day to the question of Licensed Vice and another to the consideration of petitions concerning the advance and higher education of women. Four hundred women were admitted as guests on Woman's Day. For the first time in history women stenographers took the front seats as reporters.

Woman's Suffrage is coming to the front as never before. Last November Mrs. Kubushiro felt it laid upon her to "Open the Gate" by bringing about

a Union Meeting in the interests of franchise for women in which their efforts might be united. Women must have law in order to hasten the day when all their sisters will be freed. Is not the vote for women the key that will liberate our imprisoned sisters? Is it not the key?

There are now 7,500 members of the W. C. T. U. and their aim this year is to bring the numbers up to 10,000. The Foreign Auxiliary is active, having 382 members, with Mrs. J. Spencer Kennard as President. The Tokyo Circle has succeeded in paying off the debt of 42,000 yen occasioned by the Earthquake when the Kobokan Social Settlement Building was destroyed. They now have 36,000 yen in their building fund and require 24,000 more before they can start building again. The foreigners in the Kwansai District are organized and active.

The 34th Annual Convention with 120 delegates was held in Kanazawa in memory of Miss West's death, in that city 40 years ago. Miss West was the first W. C. T. U. worker from abroad to visit Japan.

Finance:—For fifteen years the World's Committee has paid the salaries of three workers. As the World's Committee wishes to help more needy fields, these brave Japanese women must this year face the problem of adding to their ever-increasing budget the annual amount of 6820 yen. They rose to the occasion and are for the first time free from all outside financial help. "We can do it and we must. We must do it and we can," were the watch-words of the whole Convention. "But all with God's help."

The present officers of the National Association are:

Madame Yajima.....	President Emeritus.
Mrs. Kozaki.....	President.
Mrs. Kubushiro .....	Recording Secretary.
Mrs. Koizumi .....	Treasurer.
Mrs. Gauntlett.....	Government Representative.
Misso. Azuma Moriya..	Loyal Temperance Legion.

There are fifteen directors who are members of the Executive Committee which meets the first Monday in each month for an all-day meeting. "The angels are always at our backs, giving us the urge we need for our work."

## The Women's Peace Association in Japan

**EXISTING** in Tokyo at this time is a small society known as the Women's Peace Association. The first contact a foreigner is likely to have with it is, if fortunate enough to get an invitation, to spend an afternoon at the home of some wellknown Japanese family, where the tea ceremony, cha-no-yu, and flower arrangement will be demonstrated.

A number of English speaking Japanese women are present as hostesses and quietly and hospitably welcome the guests, staying by

them through the afternoon in order to explain to the fascinated foreigner the meaning of the tea ceremony and the facts connected with the decoration and furnishing of a Japanese room. Numbers do not frighten these women, and "Round the world" parties in many and large detachments are received in the same way. To save time a short speech is given by a foreign member in which the guests are told of the reason of the hospitality and of the existence of this society. Such an active expression of good-

will never fails to bring delight, and the event marks a red-letter day in the tour.

"Why! I never knew there were such people in Japan. I am going home to tell all my friends how lovely these people are to us," says a girl making her first visit to see the world, and who has known before only the life of a large "middle west" town.

"After such a privilege as this I'll have to go back and do my best at entertaining Japanese people in London" says a hard-headed business man. Just what this will do towards enriching world friendship no one can tell.

It was because Japanese people recognized that in Japan hospitality is often extended to visitors in the form of entertainment in tea-houses and hotels rather than in homes that visitors went away disappointed at not having seen something of the homes hidden away under grey tiled roofs and behind high fences, that this became part of the Society's work. If the real life of the people is in the home, then different domestic customs and furnishings were not going to prevent peoples of different countries from meeting there. "We must give ourselves" is felt by the members, "in order to demonstrate to others our real friendliness."

Seeing a tired grandmother carry a heavy child around a garden when many were waiting to relieve her of the burden I asked her why she did it—"I must do something to earn the love of the child," she said.

And so this group of women is working hard at earning "Friendliness" knowing that only in such simple ways can the high sounding principles of peace and international friendship uttered by statesmen become active.

In this country which marks the border line of the East and the West, and where in the mingling of the two civilizations patience and explanation is needed for the under-

standing of the differing environments, backgrounds and psychology, we have yet to learn the truth in the words of an ancient writer:—"The world in all doth but two nations bear,—The good and bad and these mixed everywhere." It is with this thought in mind that the following Preamble and Purpose were drawn up:—

"Upholders of the permanent peace of the world are striving to transcend the idea of boundary lines and racial discrimination, and are trying to harmonize the civilization of the East and the West in order to abolish the terrible evil of war from the face of the earth. The Women's Peace Association in Japan recognizes the fact that events constantly recurring of late have a tendency detrimental to world peace. With what little influence we have, we desire to make our utmost endeavour to bind various women's organizations closer together at home, while co-operating with our sister associations in every land; to secure a broader knowledge of international affairs; and to cultivate a sense of right, justice, and brotherhood, which will ultimately help to establish permanent peace throughout the world.

We, therefore, earnestly invite our sisters to join our Association, and lend a helping hand for the advancement of the happiness of humanity and the promotion of peace in our own country."

The purposes of the Association are to raise the general standards of women, and to bring about better international understanding and permanent peace.

Membership is open to women of all nationalities. The purpose is to be carried out through co-operation with associations of other nations, having the same ideals and aims; by lectures, discussion groups, study classes; through the publication of literature.

Some years ago its beginning was made in the home of Dr. Inazo Nitobe where already so much



constructive work had been done towards peace-making. A small group of prominent women was called by Mrs. Nitobe to consider the formation of a club or society for the study of international questions. The formation of a Peace Society was considered but it was felt that the purpose should be rather for study only. The Princess Oyama and Baroness Megata were asked to serve, a constitution was drawn up, and officers appointed.

Soon after this Mrs. Nitobe left for Geneva and with her going the interest waned, and it was not until about 1921 that Mrs. Inouye and Mrs. Jodai together with some personal friends of theirs began energetically to revive the society. Miss Michi Kawai returning from abroad at this time was called in to help. It was felt strongly by this group that with the war ended and with the horrors of it still fresh in mind, very definite work should be started for peace education.

A nucleus of fifteen was formed, strengthened greatly by the addition of Mrs. Gilbert Bowles also just returned from the West where Peace Societies were multiplying in numbers and activities.

Recognition was given the society by the International League for Peace and Freedom of which Jane

Addams was Leader, in an invitation to send delegates to a conference to be held in Vienna. This recognition served as a strong challenge to form a definite Peace Society in uniformity with those established in other countries.

Delegates were sent and brought back thrilling reports which fired the members with enthusiasm.

The visit of Jane Addams to Japan following soon after helped greatly to give an understanding of what could be done by a women's Peace Association.

Since that time through correspondence and study work has been carried on, and connections made with similar organizations in others countries. Though the funds of the Association are small yet there is enough to provide scholarships at schools in Tokyo for three girls, two Chinese and one Korean.

At present the officers of the Association are:—Chairman, Mrs. Hide Inouye of the Women's University; Treasurer, Mrs. Riyo Kadono who has been a most active worker as was her mother Baroness Megata; Secretary, Mrs. Tsukamoto formerly head mistress of the Aoyama Jo Gakuin. A group of prominent and well-known women support these officers.

*Miss E. G. Owen.*

## A Testimony

By S. HIRONO

HAVING heard that the Editor of the Japan Evangelist had asked Miss Mauk to write something about her English Bible Class, I wish that you would allow me, one who has been a member of that Class for the past six years, to write a few words in appreciation of the work. My desire is that it may be of interest and help to

other missionaries who are also teaching English Bible Classes.

It was toward the close of my "First Higher School" days when, having gained sufficient courage, I first entered the Church where I now belong and where Miss Mauk was holding her Bible Class. Two of my room-mates were members of both the Church and her Class.

One of them introduced me to her. Since then I have been a regular member of the Class and last year received "His Call to Service" and left the City Office, where I had been employed since graduating from the Imperial University, to give all my time to the study of the Bible.

We have our class every Sunday morning from nine to ten o'clock just before the Church Service. At present from fifty to sixty young people attend. Most of them are students from the Middle Schools on up to the University. Evidently some of them come for the English only; others from curiosity, but many really come for the sake of hearing the Word of God. And many of those who came at first for things other than Salvation, afterwards testified to the fact that their ideals and thoughts had been changed by what they had learned and so had become Christians at last. It may be possible to teach and win little Sunday School children without much effort and sacrifice on the part of the teacher and without receiving a critical examination by the pupils, but in the case of young people that is not so because they are too critical and won't listen to any one who is not all he professes to be. Young people are very critical these days. There may be several reasons for this. The radical Socialistic tendency of the times may have had some effect on their way of thinking.

They know from their reading and study many of those early Socialists who were burning up with sympathy and love for humanity, with the desire to reform the social evils of their day and the courage to undertake it at any cost.

They see just such a high and noble life in Jesus Christ and they are perplexed when they see so many Christians, His followers, remain so far short of His example in love and moral courage. They want to see with their own eyes

some of the "Signs and Wonders" of the Bible. To them the atmosphere of the Church does not quite agree with what they had been led to expect. They cannot harmonize fine dresses, shoes, hats and style with Christianity. They cannot find the Christ of poverty and hunger, the one who said: "The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head." As the Jews of old they want to see a "sign." And so they grope between the love of God and the justice of Socialism; between Christ and the Socialists. They think Christianity is a failure because it is impossible to put into practise and decide socialism is more practicable and attainable and so some leave the Church while others struggle on and find peace in the heart at last, seeing clearly, that the question is after all what Christ ought to mean to themselves and not what He ought to mean to others. This is one of the most dangerous questions for the young people of today.

Another thing is that some of the young people think they are morally very good. Much better than those drunkards and so forth whose testimonies they hear. They think they need something more than talks on drinking, smoking and such outside evils. Yes, they know they need something more than is required in these talks on drinking and like the rich young Ruler who came to Jesus they seem to say, "All these have I observed from my youth," and when they hear the "One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor and thou shalt have treasure in haven; and come, take up the Cross and follow me," they, too, "go away grieved," not so much because they have riches they cannot part with but because they see other Christians are not doing it and seem to be getting along all right. They decide man is demanding more than man can do, rather than seeing God is



demanding only what they can do.

For some again the trouble is what they hear is too high for them. They are slaves to the little habits in their daily life, they neither know nor want to know much about the higher Ideals of Life, the Kingdom of God, and other theological questions. What they need is a Power to help them overcome their temptations. They have no time yet to think of helping others or the conditions of society or the world. They need first to obtain a vital Power which will change and quicken their own life which they are already half tired of. And if they think the people in the Church are too good for them this class also leaves to come no more.

And so many young people come and go; go where? No one knows but God. But others become Christians and remain, yet even these are divided into three classes. First there are those who are regular in their attendance but never advance much farther in their faith than the starting point and these are in the majority. Next is a small class that advances so fast that it may truly be said of them "The last shall be first." Then there is another class that is not satisfied with what they are getting, they think they are seeking for still deeper and deeper Truths and while they do not leave the Church itself they go here and there, always seeking for more and more. But here is one who has been a regular attendant these past six years and is truly thankful for what has been done for him in the Bible Class and he is ready to help carry on the work with all the best that is in him. Something came to him that has quickened his life.

The human heart is a strange and delicate machine. It feels and detects the most delicate things in the hearts of others. When Christ came, though he was poor, ragged, and hungry, yet even the ignorant fishermen felt a "Something" in Him that drew them to leave all and follow Him. While the

Pharisees, on the other hand, pretending to be the great Teachers tried hard enough to keep the people from leaving them, but they could not and had to say at last, "What do we? If we let him thus alone, all men will believe on him." However hard one may try to make others think him good and self-sacrificing they will easily detect what he really is, "For there is nothing covered that shall not be revealed; neither hid that shall not be known." On other hand no matter how much one may be wronged or ridiculed, his true character will not suffer, it keeps shining out all the time as did Christ's, because "The Truth shall make us free." No one can bind Christ. He defies even the law of gravity and ascends up to Heaven; rises again after three days from the dead; works miracles in spite of malice and wickedness, ridicule and human judgment. Christ is free. He marches everywhere unhindered. He breaks the hardest of human hearts, crushes the pride and quickens the dead because human hearts will and must respond to him. They will therefore also respond to him in whom Christ liveth, they "being made in his image" and they will not to one without Christ, because Christ is the only Saviour of humanity.

Please do not be disappointed, beloved missionaries, you who are teaching English Bible Classes. Have faith in the young men. They are serious and earnest and conscientious. They cannot help but respond to Truth and Love. Ambrose was but the instrument to make a Saint out of Augustine. Abraham Lincoln, I have read, was never tired of hearing long discourses fall from the lips of a Baptist preacher, Parson Elkin, and never failed to travel far, if necessary, to attend on his simple sermons. And last of all think of our Lord Jesus Christ who made that Peter of Pentecost out of the soul of a poor Galilean fisherman and that Paul of the three great



missionary journeys out of the Saul going along the road to Damascus.

In Japan English Bible Class work is hardest among all the Christian activities. It needs a real teacher, one who is hard-working, soul-loving, self-denying and most of all humble, just as the Church needs such a Pastor. Education, money, music, organization, alone,

will not do. Only the reality will win the young men, the reality of Christ living within. One must die in order that others may live; this is the Law of God because "Except a gain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit; He that loveth his life shall lose it."

## With the Blue Triangle in Japan

By JANE N. SCOTT

**H**OW I wish that everyone who reads this article could, instead of reading it, come with me for a visit to all the places where Association work is being done. Such a trip would take you to the five largest cities in Japan—Tokyo, Yokohama, Osaka, Kyoto and Kobe—and to many of the smaller cities where, in Christian schools, groups of girls are gathered together within the Blue Triangle, one with similar groups all over the world in their eager desire to find the way of the "more abundant life."

You might perhaps begin your tour in Yokohama where, after the catastrophe of 1923, we had literally not one stone left upon another. Everything was swept away—everything but the Association itself. With that so living and vital in its spirit, the replacing of the material resources follows as a matter of course. It has not been done easily; heart-breaking effort has gone into it, but now you would see near the downtown section of the city a fairly substantial barrack building and if your visit happened to be in the late afternoon when the business girls begin to leave their offices, you would find the place thronged with girls. Some of them are coming to educational classes, some to their club meetings, some to Bible classes, some to a party of

some kind, all of them finding fellowship and the means for self-expression in whatever it may be that they have chosen to do. Earlier in the day you would find what we still call, for want of a better term, leisure girls and young women who are also finding in the Association an opportunity for something that they need and desire. You would find also in that city a beautiful dormitory housing about thirty girls and on one of the hills a residence for the foreign secretaries, the only one owned by the Association in all Japan. At Hommoku beach we would show you the charming Rest Cottage which has been built as a memorial to one of the secretaries who lost her life in the disaster, most of the money being given in memory of Mrs. Edith Roosa Lacy by her father. This is near enough to make it possible for a tired girl to go for overnight, if she can have no longer time, and peaceful enough, in its retreat among the pines on a cliff overlooking the sea, to give one the sense of having withdrawn to far distances and deep stillness.

In Tokyo you would find the work being carried on in a barrack building which cramps it at every turn with small quarters and inadequate equipment, filled in every nook and corner with girls, girls,

girls. Clubs and classes are proceeding with full pre-earthquake vigor and the whole place is a beehive of activity. We were a little more fortunate here than in Yokohama in that our two dormitories and our secretaries' residences escaped destruction, so that our immediate building program has been less extensive than in that city; but preparations are under way and the money has been secured for the erection of a new building to take the place of the one which we lost and which was one of the two Association buildings in Japan which we owned.

Kobe and Kyoto are ministering to the girls of their cities through a program of regular Association activities which keeps everybody busy trying to keep up with its growth. Here as in other cities a good deal of work is being done with groups of young girls from the High Schools who come to the Association for their club and gradually identify themselves with other activities as their interest grows. Through these groups the secretaries are able to establish very cordial and friendly relations with many of the teachers in the schools.

In Osaka one of the chief emphasis is naturally on industrial work. While we realize that all we can do is the merest drop in relation to the great need and is only supplementing as far as we are able the work that is being done through some of the churches, yet we have found joy in the response that has come to our modest efforts. In this city two secretaries, one foreign and one Japanese, are giving their entire time to work among industrial girls.

In many of the Christian schools, all the way from Hakodate to Nagasaki, in fact in most of them, the Association has become a real factor in the school life. Very recently the National staff has been strengthened by the addition to it of a Japanese student secretary and it will now be possible to give help which has hitherto been beyond our

power because of the crowded schedules of the secretaries on the staff. Always the summer conference have been a source of great helpfulness to the students and this part of our service to them will also be strengthened by the addition of this secretary to our force.

For years we have been looking forward to the time when we should have a conference grounds of our own and at last the dream has been realized. Last summer for the first time our conferences were held at our own place at Gotemba, at the foot of Fuji. Two or three years ago we bought the ground with money which had been given in large part by girls at the summer conference in America who wanted to share with their sisters in Japan the blessings which they enjoyed in our beautiful conference sites there. In the interval we have been raising the money for the buildings here in Japan. It has been an encouraging commentary on the service which the Association has rendered through the summer conferences of all these years to see the way money has come in from girls all over Japan who have attended them and want to help in making possible for other girls what they had found so delightful and so helpful. Careful plans have been made so that the buildings may be both beautiful and usable and we feel what we regard as a just pride in them, as far as we have gone. There are dormitories sufficient for housing a hundred and fifty people in comfort, besides a commodious dining-hall which was used last year as an assembly hall as well; but this year we are erecting a proper assembly hall which we found last year to be an urgently needed addition. Besides these, there is a small cottage which is used at conference time for the speakers. One of the most attractive features of the whole grounds is a swimming-pool filled with running water. A beautiful little stream which runs through the grounds has been utilized in such a way that its flow is directed



through the pool, in this way keeping water fresh and sweet at all times. These grounds are used not only for conferences but also for summer camp when the conferences are not in session and it is our hope that from year to year we may constantly increase our service through them.

One of the great difficulties of our work, in common, one may guess, with that of all other organizations, is the one of finding leadership for it. Four years ago we began experimenting with some attempts to improve both the quality and the quantity of the coming leadership by giving a brief course of training for the Association secretaryship. Inadequate as these attempts have been, they have produced results which have encouraged us to continue and even to extend our efforts. It was interesting to note that at a recent staff conference attended by practically the whole secretarial group nearly all the younger secretaries were girls who had our training course in one year or another. As we listened to the discussions and noted the grasp which they had of the subjects which were being considered our hearts swelled with pride. Within the year a foreign secretary who has had special training and experience to fit her for this work has come to the National staff and we have also added a Japanese secretary for half time who has studied abroad and has had successful experience as a general secretary in this country. With the development of this work into a department, we hope to extend its scope somewhat.

Most of the friends of the Association know that through the interest of Dr. and Mrs. Nitobe in our work it has been possible to have the use of their beautiful home during their absence from the country and that through it we have been trying as best we could to maintain the traditions of friendly interchange between people for which this home has always stood. People of many nations have been our guests here

and it has been a great privilege for us and for them to give them the opportunity of meeting Japanese people whose interests are similar to theirs and with whom they find that they have much in common. With the world shrinking every day in so far as it relates to contacts of peoples with each other, we have felt a great joy in this service which adds its little contribution to the efforts which are being made everywhere by people of good will toward better understanding and wider fellowship. In this connection it is not without interest to note that the student department is doing its bit toward the creation of international goodwill by establishing relations with the student department of the Young Womens Christian Association in China and with that in Korea. Last summer, by the invitation of the China Association, a Japanese girl attended one of their summer conferences as a guest and this year students in Japan are raising a fund for the purpose of bringing to one of their conferences a Chinese girl and a Korean girl, paying all their expenses. It was a Japanese statesman who said "Where women are friends men will not fight" and we are doing our best to help to demonstrate the truth of the statement.

Plans are now being made for our first National Convention, to be held next autumn. This will be a delegated body, small but very representative, and at this time the Association as a national movement will take definite form. Heretofore the National Committee has been a self-perpetuating body, no other arrangement being possible so long as we had had no Convention: but form next fall it will become a body duly elected by the Association membership through their representatives. We have placed the responsibility for the preliminary preparations for the Convention in the hands of our new city secretary, who has recently been added to the staff to help in strengthening and



unifying the work of the city Associations.

I was my privilege to see the Association at work in a number of countries as I returned to Japan from furlough by way of the ports. It was a great satisfaction to see how favorably our work here in Japan

compares with that done in other countries. In some of these it is, of course, very much larger and more highly developed, but in relation to all the factors which are to be taken into consideration in making an estimate we have much reason for encouragement.

## National Temperance League of Japan Holds Sixth Annual Convention

Niigata, April, 25-26, 1925

**Drys Plan Political Activity Following Extension of Suffrage. See Local Option Law at Step Towards Coal. Would Raise Age Limit of Present Law.**

**Urge Conservation of Nation's Resources in Present Crisis.**

**Annual Drink Bill is Larger Than Budget of the Imperial Government.**

**M**EETING in the Red Cross Headquarters at Niigata, Saturday and Sunday, April 25 and 26, with over 150 official delegates from local organizations and many visitors, the Nihon Kokumin Kinshu Domei, (National Temperance League of Japan) outlined its new program to take advantage of the coming of universal suffrage.

The two principle measures to be urged immediately, the delegates decided, are the raising of the age limit of the present Juvenile Prohibition Law from twenty-one to twenty-five years, so as to include practically all students and those in the military service, and provisions for "local option," making it possible for prefectures which desire to do so to abolish or restrict the traffic of alcoholic beverages within their district. The leaders felt that an objection to the present law is that it does not include all the school years but permits the older students to drink, while the younger students in the same schools are forbidden to do so. They also believed that if the students refrain from drinking until they are twenty-five many will never acquire the

habit, thus tending to bring in a dry regime with the coming generation. The provision for "local option" on the sale of alcoholic beverage would be a great advantage, they argue, in that it would make it possible to try the experiment of prohibition in small sections, testing it out on its merits, before passing national legislation.

In addition to these two measures, resolutions were passed:

(1) Naming April first and September first each year as special prohibition days to help arouse interest and promote unity among the various temperance organizations.

(2) Urging all organizations throughout the country to work for more careful observance and more strict enforcement of the present Juvenile Prohibition Law.

(3) Appealing to the Home Department to prohibit the use of sake in the Diet Buildings and the presence of members in the sessions of the Diet who have been drinking.

(4) Requesting the authorities to prohibit the use of alcoholic beverages on railway trains and the sale of such drinks at all stations.

(5) Urging the introduction of scientific teaching on the poisoning effects of alcohol into the textbooks of all primary schools, so that the children may understand the reasons for the Juvenile Prohibition Law.

(6) Advocating the prohibition of the use of liquors in all government buildings, offices, and institutions and in all gatherings under government auspices.

The convention opened on Saturday morning with an address of welcome by Mr. Kazutaka Ito, retiring chairman of the Board of Directors, and a formal response by Mr. Kamoshiro Munakata, principal of the Niigata Normal School and president of the Niigata Temperance Society. Words of greeting were brot also by Mr. Sekiguchi, chief of the social welfare bureau of Niigata prefecture, representing Home Minister Wakatsuki and Governor Ogasawara; by Dr. Sawata, president of Niigata College of Medicine; by Mr. Nakamura, assistant Mayor and representing Mayor Shibagaki; by Mr. Sakamoto, head of the city educational society; by Mr. Kanafusa, principal of the Niigata Koto Jo-Gakko. Mr. Tsutsumi, head of the Taihoku, Formosa, temperance society replied on behalf of all the delegates. In practically every one of these addresses references were made to the rapidly accumulating scientific evidence as to the harmful effects of alcohol and to the great progress that is being made by the leading nations towards prohibition. They pointed out that Japan can not afford to lag behind in this vital field of social reform if she would keep abreast of world progress.

#### MEMORIAL FOR HON. TARO ANDO

THE afternoon session opened which a special memorial service for Hon. Taro Ando, the great temperance leader, called the "father of the temperance movement in Japan," who died last October. Mr. Ando's close friend and co-worker, Mr. Sho Nemoto,

who introduced the Juvenile Prohibition Law in the Diet annually for 23 years, before it was finally passed in March 1922, was the speaker. He told of the fine personal qualities of Mr. Ando's character. "Mr. Ando's father was a strong, able man who spared no pains to give his son an education. Splendid parentage, a fine education and a highly developed sense of truth and honesty were the secrets of Mr. Ando's greatness. To him kindness was instinctive. He was an unusually good Chinese scholar, and quite gifted in writing poetry. Offered an ambassadorship, with the possibilities of a great diplomatic career, he gave it up, upon the advice of his noble wife, who was always his dependable counselor, and at her suggestion devoted his life to the cause of his fellow men." At the close of Mr. Nemoto's address, the delegates stood in silence for a few moments in honor of him who had been their courageous leader.

#### CONVENTION BANQUET

SATURDAY evening more than 200 sat down to the Convention Dinner in the banquet hall of the Italia Ken, the splendid new, modern restaurant of Niigata. Following the banquet a number of five minute speeches were made by delegates from different sections, covering all aspects of policy and program. Moving pictures were also shown, showing various activities of the Society and the convention held at Okayama last year.

Sunday forenoon was devoted to discussion of methods and future work and Sunday afternoon to an informal social hour, the boat trip which had been planned having been cancelled on account of inclement weater.

#### THREE MASS MEETINGS

The convention closed with three mass meetings in different parts of the city, besides meetings in churches and the Salvation Army Hall, at which leaders of the convention

spoke. These were held in the Commercial Exhibition Building, the Irfune Primary School, and the Nuttari Primary School Auditoriums. The speakers, some of whom spoke in two places, were:

Mr. Kazutaka Ito, director of National Temperance League, president Tokyo Society.

Mr. Hampei Nagao, Chairman, Board of Directors, National Temperance League.

Mr. Ushitaro Matsuura, Professor Kyoto Imperial University.

Mr. Shozo Aoki, Director Aoki Foundation and National Temperance League.

Mr. Ryutaro Hayashi, president Osaka Kinshu Kwai.

Mr. Rikichiro Hamatani, lecturer.

Mr. Kichitaro Muramatsu, honorary secretary, Nihon Kokumin Kinshu Domei.

Miss Azuma Moriya, secretary Kyofukwai and head of L. T. L. department.

Mr. Mark R. Shaw, secretary Methodist Board of Temperance and counselor of the National Temperance League.

Large audiences were present at each meeting, more than 1,300 attending the meeting in the Nuttari School, with 500 and 300 at the others.

In commenting on the present situation, Mr. Ito said, "The desire and necessity of prohibition is being

voiced throughout the country, even by those classes and in those fields where it might least be expected. In fact the lead is being taken by those never known as temperance workers, leaving many of the older "temperance leaders" and organizations really in the rear. We who are known as workers for temperance must exert ourselves if we are to stay in the vanguard."

"Two aspects of our movement, two sources of strength, must always be kept in mind," said Mr. Nagao, "the inner forces and the outer forces. On the inside courage, conviction and faith are essential to victory in our difficult task. Having these, every obstacle can be overcome. On the outside, we must recognize the value of other agencies and wisely cooperate with them. We must aid and help promote the women's political movement, for instance, which will be a great asset to our cause."

Professor Ushitaro Matsumura, speaking on the subject, "Sake' through the Eyes of a Doctor" said in brief, "Sake' is neither a healthful drink nor a medicine. It is from a former false idea of doctors that sake' is still regarded as a kind of stimulant. It is now the firm conviction of the medical world that sake' is a mere narcotic. This narcotic paralyzes the nervous system, deprives it of its normal operation and causes various serious illusions

#### feeling

cold plus sake  
hot " sake  
fatigue " sake  
sorrow " sake  
fear " sake  
pain " sake

#### illusion

warm  
cool  
strength  
joy  
courage  
relief

#### and result (disillusionment)

colder, death from cold  
heat prostration, sunstroke  
exhaustion, over-strain  
more sorrow  
more fear  
increased pain

and painful disillusionments:

The poison of sake' effects not only the individual man but is transmitted to his descendants, causing early death, idiocy and epilepsy. The quality of the race is seriously lowered."

#### DRINK BILL LARGER THAN NATIONAL BUDGET OF JAPAN

Mr. Hayashi, of Osaka, speaking on "The Solution of our National Difficulties," said in part: "What a foolish thing it is that Japan, poor in natural resources and in a very difficult position economically, should be spending more for sake'



(over ¥1,500,000,000) than for the total expenses of the Imperial Government! Japan is an agricultural country, but Japan is always in need of food. In spite of the necessity of importing rice, we waste more than we import in making sake'. Even if we would be an industrial nation, we have not sufficient iron, coal and oil. If we turn to commerce, the moral spirit of our people is surprisingly low, so that our products are not dependable. Is there any other adequate solution of our urgent problems than conservation of our resources through prohibition?"

"The child has three inherent rights," said Miss Moriya, speaking on "The Rights of the Child," "To be well-born, to be well-cared-for, and to be well educated. Sake' deprives the child of every one of these, and leads to degeneracy and dependency. My own experience in bringing up under my own care more than five hundred wayward and depraved girls reveals most eloquently the fact that the source of the unhappiness and delinquency of these girls is the drinking of their fathers! The fact is they never had a chance in life, all of these three rights were denied them from the start."

#### PROHIBITION A SUCCESS

Mr. Shaw, speaking on "The Acid Test: Government Records versus Newspaper Headlines," said regarding prohibition in America: "In spite of the flagrant and numerous violations of the law—not unexpected during the transition period in the abolition of such a deep-rooted social custom—which, because they are the exception rather the rule, naturally receive wide publicity, government records the fact that already very substantial gain has been made in the reduction of the social ills that the law was intended to remedy. (1) The lowered mortality during these first five years (from 14.3 per 1,000 pop. in 1917 to 12.4 in 1923) means a saving of nearly one million

human lives. The death rate from tuberculosis has been cut one-third (from 148.0 per 100,000 in 1917 to 90.0 in 1922) and the infant mortality has dropped from 94 per 1,000 births in 1917 to only 76 in 1922.

"The organizations engaged in poor relief almost unanimously testify to the striking improvement in the living conditions of the working people. The Chicago United Charities' families under care decreased from 7,507 in 1917 during war prosperity to 5,416 in 1922, even in spite of the business depression that year, and dropped to 4,092 in 1924. The number of families in need where "drink was a factor" was reduced to one-third the former number with the Chicago United Charities, and the Boston Family Welfare Society, and to one-half the former number in the Charity Organization Society of New York. The total savings deposits in Chicago more than doubled within four years after prohibition, in spite of the business slump after the war. Leading bankers explain it as the result of saving money formerly spent for drink.

"Crime also has decreased, even in spite of the demoralization following this war, as it follows every war, and the business depression that also followed the war boom. Prison populations are much reduced and in some places, as in Massachusetts, some of the penal institution buildings have been sold for other uses because no longer needed. Juvenile crime especially has been lessened; in Chicago the number of cases of delinquency dropped from 3,402 in 1919 to only 1917 in 1922, a decrease of nearly one half. In some cases there has been an increase of the total number of arrests, owing to the rapid increase of automobiles and the resulting number of violations of traffic ordinances, but in the case of intoxication and crimes usually resulting from drink the decrease is almost universal.

"These factors are the real tests of the success of prohibition, and

the story they tell to any one who will carefully study the records is unmistakable."

The following officers were chosen for the coming year:

Chairman, Board of Directors: Mr. Hampei Nagao, Tokyo, former head of the Tokyo Electric Bureau.

Executive Director, Mr. Shozo Aoki, Tokyo.

Secretary, Mr. Kanji Koshio, who is also editor of "Kinshu No Nihon."

Honorary Secretary, Mr. Kichitaro Muramatsu, Tokyo.

Mr. Unosuke Esachi, of Osaka was chairman of the convention.

The convention next year will be held at Osaka.

#### PROCLAMATION

The official Proclamation of the Convention was as follows:

"The Sixth Annual Convention of the Nihon Kokumin Kinshu Domei, recognizing the present serious state of affairs throughout the world, and particularly the critical conditions in our own country, declares that the elimination of the beverage use of alcohol is absolutely essential to social welfare, and determines to put forth greater efforts towards the realization of this ideal.

"As steps toward this goal, we adopt as our immediate aims:

(1) The extension of the age limit of the present law from 20 to 25 years.

(2) The provision of local option on the alcohol question, making possible the adoption of prohibition in local areas, such as prefectures, as a means towards national prohibition."

## The New Graded Sunday School Course.

THE problem of producing a new series of Graded Sunday School lessons has been on hand now for several years.

Up to the time of the earthquake six years of the teachers' helps have been published and plans were on foot to finish the eleven years' course of teachers' texts. The Sunday School Committee of Federated Missions had undertaken to raise some money to help the National Sunday School Association in the work of publication. It was only about three months before the earthquake that the National Sunday School Association bought all the stock of the teachers' texts from the Methodist Publishing House and these were all lost in the great fire.

Very soon after the earthquake the National Sunday School Association took up the work of reproducing these lesson helps. They secured fortunately the services of a Japanese young man with special literary ability to take up the work of revising the lessons. He had had special training in the States

and was especially fitted for the work. To assist him in this work a committee of specialists was gotten together to discuss the courses and the work of each lesson writer was brought under close inspection and careful criticism. As a result of this committee's careful work four volumes of the teachers' helps were published by April 1st.

The question may be asked, "how can we put into operation an eleven years' course with only four books?" This is accomplished by adopting the Group Graded System.

Many have felt the difficulty of having a school of maybe, eleven classes and having them all studying different lessons. The new Group Graded plan provides that only one lesson is provided for each department, so that all the classes in the primary or junior departments, e.g. study the same lesson. Each of the Primary, Junior, and Intermediate departments have a three year cycle and when each finishes the three year course they begin the same course over again



with the new set of pupils and the whole group is promoted to the next higher department. This plan is not so perfect educationally as the completely graded system but it will be easier to put into operation in most of the Japanese schools.

In this way the graded system can be put into operation with one teachers' lesson text for each department, and it is planned to have these out by April 1st.

The topic of the course for the Beginners (Yochika) is "God's Loyal Children"; that for the Primary (Shotoka) is, "Jesus' way of Love and Service;" that for the Juniors (Chutoka) is "Old Testament Heroes;" and that for the Intermediate (Kotoka) is the "Life of Christ."

There is no question but that this series of lessons, especially adapted to the age group, and organized on a progressive basis will be more appropriate for children than the uniform lessons. We hope that they will be very generally

used, and that orders will be sent in to the National Sunday School Association early so that the texts can be sent as soon as issued.

There are no children's helps available for the present, but it is hoped to publish these later. The *Aozora* however will have each week something for the pupil for the Junior course of lessons and this can be used to put into the hands of the pupils. This is a very good four page paper for boys and girls of the junior age sent out once a month to be given to the pupils each Sunday.

Inquiries regarding the lessons or orders for the same and the *Aozora* may be sent to H. E. Coleman.

Sets of ninety-five Bible pictures by Copping are on sale by the National Sunday School Association and are valuable as permanent equipment for any Sunday School. They can be used for many a Sunday for three of the lesson courses this year.

## Japanese Customs

THIS is the title of a new book, published by the Kyo Bun Kwan, and just coming from the press. The author is William Hugh Erskine of Osaka, a member of the Disciples' Mission. The appearance of a new book is always an event of importance, but when one comes from the pen of a friend of long standing and a well-known and beloved colleague the fact is worthy of special celebration.

"Japanese Customs" is well worth an extended and detailed review, but space will permit of only a brief summary of its contents. To begin with, the title indicates only one phase of the subject matter handled in the book. But even this subject, treated by such a keen and sympathetic observer as the author, would be a work of immense value to the student of

Japan. The real worth of the book, however, is indicated by the subtitle:—"With An Appreciation of Their Religious Value." This at once reveals the view-point from which "Japanese Customs" are treated.

Those who have read Mr. Erskine's articles appearing in the Japan Evangelist, Christian Movement, and elsewhere, from time to time during recent years, under the general title of "Christianizing Japanese Customs," will recall his original and sympathetic treatment of this subject. These articles have been worked over, modified, and enriched by new material, so that the author here presents in book form the results of twenty-one years of study and observation of the religious life and religious attitudes of the Japanese



people. To quote from his statement in the preface:—"The purpose of this study is to set forth some of Japan's pre-Christian religious values.....The main contention of the book is that Christianity is not the substitute for but the supplement to, the best religious values already in Japan. ....Christianity does not tear down but vitalizes and beautifies the concepts already in the hearts and lives of the people."

On the mechanical side, the book is composed of fifteen chapters, covering approximately 240 pages. The chapter titles are—"Social Customs," "The Coronation of 1915," "The Imperial Wedding of 1924," "Emperor Worship," "Shinto Cult Dance," "Old Burial Customs," "A Modern Buddhist Funeral," "A Shinto Funeral," "The Cult of the Dead," "Ancestor Reverence," "Bushido and Japanese Honesty," "The Developing Conscience," "Idolatry," "Some Ideas and Practices of Salvation," and "Japanese Loyalty." The author has treated this wealth of subject matter with a freshness and originality of viewpoint and an intimacy of touch not found elsewhere in books on these subjects. And best of all, he points out how these old customs lay the foundation and prepare the way for Christian teaching. He opens wide new gates of opportunity for reaching common ground with Japanese audiences by presenting Christ as the one who can fulfil their highest hopes.

The book is enriched, also, by a number of valuable cuts and an index of Japanese names and religious terms. The latter will be of special value to students of Japanese religions.

Not by any means the least valuable feature of the book are the introductory statements by such well-known men in the educational and religious world as Prof. E. W. Clement, Bishop Y. Hiraiwa, Prof. I. Abe, and Dr. Daijo Ebina, all of Japan, and Prof. Chas. T. Paul, Persident of the College of Missions,

Indianapolis, Ind. A brief statement or two from these leaders will show both their appreciation of the value of the book and their attitude toward the method of treatment. Prof. Clement, after speaking of the value of the work as source of general information, says:—"In the second place this book is valuable for another, greater reason. While one may not agree with the author in all the details, concerning which there will naturally be difference of opinion, I wish to say that I approve most heartily of his general method of treatment. It is, as he claims, in accord with Christ's own definite statement that he came, not to destroy but to fulfil. It is not a negative but a positive method; not destructive but constructive criticism.

Prof. Paul, among many other good things, says:—"His interpretations and suggestions will be stimulating to all who labor for the nationalization of Christianity in the Sunrise Empire.....The chapters contain a vast fund of firsthand information not found elsewhere about the religions of Japan. The book can be confidently commended to Mission study classes in church and college in the homelands. Students of Comparative Religion everywhere will be quickened by its freshness of description and outlook. It will have its distinctive message for its author's colleagues in Japan, not all of whom will accept without question all he has written. Gratitude will abide even with dissent."

Dr. Ebina's statement is representative of the attitude of the Japanese toward the author's work. He writes in part,—“You are not only a keen student but you have a heart sensitive to the best of Japan. Your appreciation of the genuine Japanese spirit was a happy surprise to me. .... If the older missionaries had only had an appreciation of your attitude, our past relationships would have been better and the work of Christ more advanced. Christ is not the

destroyer of life but the giver of the abundant life."

Mr. Erskine has received a score of endorsements from religious workers in Japan and abroad, from editors and educators. The book will be out in time to meet the demand for summer reading. Every missionary in Japan should read "Japanese Customs," not only for

the wealth of useful information it will give regarding customs we observe every day, but also, and more particularly, for the stimulus the book will give to a re-evaluation of what takes place around us, and to a new appreciation of how these foundations may be builded upon by wise master builders.

R. D. McCoy.

## The Oriental Missionary Society in Japan

Written for the Evangelist by request of the Editor.

UNLIKE most missionary organizations which have their rise in the homelands and later find their way into the foreign mission fields, the Oriental Missionary Society was organized on the mission field. From the beginning it has been intensively evangelical in its activities, preaching a full Gospel emphasizing the necessity of individual experience in a new birth and heart purity, endeavoring to hold up the standard of Christian living as high as the Word of God teaches. The Oriental Missionary Society looks upon a mission field as a whole, and accepts the commission as literally as possible, endeavoring to preach *the* Gospel the *whole* Gospel and *nothing but the* Gospel to every creature. We feel that a dispensation of the Gospel has been committed unto us, and woe is unto us if we preach not the Gospel.

The policy of work. The Oriental Missionary Society was born with the conviction that the Japanese must be evangelized by a trained, Bible-filled and Spirit-filled native ministry. All efforts and time and money have been turned into this channel. Comparatively few white missionaries have been used by the Society. From the standpoint of effectiveness, efficiency and economy a Holy Ghost baptized Japanese worker can reach his own people quicker, more economically

and with better results than the foreign missionary.

For preparing workers the O.M.S. maintains a Bible Training Institute in Tokyo. It is a One Book School. Only those who have been born again, and have a definite call and at settled purpose to enter the ministry are received into the school for training.

### THE NATIVE CHURCH

In 1917, sixteen years after the founding of the work, the Oriental Missionary Society organized its native work into a Church. At that time there were about fifty local churches, and these were then put under the supervision of Rev. Juji Nakada as General Superintendent. Since then the church management has been left entirely in the hands of our Japanese brethren, who have proven themselves well worthy of the responsibility. The work has prospered spiritually, numerically and financially. Within the past eight years the churches have grown in number from fifty to about one hundred and thirty. About forty of this number are wholly self-supporting, and some of these are far beyond the point of self-support, contributing largely towards helping some of the weaker churches and opening up new fields. The offerings of one of these churches with a membership of 300 contributed on an average of Yen



1,000.00 per month last year. The Japan Holiness Church as a whole is now about two-thirds self supporting, and at the present rate of progress will be entirely self supporting in the next three years. The native contributions for 1924 were over Yen 80,000. This was an average of about Yen 26.00 per capita.

The Japan Holiness Church has not confined its activities to the Japanese in Japan alone, but is endeavoring to reach the Japanese everywhere. Therefore among the churches listed above, some are in China, Manchuria, Korea, America, and work is now being opened up in Brazil, So. America.

The Pastors of the Holiness Church are taught not to strive merely to bring their churches up to the point of self-support and then think they have graduated, but to become missionary in their activities. A church which becomes self supporting this year should be con-

tributing largely towards opening up other churches next year. A good many of the O. M. S. Holiness churches have been born on the self-supporting basis, not having received any help at all from the Society. It is the testimony of our Japanese brethren that such churches progress rapidly, while on the other hand churches that have been continually helped by the missionary are slow to develop.

We count not ourselves to have apprehended, but this one thing we do—pressing forward. There remains much land yet to be possessed. Our Great Commander cries "On! Forward! On!" The question of self support of the native churches is a live issue among all missionary circles today. This point can be reached not by retrenching but by reaching out, by occupying new fields and building up the waste places.

Let us arise and build,  
*Roy P. Adams.*

## The Kegon Sect in Japan—Mystical Transmission

By R. C. ARMSTRONG

THE Kegon sect derives its name from the Kegon sutra, which is very highly prized by all Buddhists. Some texts of this sutra were not to be written down, but kept only in the memory or imagination. For example the "Constant Text" we are told was held by the great bodhisattvas, and was never written on the ancient palm leaves. But it is preached by innumerable hosts of buddhas in the measureless worlds of the three states of existence. It reveals absolute reality which fills all space throughout all the worlds. It was when Sakyamuni was resting in the one thought, which is always with the truth, filling the same space, that he preached the great doctrine, being

thereby enabled to deliver it in all directions at the same time.

Tradition describes Sakyamuni spending the seven days immediately succeeding his enlightenment, in meditation upon the nature of all things and upon the law to be delivered to men. This meditation is called the Sea-sealed meditation—abstraction, and means that just as the deep, placid, unmoved sea is able to reflect everything on its surface; so the deeper doctrines of Mahayana Buddhism are reflected in the depths of the wisdom of Buddha. During the following week, Buddha preached the Kegon sutra in which the essential doctrines of Mahayana Buddhism are expounded.



The delivery of these doctrines is clothed in mysterious and morbid mysticism which overrides all reason. The enlightened one is represented as preaching in seven different assemblies at seven different places, and two of these assemblies were in the same room at the same time. Three of them were in this mundane world, and the others in the heavens. All of this took place while Buddha himself remained seated in the place where he was enlightened. The place is known as the place where he entered annihilation.

The credulous and sometimes even the educated explain in a mystical manner how this was possible. They try to show that it is due to the fact that he taught absolute truth, which knows neither impediment nor limit. The objection is made that this sutra could not have been given so soon after the enlightenment of Buddha, because two or more of his disciples were present at one of the assemblies and yet did not become believers in the Kegon teaching until much later. Prof. Nanjo Bunyiu claims that this can be explained by the power of Buddha's prayer whereby "All past kalpas are placed in the future and all future kalpas are turned to the past." It was this power which caused these disciples to appear in the assembly of the second week.

In China the Kegon sect assimilated the Chiron sect and rapidly became strong. The Kegon sutra was first translated into Chinese in the East-Shin dynasty (312-420 A.D.) by Kakuken and others. The sect relates itself to five great Chinese ancestors. It was founded by Tojun Daishi (557-640 A. D.), the first scholar to speak of the five teachings. His disciple Chigon (Chiso Daishi 602-668 A.D.), explained his teachings. Hozo (Kenju Daishi 743-

A.D.), the teacher of the Korean priest Shinjo, organized the sect into its final form. It was said that, when Hozo lectured, "Heavenly flowers fell to the ground, and rays

of white light issued from his mouth." In modern language this means that he was a very flowery speaker, or a gifted orator. Chokwan (Shoryo Daishi, 780-841 A.D.) firmly established the five teachings and the ten sects and compared them. Shumitsu (Keiho Daishi, 780-841 A.D.) made the teachings prosper in China.

#### B. IDEALISTIC PANTHEISM

IN the Hosso sect Reality is passive and beyond change. The world is accounted for by the eighth sense *alaya* which is the cause of all activity. The question would naturally arise, what causes *alaya*? If the absolute causes *alaya* then the absolute is the cause of activity and the need for *alaya* is removed. The Kegon sect attempts to explain all things as phenomena or appearances which melt into one reality. This process of explaining things away is given in considerable detail in the account of the four worlds and the ten deep principles of this sect. In the discussion of nirvana, buddha, enlightenment and reality it will be seen that in the Kegon sect and in other Mahayana sects they are all one with the Absolute.

The Kegon sect has so far advanced beyond the position of early Buddhism that Chokan, a Chinese priest, felt it necessary to account for this difference and make a form of apologetic for the sect by dividing all the teaching of Sakya-muni into five parts of which Kegon doctrine was the highest. Genju and Shumitsu, two other Chinese priests, divided all Buddhist doctrine into ten divisions of which the Kegon was the most important. The five teachings of Chokan sum up the former teaching and introduce Kegon doctrine as superior. (1) The first division is practically the teaching of the Kusha sect. (2) The second contains the teaching of the Hosso sect. (3) The third contains the teaching of the Chiron, the Shoron, and "The Awakening of Faith." (4) The fourth describes Zen-Learning. (5) The fifth is the

absolute idealism of the Kegon sect. It is called the one vehicle of perfect doctrine. When all confusion is removed, then all things are one and the same, without distinction, just as all the water of the ocean is salty. All things blend into one reality, just as the light of many lamps blends into one without distinction.

According to the Kegon doctrine everything is in the absolute. If darkness arises it is called impurity. If the light arises, it is called purity. But these two are one, since all things exist in Buddha's nature. The perfect doctrine is beyond causation and is explained by direct relation to absolute reality. Phenomena in time and space are beyond our comprehension, but through the world of phenomena truth is revealed. From one point of view the world of phenomena shows no distinction, from another point of view there are many distinctions. It is regarded as containing relations in two ways; first from the standpoint that all things have the same substance, or that they mutually blend together; second from the standpoint that things are mutually dependent on each other. It is called mutually-touching. The tenth teaching makes the world of phenomena so complex that it is compared to Indra's net. It is called unlimited causal connection. This is the outstanding doctrine of the Kegon sect.

Kegon doctrine unites four kinds of worlds into one. The first is a world of separate things in which we see with our eyes, and in which we distinguish trees and rivers as distinct things; each ripple on the ocean of reality is seen as different from every other little wave. The second world is one of reason; here the mind is centred not on the phenomena, but on the original substance back of it. This world

is one of reality, reason itself. Here the substance back of things is one. The world is explained by quotations from Tojun: (1) "All things returning into reality (emptiness) are lost; (2) all things are reality (emptiness); (3) individual distinction between things is lost; (4) everything disappears having no place to rest." In the first world people see things as the monkey sees his shadow in the water, or as a child sees its own face in the mirror; but in this second world man is able to throw away such illusions. The third world is the world of reason in relation to things; here the supermundane character of reality is revealed. The first world which is below consciousness and the second world which is above it are here revealed as being inseparably related to each other. This is illustrated by the wave and the water: the water is the wave and wave is water. In the fourth world the distinction between things and things is removed and everything blends with absolute reality, or the reason of the universe. To know one thing is to know all. The relation between all things is described in two ways; first they mutually enter each other, like two lights reflected in paralleled mirrors; second, two things may be the same, yet different, just as the water and the wave. All things possess these points of view. If we concentrate on one thing, it becomes the chief point of view and the others are subordinate; all things are one and the one is all. The net made of jewels in the king's palace is folded up, and one just as all the folds of the net are the same, so all things are equally related and the same. This common Buddhist illustration is used to explain this highest and characteristic teaching of the Kegon sect.



## A Golden Wedding

A Golden Wedding is always a rare occasion, but when it is the first to occur within the history of a Mission then it becomes rarer still. Such was the happy event which took place on the twenty-eighth of April in Wakayama City when Dr. and Mrs. J.B. Hail celebrated the fiftieth anniversary of their marriage. The day, which was one of April's most fickle ones, will long be remembered not only for its more immediate joys, but also because it marks one of life's most precious milestones—that of one hundred years of service though but fifty years of Love!

Early in the morning the "Bride and Groom" began receiving congratulations from those friends, who, by virtue of their former alliance with Dr. and Mrs. Hail as members of the old Cumberland Presbyterian Mission, deserved the honor of being the first to extend good wishes to the happy pair. Promptly at twelve o'clock a buffet-luncheon was served to the members of the above-mentioned mission and to those of Wakayama Station, at which time Dr. W.F. Hereford of Hiroshima presided as toast-master. The table was attractively decorated with flowers, candy, miniature "bride and groom" dolls, and the "bride's cake" from which the "Groom" later, quite by chance, cut his fortune in the shape of a ten sen piece. This was not inappropriate, however, for it but heralded the way for a later gift of money, in gold, from the Northern Presbyterian Mission of which both Dr. and Mrs. Hail are members. Another gift of money in gold was received from friends in America, together with fifty or more letters of congratulation. The "Bride," who made a quaint picture in her soft, grey silk-crepe gown, was the recipient of a bouquet of flowers from Wakayama Station and of other gifts from Japanese friends.

In the afternoon, from two to four

o'clock, Dr. and Mrs. Hail kept "open house" for all their Japanese and foreign friends alike. At that time greetings from the Mission and Board were extended to them, the latter having cabled its congratulations to Dr. J.G. Dunlop, the Secretary of the Mission, who delivered the message in person. The Mission was represented by a specially appointed committee consisting of Dr. Hereford of Hiroshima, Miss Virginia McKenzie of Osaka, and Mrs. D.C. Buchanan of Wakayama. At this time informal speeches were made and several songs were sung.

From five to six o'clock a special Japanese service was held in one of the largest restaurants in the city, at the conclusion of which all the guests adjourned to the dining-room to partake of a five-course dinner. At this dinner, which was given mainly for the Japanese Christians, nearly 100 guests were present, a fact which is quite a contrast to the handful or more of Christians who were present at Dr. and Mrs. Hail's Silver Wedding twenty-five years ago; and one which bears rich testimony to the splendid work done by Dr. Hail in Wakayama where his very name is a synonym for Christianity.

The Reverend D.C. Buchanan, of Wakayama, presided as toast-master at the dinner at which time many telegrams were read and several speeches made. Three "banzais" were then given and the health of the "Bride and Groom" was drunk in fruit-punch, after which the "Groom" responded to the toasts. This over, Dr. and Mrs. Hail rose to go, whereupon Miss Agnes E. Morgan of Matsuoka hurried to an organ and struck the opening chords of *Mendelssohn's Wedding March* while the happy couple, amid a shower of gold-paper confetti, found their way to the door and waiting kuruma.

Thus ended a truly Golden Day—whose successful fruition was large-



ly due to Miss Mary H. Ransom, of Wakayama, who as Chairman of the Day's Committee, gave unstint-

ingly of her time and strength to make it an ever memorable occasion.

*Katharine Baetjer Buchanan*

## New Bulletin From Japan

EDITED By WILLIAM L. CURTIS, KYOTO

**W**OMEN may henceforth become regular attorneys and practice in the courts of Japan upon an equal footing with men. On June 12th the Law Practice Revision Commission decided to give women this privilege. The precedents established in other countries, notably the United States, were cited in favor of the step, and proved sufficient to overcome some opposition that was raised on the ground that woman's emotional temperament might prove an obstacle to success in the practice of law.

\* \* \*

Mrs. Hasegawa, wife of one of the Kumiai pastors of Kobe, frequently preaches for her husband, and takes an active share in the pastoral work in the parish. She has recently applied for ordination.

\* \* \*

Two Japanese women, Reiri Wataya and Shibu Ogawa, are the first in Japan to act as matrons for university students. They are connected with the Kyoto University and are both earnest Christians.

### A JAPANESE MOTHER IN ISRAEL

**M**RS. Kaji Yajima who died at her home in Tokyo on the 16th of June, will be sincerely mourned by a host of friends in Japan, and by many in America who have met her personally or have known of her splendid work for the women of Japan.

Born in 1832, a Christian for more than fifty years; founder of the *Joshi Gakuin* (School for Girls) in Ichigaya, Tokyo; organizer, and for

many years the president, of the *Fujin Kyofukai*, the W.C.T.U. of Japan; advocate of the rights of women; leader in rescue work, and in the fight for the abolition of licensed prostitution; and prominent in all forms of welfare work for women and children, Madame Yajima was universally recognized as the greatest woman social worker in Japan. Twice in the last six years of her life she visited America as a delegate to International Conventions, and on the last occasion presented in person at the Washington Conference a Peace Petition signed by thousands of Japanese women. On her ninety-third birthday recently celebrated, she presented to the Woman's Home in Tokyo a Children's Building to be used for recreation purposes.

Madame Yajima was the first woman in Japan to receive post mortem honors from the Imperial Household. Upon the announcement of her death the Emperor bestowed upon her the Junior Grade of the Fifth Court Rank in recognition of her remarkable services to the nation as a welfare worker.

### A NEW SOCIAL SETTLEMENT IN OSAKA

**T**HE America Board Mission (Congregational) is opening a new work in the factory section of northern Osaka, 430 *tsubo* of land have been bought, and a reenforced concrete and frame building is being erected to serve as a center for evangelistic and social work among the laboring classes. The building is to be completed in September.

There will be a kindergarten circle-room, reading room, roof-garden and play-ground. The work will include classes of various kinds, club work, lectures and entertainments, supervised play, Sunday School and religious services. When a group of Christians has gradually been developed as a result of this work a church will be organized whose membership will be predominantly of the working class of people.

Mr. and Mrs. Sherwood F. Moran, and Miss Alice E. Cary, are in charge of this work and will carry it on in close cooperation with the Japanese Kumiai Church.

\$ 3500.00 was contributed through the Woman's Board of Missions by the Congregational Sunday-schools of America for the equipment of the *Yodogawa Zenrinkan*, the Neighborhood House of our new Social Settlement work in Osaka.

\* \* \*

THE Christians of Tokyo recently united for a musical service in the Hibiya Park amphitheatre. Hundreds marched thru the main streets carrying banners reading—"Great Christian Meeting," "Sin our Country's Shame," "The Fear of the Lord is the Beginning of Wisdom," and the like. Eight or ten thousand came to the service. There were hymns, solos, quartets, and choruses, and a short address by President Chiba of the Baptist Seminary.

\* \* \*

#### EARTHQUAKE RELIEF

THE earthquake of May 23rd in West Central Japan destroyed the city of Toyooka and the hot spring resort of Kinosaki. The Baptist church in Toyooka was burned but the pastor and his family escaped. On Sunday, May 24th, the Baptist churches took special collections for their stricken brethren in Toyooka. The response in Tokyo and Yokohama was most generous, for the people there knew from experience what their countrymen were suffering. Rev.

K. Tomoi, Secretary of the Japan Baptist Convention, went at once to Toyooka prepared to administer the distribution of supplies which the church people were furnishing.

*Gleanings.*

\* \* \*

Kumiai Christians have built barracks at Kinosaki. The Tottori Church, nearest to the seat of the disaster, assumes the responsibility for the relief work carried on there, but the Kumiai churches in general, and missionaries of the American Board, will cooperate in supplying means and workers.

#### RESIGNATION OF DR. MIYAGAWA

REV. Tsunetaru Miyagawa, D.D. (Oberlin), for forty-three years pastor of the Osaka Kumiai Church has resigned and been made Pastor Emeritus. Always a man of influence in the denomination he has been one of the outstanding personalities in the independent Japanese Christian movement. His books, magazines, lectures, and example have given him a large place in the Christianizing of Japanese thought.

#### BUDDHIST ACTIVITY

THERE are signs of continual progress among the Buddhists in the use of modern methods for religious propaganda. The latest is their use of moving pictures. A Life of Kobodaishi is being shown in some cities and other films are in preparation.

#### COMPARATIVE STATISTICS

THE *Osaka Mainichi* says the following sums were expended in Osaka Prefecture in 1924:

For Education.....	yen 20,259,917.
For Tobacco .....	24,645,401.
On Geisha and Prostitutes.....	27,208,792.
For Alcoholic Drink...	62,807,600.

#### CRIME

AN increase in crimes of violence has been noted by the police in many cities. Conditions in post-

earthquake Yokohama are so serious that some churches have stopped their evening services, as people are timid about venturing out after dark. Reports of suicide as a result of failure in scholastic entrance examinations have been unusually prominent in the press this spring. A thirteen year old boy hung himself recently because obliged to go to work with no further prospect of schooling after graduating from the primary school.

#### A SHINING LIGHT

A girl who lived in Miss Ryder's Young Women's Dormitory while a student in Tokyo is now a teacher in a country high school. Her cheerfulness, hard work, initiative, vision, and Christian principles

are making an impression on the community. She refused to do extra teaching on Sunday, but offered to teach overtime on other days to make it up. She brooks none of the usual indecent talk of Japanese men in her presence, and her first refusal of "*sake*" (liquor) at faculty meeting was so positive that her principles are now respected. She is the only Christian on the faculty. Recently she has been made matron of a dormitory of forty girls and her Christian love and zeal find expression in seeking their comfort and welfare. She has started a story hour on Sunday afternoons, often using Bible stories. She is a light set on a hill, which cannot be hid.

*Gleanings*

#### Kumiai and American Board Mission Statistics For 1924

Japanese Staff	Ordained Men	85
	Unordained Men	39
	Women Workers	11
	Total	135
Foreign Staff	Ordained Men	19
	Unordained Men	4
	Wives	21
	Single Women	30
	Total	74
Evangelistic Work	Organized Churches	160
	Of these, Self-supporting	81
	Additions during the year	2,066
	Total Communicants	25,491
	Sunday-Schools	322
	Teachers	1,443
Educational Work	Pupils	22,260
	Contributions for Church Work	¥ 366,534.
	Kindergartens	20
	Pupils	1,091
	Primary Schools	1
	Pupils	52
	Middle Schools (men)	2
	Enrollment	1,003
	Middle Schools (women)	7
	Enrollment	2,552
	Colleges (men)	4
	Enrollment	1,342
	Theological and Bible Schools	3
	Enrollment	38
	Bible Training School (women)	1
	Enrollment	23



	Teacher Training School	1
	Enrollment	32
	Night Schools (exclusive of above)	3
	Enrollment	379
	Educational Fees Received	¥ 374,307.
Medical Work	Dispensary	1
	Patients	1,038
Philanthropic Work	Orphanages	2
	Inmates	172
	Rescue Homes	4
	Inmates	163
	Industrial Homes	2
	Inmates	168
	Consultation Bureau (Osaka Church)	
	Sanitary Matters	119 conferences
	Legal Matters	127 consultations
	Mental Troubles	76 cases

## Federation Conference

### General Subject :

“Union and Federation Enterprises in Mission Work.”

“A general Survey.”

### Aug. 2nd. 1925 : Sunday.

10.30	a. m.,	Sermon by Rev. B. F. Shively, D.D.
5.00	p. m.,	Vesper Service led by Rev. R. A. Hardie, M.D.

### August 3rd, Monday.

7.00 to	7.30 a. m.,	Cottage Prayer Meetings.
9.00 to	9.15 a. m.,	Devotional Opening Service.
9.15 to	9.30 a. m.,	Presentation of Reports, including a Resumé of the Actions of the Executive Committee.
9.30 to	10.30 a. m.,	Reception of Fraternal Delegates, with responses.
10.30 to	10.40 a. m.,	Special Music.
10.40 to	11.00 a. m.,	Reading of Necrologist's Report.
11.00 to	12.00 a. m.,	Devotional Hour led by Rev. Cleland B. McAfee, Ph. D., D.D.
2.00 to	4.00 p. m.,	Paper by Rev. S.H. Wainwright, D.D., “Cooperation in the Production of Christian Literature.” Followed by Business Session.

### August 4th, Tuesday :

9.00 to	9.15 a. m.,	Devotional Opening Service.
9.15 to	9.55 a. m.,	Paper by Rev. W. H. Murray Walton. A.M. “Church Union and Federation.”
9.55 to	10.25 a. m.,	Discussion of the Previous Paper by Rev. C. W. Hepner.
10.25 to	11.15 a. m.,	Open Discussion.
11.15 to	12.00 a. m.,	Devotional Hour led by Dr. McAfee.

2.00 to 4.00 p. m., Business Session, First Order of the Day being  
 "The Future of the Federation."  
 (An informed person to give his view of the  
 working of the National Christian Council.)

**August 5th, Wednesday :**

9.00 to 9.15 a. m., Devotional Opening Service.  
 9.15 to 9.55 a. m., Paper by Rev. D. Norman, D.D.,  
 "Cooperation in Social and Evangelistic Work."  
 Discussion of Previous  
 9.55 to 10.25 a. m., Paper by Rev. J. Edgar Knipp.  
 10.25 to 11.15 a. m., Open Discussion.  
 11.15 to 12.00 a. m., Devotional Hour led by Dr. McAfee.  
 2.00 to 4.00 p. m., Business Session, Elections, etc.

**August 6th, Thursday :**

9.00 to 9.15 a. m., Devotional Opening Service.  
 9.00 to 9.55 a. m., Paper by Rev. B. F. Shively, D.D.,  
 "Cooperation in Normal and Theological  
 Education."  
 9.55 to 10.25 a. m., Discussion of Previous Paper led by.....  
 10.25 to 11.15 a. m., Open Discussion.  
 11.15 to 12.00 a. m., Devotional Hour led by Dr. McAfee.

The conference subjects explain themselves. It is believed that they are timely and will prove valuable. It should be said that we are very fortunate in having Dr. McAfee as the leader of our devotional services. It would be hard to find any one better fitted to deal with the devotional side of our Christian life. His ripe experiences as a college chaplain, as pastor in Chicago and Brooklyn, a frequent leader and lecturer on many platforms, as professor of Systematic Theology in McCormick Theological Seminary, and finally as incumbent of the Joseph Cook Lectureship around the world, will most certainly lead us into the deeper things, hid with Christ in God.

Three important subjects will come before the Annual Meeting for discussion and action.

First of all, there will be the question of the future of the Federation itself. The Executive has had the matter before it all year. A sub-committee studied the question and submitted recommendations. These have crystalized themselves into suggestions to be put before the Federation early in its sessions. A special Committee will be asked for, with the inten-

tion that these suggestions will be put into shape as proposed amendments of the Constitution and By-laws. With the approval or changes of the Annual Meeting, they will then go before the constituent Missions for their decisions.

Of perhaps equal interest will be the question of the merger of the Christian Literature Society and Kyobunkwan. Starting as a question of the relationship with the National Christian Council, it was first broadened to include the above merger, and later, by an action of Board Secretaries in New York City, the question of a Headquarters Building was added. A Joint Committee of the F.C.M., C.L.S., N.C.C., with other organizations, has studied the matter from all angles and their report will come before the Federation.

The third matter is the relationship of the Federation and the National Sunday School Association. The Sunday School Committee has had this under consideration and are ready with concrete proposals.

The Christian Movement, it is confidently expected, will be on sale before the Annual Meeting.

*Harvey Brokaw. Secretary.*

# ≡ PERSONALS ≡

## RETURN AND NEW ARRIVALS

Mr. Paul Rusch of Louisville, Kentucky, to join the staff of the Y. M. C. A. as private secretary to the senior Secretary, with headquarters in Tokyo.

Rev. and Mrs. C. Reese Jenkins of Charleston S. Carolina, March 10, to join the So. Presb. Mission. They are now studying in the Kobe Language School, and are living at 2189 Fukiai-Cho, Kobe.

Dr. and Mrs. S. P. Fulton, So. Presb., April 5, from a year's furlough spent in America. Dr. Fulton, at once, took up his work as principal of the Kobe Theological Seminary. Address: 45 Kami Tsutsu Dori, 5 Chome, Kobe.

Miss Ruby L. Anderson, Baptist North recently, from furlough, and has become a member of the faculty of the Mary L. Colby Girls' School (Soshin Jo Gakko) Yokohama. While in America, Miss Anderson received the Master's Degree from Boston University.

## DEPARTURES FROM JAPAN

Rev. Wm. Q. McKnight and family, Christian Church, May 17, on their first furlough. They have spent most of their time in Sendai, and now return to their old home at Newtown, Indiana, but will probably enter Boston University for a year of study.

President DeForest, Amer. Board, of Kobe College, for Tientsin, May 6, to spend the Summer with her sister in China.

Rev. and Mrs. Paul S. Mayer, Evangelical Mission, for furlough, on President Lincoln, June 30. Home Address: Paynesville, Minn.

Mr. and Mrs. Barnhart of the Y. M. C. A. Staff in Korea, for America, early in June, on account of the illness of their little daughter, Patsy.

Dr. and Mrs. C. K. Cummings, So. Presb. of Toyohashi, early in June, for America, to retire from active service.

Mrs. H. M. Landis, Presb. North, after visits here and there, she will make her home with her son, James, in Washington D. C. Her son is private secretary to Justice Brandeis, of the Supreme Court.

Miss A. E. Garvin, Presb. North, who has been living in Seoul, Korea, since her retirement about two years ago, June 27, by the S. S. Angkor, via ports.

Rev. E. M. Clark, Presb. North, who has recently received his Ph. D., from Edinburgh, to sail from Kobe, on the S. S. Shinyo Maru, July 8, for furlough during which he will take special studies in Princeton Theological Seminary.

## BIRTHS

To Rev. and Mrs. E. Williamson, Evangelical Mission a daughter, Lois Frances, Tokyo, April 28.

To Rev. and Mrs. Paul S. VanDyke, So. Presb., of Okazaki, a daughter, Maud Estes, at St. Barnabas' Hospital, Osaka, April 1.

To Rev. and Mrs. Ernest N. Chapman,

Presb. North, of Shingu, a daughter, Sarah Elizabeth, March 30.

## ENGAGEMENTS

Miss Mary Fraser Martin, So. Presb., Nagoya to Mr. Martel A. Tremain who is teaching in Kobe schools, in connection with the Y. M. C. A.

Miss Margaret Lois Benninghoff, daughter of Dr. and Mrs. H. B. Benninghoff, Baptist North, to Lieutenant A. H. McCollum of the U. S. Navy. For the past two years Miss Benninghoff has taught in the High School department of the American School in Japan. Lieutenant McCollum, for the past three years, has been language officer in the U. S. Embassy in Tokyo, but has recently returned to the U. S. for further study in the Naval School in New London, Conn. He is a son of the late Dr. J. N. McCollum of the So. Baptist Mission.

## DEATHS

Rev. Benjamin Chappell D. D., Meth. Episc., of Aoyama Gakuin, April..... Dr. Chappell had been a missionary in Japan since 1889.

## GENERAL

Miss Grace Hereford, eldest daughter of Dr. W. F. Hereford of Hiroshima, has been appointed as a missionary of the Northern Presbyterian Mission. She is scheduled to sail from San Francisco June 27.

Dr. W. T. and Mrs. Grenfell, Cong., of Labrador fame, spent May 8 to 12 in Kyoto. They sailed for Canada May 23.

Miss Gertrude Kuecklich, Evangelical Mission, has been stationed in Osaka until the Summer.

A recent letter from Guy C. Converse of the Osaka Y. M. C. A., tells of the death of his mother, in Cleveland, Ohio.

Mr. and Mrs. J. M. Clinton of New York arrived in Japan May 15 to visit the chief centers of the Y. M. C. A. work. Mr. and Mrs. Clinton formerly lived in Tokyo and worked in connection with the Chinese Student Y. M. C. A. in Kanda.

Miss Mary Fraser Martin, So. Presb., Kinjo Jo Gakko, Nagoya, has received a cable announcing the death of the mother, at her home in Flemington, Ga.

Mrs. Frances Henry Fletcher of Accomac, Va., accompanied by her daughter, Frances Fletcher, sailed for home on May 18. Mrs. Fletcher had spent the past year in Nagoya as the guest of her daughter, Mrs. L. C. M. Smythe.

Mr. and Mrs. Lewis Don Leet are located at 1962 E. Ninety-third St., Cleveland, Ohio.

Rev. Dr. and Mrs. J. B. Ayers, Presb. North, after a trip via ports, and a visit in Palestine, Egypt, and England, were due in New York, in May.

Dr. and Mrs. Edmund Lorenz, Presb. North, of Dayton, Ohio, have been spending a week, or two, in Kyoto and vicinity.



# THE JAPAN EVANGELIST

A JOURNAL OF CHRISTIAN WORK IN JAPAN

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No. 7

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## CONTENTS

Editorial Comment	229
Our Objective in Evangelistic Work. by J. C. Mann	231
The Buddhist Revival and Christianity A Comment. by James Thayer Addison...	234
The Keron Sect-Mytical Transmission. by R. C. Armstrong Ph. D.	236
High Points in the Story of Kobe Jogakuin (Kobe College)...	240
Five years of Speech for Deaf Children	246
Benjamin Chappell	247
Madame Kajiko Yajima	248
Emily B. Harkness	250
American Board Mission Meeting	250
The Tajima Earthquake. by C. B. Olds	251
Tent Evangelism. by James Cuthbertson	255
Doshisha's Contribution to Japan. by Tosuke Hayami	257
Tokyo Federation of Women's Societies. by Mrs. C. T. Gauntlett	259
Tent Evangelism in Okayama-ken	261
Koreans in Japan From The Korean Mission Field. by R. A. Hardie	263
Personals	266

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Madame Kajiko Yajima, 1832-1925

# THE JAPAN EVANGELIST

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## Editorial Comment

### UNION EFFORTS

THE example of the three large Churches of Canada in uniting and forming one great Union Church of Canada is one by which the entire Christian world should profit, and by reason of which fore-thinking men everywhere are taking courage. It tells how nearly one in all essentials most of our great Christian bodies already are, and how possible it is for multitudes who love the traditions of their own Church to merge them into the growing traditions of others in order to accomplish a common purpose. The direct and indirect effects of this union in Japan will be considerable. Only one of the three uniting bodies, the Methodist Church, is now carrying on missionary work in Japan proper. The new United Church will doubtless continue to cooperate with the Japan Methodist Church. It is interesting to note that there are members of the United Church in a considerable number of Missions working in Japan.

The proposed union of the two large Methodisms in the United States is not being accomplished as smoothly as its friends might hope, but certainly will be attained sooner or later. The effects of such a union upon the work of the two bodies in Japan will be considerable. Both are interested in large educational institutions and other forms of Christian work. In the direct evangelistic field they are now cooperating, and actual union would

occasion but little change in this work.

Union movements in Japan are tardier than most of us wish, but this need not be chargeable to any lack of Christian spirit or Christian love. The great earthquake of two years ago destroyed so many visible forms of Christian activity that it was hoped that in the reconstruction advantage would be taken of the opportunity to push union projects to fulfillment. Representative committees were formed to study the situation and bring in recommendations, but in most cases there was no tangible result. So far as we know, all the old individual churches have planned their own reconstruction, largely on their old site, and with no effort at a redistribution of forces. This does not necessarily imply that any such redistribution was needed. But it would seem to be true that in each case the local interests overshadowed any wider consideration. In the matter of educational work, the one concrete example of school union as a result of earthquake destruction is to be found within one denomination. The Aoyama girls and boys schools, which hitherto have had no connection, are now to be united into one organization. The Methodist Bible Woman's Training School, too, which lost its buildings in Yokohama, is this year trying the experiment of affiliating with the Theological Department of the Aoyama Gakuin, which is for the



time, at least, real co-education in the training of pastors and Bible women, and should prove an experiment of great interest and profit.

As to union in publishing work, the complete destruction of most of the property of the Christian Literature Society and the Kyo Bun Kwan gave opportunity for the Mission owning and controlling the latter to offer to merge it into the former, thus unifying the great Christian literary creating and distributing agencies, and bringing them into the ownership and control of most of the Missions, working together as one body. This matter is still under advisement, and will be one of the important questions to be settled at the Conference of the Federation of Missions this summer. It is to be regretted that the proposal to erect one great central building in the heart of Tokyo to house its many Christian activities has not met with success. If such a thing

were possible it would doubtless arouse supporting enthusiasm on the part of Christian leaders abroad. But after careful consideration the committees in Tokyo have come to the conclusion that it is better to erect one large building in Kanda upon the site owned by the Sunday School Association, and use it for its own and kindred purposes, and another large building on the present site of the Kyo Bun Kwan and the Fukuin Printing Company, this to house the Christian Literature interests, including the Bible Society, and also be the center for such other Christian enterprises as need to be located in the center of the business district of Tokyo. It is satisfying to note that these problems of union and cooperation are being worked out in a spirit of great goodwill, and it is to be expected that the results attained will tell mightily for the future good of the Kingdom of Christ in Japan.

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# Our Objective in Evangelistic Work

J. C. MANN

**I**N this paper we are dealing with one form of evangelistic work, a particular form which usually appropriates the general title.

What then is our objective in what is generally known as evangelistic work? It is to declare to men the evangel of Jesus Christ; to press upon them His call to salvation and service. "God was in Christ reconciling the world unto Himself" and to us has been committed the ministry of reconciliation. "God will have all men to be saved and to come unto the knowledge of the truth" and it is ours to proclaim the truth revealed in our Lord. There is no need to multiply such references from God's Word. These are the fundamentals of our ministry; to this ministry we have been called; to execute it we have come to this country. Yet, we do well to take stock from time to time and to consider how much of our thought and time and effort are absorbed directly in the work of evangelism.

Let us remind ourselves of some other fundamentals. I happen to have selected two passages which speak of a universal gospel and it is good for us to remember that our objective is pan-evangelism, without respect of rank or nationality. In those early days the apostle urged that prayer should be made for the eminent ones; but, seeing the composition of our churches and the distribution of our missionary forces in the Japan of to-day, might he not urge upon us that the humble folk should not be neglected?

If the "all" of "all men" is universal it is also distinctive and individual. I have heard a young preacher confidently declare that our Lord's message was to society, not to the individual. It would be almost as bad to claim that He had a message for the individual but none for society. Think of the

time He gave to this man and that woman, of the pains He took, and of the treasured sayings which were addressed to individuals. If we are to follow Him I believe our method must be that of personal evangelism as the one sure way of extending the kingdom.

Once more, our objective in evangelistic work is primarily the presentation of the gospel message (to use a well-known definition) in such a way that the hearer has an adequate opportunity of receiving it or, we must add, of rejecting it. The further work of instruction, of building up the church and of extending its influence in society is more properly called Christianization. We are often urged to preach the Word and leave the results with God; yet I am sure we do not mean to draw a hard and fast line between the duty of evangelizing and that of Christianizing and that we feel that our work is consummated only when believers are added to the church. It is true, of course, that only those who follow us may enjoy the consummation and there are many illustrations in missionary history of those who have laboured in evangelism while others who followed have entered into their labours and have had the joy of "making" Christians. But most of us will feel a divine discontent if we are not privileged to see some fruit of our labor. I can do no more than raise the question how far we are justified in persevering in working an unresponsive place. The illustrations to which I have referred would encourage us to go on persistently and to refuse to give up. On the other hand, there are indications that our Lord Himself passed on when His message was rejected and we know that His servant Saint Paul most certainly did so. So much can be said both ways that I, personally, find it very difficult to decide how

far we are meant to persevere in the face of opposition or indifference and would welcome a discussion of the question.

We go on to consider how we may attain our objective and I think we may divide our evangelistic work, somewhat arbitrarily, under two headings. To use the metaphor of the gospels, there must be first the wide casting of the net and then the careful drawing of the net to land, or to the ship. Or, to use another metaphor, there must be first the wide sowing of the seed and then the careful tending of it with a view to harvest. We have our many tried methods for a wide dissemination of the word, some of which we may consider quite briefly.

1. There is the time-honoured method of the preaching meeting. I think this can be held usefully every evening, (or on stated evenings in the week,) and in the same place only if certain conditions are fulfilled. The preaching-place should be on a busy thoroughfare where there is every hope of men and women "dropping in" to hear. This ensures an audience that is always partly new and saves us from making the same appeal, (the elementary appeal, we might call it), to a body of regular attendants who ought to be making further progress. Further, the number of workers ought to be sufficient to allow of variety so that there is no fear of their going stale or of losing opportunity for follow-up work. This systematic preaching is one of the best fields for united effort and there are to-day, and have been in the past, happy illustrations of the way in which missions and churches can combine in running a mission-hall where the gospel is preached regularly. From what I have heard the best results are obtained when each co-operating body is responsible for certain days. Denominational jealousy does not seem to flourish well in an enthusiastic evangelistic atmosphere and with a little give and take such united work goes well.

Where the above conditions are not fulfilled I fancy it is better to have occasional preaching meetings, either denominational or interdenominational, relying in the meantime upon smaller meetings of enquirers held from house to house. For the preachings a public hall is better than a theatre, if it is available, and a church building is better than either; the congregation may be somewhat smaller but it will make up for that in attention. Avoid the preaching that is just a "demonstration" of Christianity. The only demonstration we should look for is that of "The Spirit and of power." Alas, there is only too much need that we should remind ourselves that the message should be "Jesus Christ and Him crucified," for I fear that much of the preaching of to-day has Christ as its illustration rather than Christ as its theme. I sometimes wish we could do away with the custom of advertising subjects, without encouraging slackness in preparation. There is always the temptation to adopt a high-sounding title for one's address; then if the address follows the title it may miss the mark, while if it abandons it after the first few minutes of introduction, it is hardly honest.

2. Tract distribution is by no means played out. It brings good returns in the way of enquirers. The systematic distribution of tracts from house to house is bound to tell in the long run and suitable series are available for this purpose. It is often a good plan, and not uneconomical, to compose and print the tracts locally, and particularly so when they are to be distributed at some local celebration. One of our pastors wrote a tract for the local festival of a deity whose title was written with some eight Chinese ideographs. On the title page appeared just those ideographs with a greeting from the church: the text of the tract took the ideographs one by one and showed how the thought expressed in each was fulfilled in the God whom we worship. It is, of course, more



trouble to make tracts than just to order them, but it sometimes pays very well. It is hardly necessary to add that the tract should always indicate where the reader can apply for further teaching.

3. Some few have the knack and gift of wholesale visiting and this provides an unlimited field for the man of sympathy and tact who can win his way to the hearts of of the people. The house to house distribution of tracts can be used as an introduction and may be the means of having many homes opened which would otherwise remain closed.

4. Newspaper evangelism has come to stay and is recognized as one of the effective ways of sowing the seed and casting the net wide. I cannot in this brief paper enter into details and, in any case, we are probably all conversant with them and convinced of the usefulness of this form of evangelism. Those who have engaged in it know well that their work does not stop with the insertion of an advertisement and the distribution of literature; in a sense it begins there and the chief work is concentrated upon the comparatively few who proceed from the first inquiry to be enrolled as definite learners.

From this point we can conveniently pass on to consider the more personal follow-up work, which is of the greatest importance but often receives inadequate attention. However necessary it is to sow the seed and to cast the net wide it is equally necessary to pay heed to the harvesting and to the drawing in of the net. You have probably been present at many a preaching which seemed to "fizzle out" at the end. There was no definite attempt to sum the message up, or to press it home; no persuasive invitation to a heart to heart talk; no clear instructions as to the next step that should be taken by any who had been impressed. The fact that those who give in their names at big preaching meetings are often those

who go no further should not deter us from doing all we can to secure the inquirers and to form them into classes. If in the big meeting we preach about God and man, about sin and salvation, we must go on in the smaller meeting or class to give systematic and progressive teaching. The autumn often proves the best time for special preachings as, with the blessing of God, a group of enquirers is obtained who may well be taught carefully during the winter months when it is difficult to gather large audiences.

Then at some stage there must come the individual work, the personal interview and the application of the gospel message to the particular need. Who is sufficient to follow the Master in this? Are we adepts at it as He was? Are we skilled at diagnosis of the spiritual disease? Are we so versed in the pharmacopoeia of the Holy Scriptures that we can apply the wholesome medicine of His Word to the cases that come before us? Are we giving our students sufficient clinical training, or are we sending them out as helpless as a doctor would be who had heard many lectures but was left to learn the practice of medicine as best he could. Poor doctor: yes, and poor victims.

After all, this is the work that counts in the long run. Some of you have studies which are really consulting rooms. Others will join the reader of this paper in wishing that their studies might be such; that the consulting room and the dispensary might loom much larger than the office. There is, I think, a danger that we may lull ourselves into the sleep of indifference with the thought that we lack opportunity in this country where normally so few seem to be in actual concern about their souls. But our preaching is to be "in season and out of season" which one commentator has paraphrased as "take opportunity or make it." Our blessed Master had to escape from the throng who

pressed to hear; and even in this country, with all the apparent indifference to the gospel message (and it is less, thank God, to-day

than it was yesterday) there are men and women who know the pleasant weariness of constant interviewing of enquirers.

## The Buddhist Revival and Christianity A Comment

By JAMES THAYER ADDISON

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THE revival of Japanese Buddhism in progress today is too apparent to be overlooked. Beginning slowly soon after the Restoration, it has been especially vigorous during the last ten or fifteen years and as yet shows no signs of failing power. Only those whose minds are dogmatically closed to the possibility of anything good proceeding from a non-Christian religion can fail to appreciate the fact that Buddhism is more flourishing today than it was thirty years ago. That is, it is showing more signs of life and is engaged in more useful activities. Such an acknowledgment has nothing whatever to do with its ultimate fate. According to my own belief (which I am glad to state at the beginning of this brief article) Buddhism in Japan will finally be entirely superseded by Christianity just as in India it has been entirely superseded by Hindooism and Islam. It cannot forever compete with Christianity, for Christianity is a religion unique and absolute. But our faith in the destiny of the two religions should not blind us to the fact that Buddhism is not going into a prompt decline merely to oblige Christian enthusiasts. Buddhism has at least nine lives, and before it gasps out the last one, there will be many ups and downs for observers to watch and much interesting material accumulated for the historian

of religion. It ought to be possible to combine supreme confidence in the future with impartial observation of the present.

Such observation, as all missionaries in Japan are aware, will reveal the fact that Buddhism has been undertaking more and more practical activities and adopting more and more Western methods. Since the results are familiar to all I need only refer to them briefly. In education all the leading Buddhist sects offer training of Middle School and of University grades with instruction in Western subjects according to government standards. Many of their professors have been educated abroad and are thoroughly familiar with Western philosophy and science. The social life of their students (most of whom will be priests) is of a wholly normal type, so that Buddhist glee clubs and baseball teams are familiar phenomena. This educational reform and advance has been going on steadily for the past forty years. Progress in social work, however, has begun much more recently. Nearly all of it is of twentieth century origin and a large proportion has taken shape only within the last five or six years. But today Buddhist work for prisoners and ex-prisoners, for the blind and for deaf-mutes and for soldiers and sailors, Buddhist hospitals, dispensaries, settlement

houses, lodging houses, baby clinics, kindergartens, day nurseries, employment bureaus, orphanages, and homes for the aged, are all well known signs of the efforts of Buddhists to express their religion in modern and practical fashion. More directly connected with religion are the Buddhist Sunday Schools and the newer type of Buddhist services with hymns and sermons.

To the influence of Christian missions are entirely due such new departures as these Sunday Schools and services of song; and to the same influence is largely due the social service work as conducted today. Both Buddhists and Christians agree that Buddhism has thus copied activities and borrowed methods. With regard to educational work the debt is less clear, for Buddhism had long been identified with education in some form, and the modernizing of its curriculum is quite as much due to government standards, stimulated by merely Western influence, as to the work of Christian Schools and colleges. Here again, however, Christian example must have had a perceptible effect. We find, in short, that modern Buddhism, with its practical activities, has taken on a new lease of life entirely owing to Western influence and largely owing to Christian influence. From this interesting and undisputed fact what conclusions may we Christians draw?

In deciding upon our own attitude and policy we may well be guided by two significant hints from the Buddhists. In the first place, they are free to confess with frankness that they have learned much from our Christian methods. They are quite ready to acknowledge the keenness of Christian competition and the necessity for Buddhism to expand or perish, and as offering them models for practical improvement they feel sincerely indebted to Christianity in Japan. In view of this debt so openly avowed surely our own attitude should be one of friendly approval. We ought

to be glad that they are doing good, for it is much better to do good in Buddha's name than not to do it at all. When they copy our methods we ought not to growl about it like a dog deprived of a bone, but rather rejoice that the sum total of charity and helpfulness has been increased and the way made that much plainer for the future spread of the Kingdom.

In the second place—a far more important point—the Buddhists not only confess the superiority of Christianity in practical good works and acknowledge in that field its great contribution, but they go on to maintain that this practical contribution is the *only* contribution of Christianity and that it has nothing, else of value to contribute. Consequently, from their point of view, the ideal religion is Buddhism, with all its spirituality and mysticism, plus such practical activities as the present age seems to call for. These last may wisely be borrowed from the Christians; but Christianity has nothing to offer in that sphere of the spiritual and the mystical where Buddhism remains supreme. Here is a claim frequently made and widely believed. It is a direct challenge to the Christian forces in Japan, and in the light of it we ought to be able to arrive at some clear conclusion.

The very fact that such an assertion can be plausibly made and sincerely believed is in itself a solemn warning. Whether it was inevitable or not and whether we like it or not, we Christians must have so presented our religion in the past fifty years as to give to many the impression that it was lacking in spiritual depth and that it consisted largely in the pursuit of educational and social activities. To many thoughtful Buddhists, therefore, we seem to be about ninety percent Martha, whereas they are proud of being at least ninety percent Mary and of being primarily concerned with what to them is the one thing needful.

Such a conception of Christianity



is of course utterly at fault. We know, even if they do not, that the spiritual and mystical element in Christianity (to state it mildly) is as primary and essential as it is in Buddhism. The Christian religion is nothing if not spiritual. Its values are all unseen values and its essence is a relationship of man with God through Christ expressed in a Kingdom not of this world. Its saints and heroes have again and again been mystics ever since the days of those greatest of mystics—St. John and St. Paul. And it has developed elaborate theologies of the idealist, an absolutist type quite as impressive as any Buddhist metaphysics and rather more articulate and intelligible. Looked at coldly and leaving faith aside, whether we compare them in terms of personal religion or of mysticism or of philosophy, Christianity has been at least the spiritual equal of Buddhism. To think of Christianity as merely a philanthropic movement and of the Church as merely a benevolent organization is to misconceive our religion to a highly absurd degree.

If the trouble, then, is not with our religion, it must be with ourselves—with our own presentation of that religion. Perhaps we have been offering Christianity in such an excessively Western and practical form as to obscure, in some

measure, its essential religious content. And perhaps, therefore, we need a shift of emphasis. When this suggestion is made to those who are keenly interested in educational or social work, they sometimes lose their heads and jump to the frantic conclusion that we are advocating the abandonment or at least the curtailment of all schools and hospitals. On the contrary, we need more Christian schools and more Christian hospitals. We cannot emphasize the mystical side of Christianity by the negative process of giving up all practical work. We cannot stress the spiritual elements in Christianity by any such simple (and un-Christ-like) method as refusing to teach the children and heal the sick. What we need in the Christian movement is not less of the practical but so much more of the spiritual that the practical shall be seen in its true proportions as the active embodiment of the Spirit of Christ. Communion with God, the adoration of God in worship, the conception of Christ in us and we in Christ—these are the aspects of our religion which alone can satisfy the *deepest* needs of the Japanese people. And it is the religion which in the long run best satisfies their *deepest* needs that will be the future religion of Japan.

## The Kego Sect — Mystical Transmission

By R. C. ARMSTRONG PH. D.

IN the Kego sect reality is explained by what are known as ten deep principles. These principles reveal the idealistic pantheism of the sect. Genju, a great Chinese priest, illustrates their meaning by a golden lion. The first principle teaches that all things exist in mutual harmony at one and the same time. This is a

general statement of the whole truth, which is subdivided into the subsequent nine principles. In the atom all things are at work performing one function; just as one taste of the ocean is revealed in one drop of its water. When the gold took shape, the lion appeared. The lion represents the relative, the gold represents the absolute.

The relative is merely a form of absolute reality.

The second principle teaches that in various combinations single and mixed sense perceptions exist. Single preception is a perception through one sense only, and mixed perceptions are received from more than one sense at the same time. If the lion looks at his body through his eyes, all his body is in his eye. If he hears himself through his ears, it is the same lion perceived through his ear. This is the single perception of a thing. If, however, the lion perceives his body through all the senses at one time, it is a mixed perception. But the lion is complete in itself. The third principle which is also idealistic, makes unity a plurality. The lion and the gold are a unity embracing the many parts of the lion. The fourth principle makes all things free in one. All the senses are unified in the gold. Through the eyes he sees his body; through the ears he hears each part and through each individual sense he perceives all the other sense organs. They are correlated, the many blending into one. The fifth principle teaches that hidden and revealed things exist together at the same time. For example, the stars can be seen at night; but when the sun comes out they become invisible. In the case of the golden lion, the lion may be visible, while the gold is invisible. Both may be present at the same time; but if not present in thought, they are said to be hidden. In the sixth principle all things small and minute exist together. The gold which represents absolute unity and the lion which represents relativity may be said to exist in the same thing or in different things. Sometimes through one sense, sometimes through many, sometimes in complex, sometimes in simple form, reason and things exist as one. The seventh principle refers to Indra's net. This is intended to teach that just as the whole net is

contained in the folds, so the whole contains the parts.

The eighth principle teaches that by looking at things the law is revealed and understood, just as one sees absolute reality, gold, by looking at the lion. The unlimited world may be perceived in one little atom of dust, and the little atom becomes all things.

The ninth principle teaches that in the ten periods there is distinction without separation. Here the lion represents a perishable thing. It quickly becomes visible or invisible. Present, past, and future each contains the present, past, and future, making nine persons in one, or ten periods in all. Although these are distinct, they are one and the same thing. In fact we may review all our past in a moment, as a drowning man sometimes does.

The tenth principle teaches that change is idealistic. The difference between the gold which represents the absolute and the lion which represents the relative is a difference due to mind. Sometimes things appear as reality, sometimes as appearance; but all things spring from "The womb of the Tathagata," and appear to be revolving and changing. Just as one is able to see a long distance, in a small mirror, so the mind is like a mirror in which we are able to see the relative or the absolute.

These deep principles elucidate the leading idea of the Kegon idealism that at one moment even though there are different things with different natures in different ages, all are one. In short, there is one absolute reality (Shinnyo), and these ten principles are all one. They contain everything and swallow up all individuality into the one reality.

There are ten reasons given to show why these ten principles are contained in one reality. These reasons bring out the idealistic view of the world. All things are as a dream, a shadow without any fixed nature apart from their mutual relation to each other, and

yet they contain the mysterious power of reality and are able to perform profound work. They are all dependent upon mind, in which each is not only at harmony with, but is contained in one reality, because Buddhist wisdom and enlightenment are without limit, bringing to man unlimited deliverance and power.

The Kegon sect illustrates reality by six forms which blend perfectly, and account for the activity of absolute reality, and for the changing world of phenomena. Three of these forms, universal form, identical form, and becoming form, deal with absolute reality. The remaining three forms, separate form, different form, and broken form, deal with relativity. These six forms apply to everything, since absolute reality as well as relativity are characteristic of every thing. Sometimes these forms appear in pairs, the universal and the particular, the same and the different, etc; but great emphasis is laid upon the blending of all of them together. If these forms all blend into one, then all distinction in the universe of things is lost. Even though change occurs, they are all one reality. Hence they say that all things are mind or heart. All things have one true heart, and there is no real separation, for the heart Buddha and all things are the same reality. In one word, the absolute is without limit, though it is so closely related to phenomena that there is no boundary between them. This carries with it some logical conclusions in regard to human life. If one thing is all things, and all things are one, then one good is all good, one conduct is all conduct, one class is all classes. Consequently if a man has one virtue he is all good. If a man really understands this, it is easy to attain buddhahood.

#### THE KEGON CONCEPTION OF BUDDHA

DR. Murakami discusses the meaning of Buddha from the title

of the Kegon sutra, According to him "The Sutra of The Lotsu of The God Law," is more advanced in its explanation of the original Buddha than that of the Kegon Sutra. Its purpose however is not to explain Buddha as a person, but to explain the true form of reason or reality. The purpose of the Kegon sutra is to explain Buddha. From ancient times it was literally called "The - Great - Square - Wide - Buddha - Flower - Adornment." Its idea of the universe is its idea of Buddha. Dr. Nanjo Bunyu in his history of the twelve sects of Buddhism in Japan follows a similar method of explaining Kegon doctrine from the title of the sutra. He says, "The whole sutra is nothing but wisdom and reason. Reason is personified in the Bodhisattva Samantabhardra Fugen and wisdom in Manjusri Monju. The state where reason and wisdom cease to be two is called the body of the law of the great enlightened, i. e. Buddha.

The first three characters of the name of the Kegon Sutra "The great square wide" are explained as Buddha's universe, which cannot be separated from the fourth word which is Buddha. Even enlightenment does not mean that Buddha and the universe are objectively separated. Enlightenment means subjectively becoming one with truth which is the universe of Buddha.

Buddha and the universe are described as mutually dependent and identical. They are mutually dependent in that there is no Buddha apart from the universe, and identical in that the universe is Buddha. In this way the Kegon conception of Buddha becomes a conception of the universe, which is the universal body of Buddha. Through a study of the ten bodies and ten buddhas, the universality and pantheistic nature of the Kegon conception of Buddha becomes clear. In Kegon all buddhas have ten bodies, or manifestations of Buddha, called the ten bodies of



the three worlds mutually blending together. The three worlds are the world of living beings, the world of space and place, the world of wisdom and enlightenment; these three worlds are mutually inclusive; each one contains the other two. The ten bodies are also mutually inclusive; in one body the other nine are included, just as in Tendai one world contains the other nine.

The Kegon sect seems to be partial to the number ten. Doubtless these ten bodies typify a perfect revelation of the Tathagata. The ten buddhas are the buddhas historically revealed, while the ten bodies reveal Buddha as reality or as enlightenment. The Buddha is not merely a man-like being, but is one with all reality. The meaning of Buddha with ten bodies is the Buddha universally revealed as reality.

The Tendai sect makes the historical Buddha an incarnation of the eternal Buddha whom he reveals. Kegon does not discuss the question of the enlightenment of the historical Buddha, but tries to show that he himself was unlimited, filling the universe with his presence. Hinayana Buddhism describes him as an individual with thirty-two forms and eighty characteristics which raise him above ordinary beings. But such a description is in the view of the Kegon sect as foolish as the conception that the stars are the size of marbles, or that the sun is as large as a dinner plate. The historical Buddha was unlimited in space and time, possessing ten perfect bodies. He revealed the great enlightenment which it is impossible to explain. If, however, we speak of it as truth, it is one with absolute reality. To look at the historical Buddha from this point of view is to lose sight of his individuality, and to recognize him as united with the truth. Apart from the standpoint of absolute reality, there is no historical Buddha. This is in effect a sum-

mary of Dr. Murakami's exposition of the personality of Buddha as taught in the Kegon sect.

#### METHODS OF ATTAINING ENLIGHTENMENT IN KEGON

THE Kegon sect has, in common with some other sects of Buddhism, two methods of attaining enlightenment. The one method is by the gradual process of religious austerities; the other is by meditation in which the believer is supposed to blend with Buddha in one thought.

Original enlightenment existed from the beginning in quietness moved by death or change. It fills all existence, and is grasped through meditation. Only the truly enlightened can grasp truth or comprehend the highest wisdom. The wisdom which touches the boundary of absolute reality is truth.

Each man who seeks enlightenment by religious austerities pursues his own way independently, and gradually makes progress. So there are as many ways as there are believers. These are systematized by various combinations of the four words, sudden, gradual, enlightenment and religious austerities. When the believer first comes into contact with Kegon, he hears that Buddha dwells in his own heart, and is suddenly filled with strong faith and desire for buddhahood. He thus suddenly grasps the meaning of enlightenment but has not yet fully realized perfect enlightenment because illusion is not yet completely destroyed. By practising austerities he gradually becomes perfectly free from illusion. This is instantaneous enlightenment with gradual religious austerities to wipe out the illusion.

Entering buddhahood has a very great place in the religious joy of Buddhism. This sect teaches that one may become a buddha after three lives. The first life is called "Early-Hearing" stage. In this the believer is able to follow and understand the teaching throughout life because he has been taught the

deep truths of Kegon in a former stage. In the second stage the believer performs religious austerities and penances throughout life. In the third or "Entering-Enlightenment" stage, the believer ripens into a saint who will be born into buddhahood in the next life.

Theoretically religious austerities come first and enlightenment second, so Kegon writers always speak of three stages.

Even for beings like Fugen Bosatsu, who was enlightened in a moment, they speak of three stages and three bodies, because theoretically even in sudden enlightenment

there are still the three stages. A man may be enlightened in a moment by concentrating his thought. Great stress is laid on the idea that man can by one thought pass over countless ages; by one act of religious devotion he may fulfill all that is required; by really destroying the passion or sin, a man destroys all. In this way though theoretically there is the doctrine of entering enlightenment in three different births, practically and logically one birth may become three as easily as past time may become future, which, according to Dr. Manjo, is taught as a possibility.

## High Points in the Story of Kobe Jogakuin (Kobe College)

**FIFTY** years of women's education in Japan! What a golden cycle turning, from geisha furbelows to bachelor degrees! At once the torch that glorifies the present and lights the future.

A history of one mission girl's school in Japan repeats the history of all in their main features; loving devotion of life and money; gradual awakening to things of mind and spirit in and for the womanhood of of Japan; advance from small beginnings through struggles to the present sphere of usefulness in the nation's education; the constant guidance, strength and inspiration of the Christ. So with the great facts in the first fifty years of Kobe Jogakuin. And if it is possible here to set down thus briefly some of their distinctive occurrences, it is because of the careful recording and gathering of information in longer narratives by Miss DeForest and Miss Rearle, now President and President Emeritus of the institution.

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Once upon a time, in a little

room, in a little home, in what was then one of the little cities of Japan, two women began to teach English to a handful of boys and girls. The women were Miss Eliza Talcott and Miss Julia Dudley, who had been sent by the Congregational women's mission boards to open a school, and this, two years later—in 1875—they actually did, in a very simple lath and plaster building among the rice fields at the foot of Suwayama. The school was "Home" in truth as well as in name to the students then, and now returning alumnae. It is interesting to note that the cost of land and building was only \$6,000, and that the final total of three acres has increased in value fifty times in the fifty years. And in a very few years the handful of students had increased to fifty so that a second building was needed, and put up.

Already in 1878 the Christian influence of the school was apparent in the number of baptized Christians, — one-fourth the total number of students—and in the record of their teaching in Sunday-

schools. Some stories of these early and earnest believers are told,—one is that of the girl from Sanda who told her parents who had offered to send her a new kimono, that she did not need the dress, but would like the money it would cost instead, to give toward buying land for the church!

It was about the time that Miss Martha Barrows, whose life of service on earth closed only a few weeks since, came from America to join the Home. Fresh impetus toward a scholarly basis came in 1880 when Miss V. A. Clarkson came and was left in charge of the school, Miss Dudley, Miss Talcott and Miss Barrows being called away for evangelistic work in Kobe and out-lying towns.

Two noteworthy Japanese teachers also came to the school about this time, Mr. Shokaku Yamano-uchi, and Mr. Sakuya Yoshida, whose years of service inspired in the students, especially those of the first class to graduate, a "burning desire to work for their country which has borne good fruit." Of the twelve members of that first class (1882), seven married Christian workers, two were later graduated for American colleges; two are prominent in kindergarten work; one is a leader in temperance and home missionary work.

That fall Miss Talcott and Miss Barrows again took up the work of the school, and were joined by Miss Emily Brown, for some years the principal, and the following years by Miss Searle who is still actively helping in the work.

In 1885 Miss Gunnison came out to the Music Department, which was recognized as of increasing importance,—the churches were coming to depend upon the Christian schools for girls for their music, though even there it was as yet in an elementary stage. The story is told of a touring missionary who came to the meeting place in a small town to find sitting behind the baby organ *three* girls, each ready to play *one* hymn!

Upon inquiry it was learned that a student from the Kobe school—herself not a very promising pupil—while at home on sick leave had taught each of the girls a hymn in anticipation of the missionary's visit!

The next five years were a period of expansion and internal development corresponding to the great political and social changes taking place in Japan under the influence of foreign ideas. New buildings were erected and old ones torn down and rebuilt by the aid of Japanese and American friends. The school more than doubled in numbers. The completion of the first decade of the school's history found nearly one hundred students in attendance, and twenty-eight alumnae, of whom all but one were baptized Christians. A post-graduate year of study was eagerly demanded by the students and incorporated in the course. The Japanese department made signal advance—until this time most of the instruction had been in English. During this period both Japanese and English literary societies made their appearance.

Some Armenian girls had sent to the Women's Board a small contribution that reached the school, and not to be outdone, the Kobe girls decided to form a society that should contribute to their supporting board. That society still continues to contribute to the American board, and gives to the Kumiai missionary work as well.

At the annual mission meeting in 1890 it was voted to take steps toward raising the school to college grade, to meet the request from its own students and from Japanese educators in neighboring schools that a higher course of study be provided. Although the rising tide of nationalism made the next few years difficult for foreigners to work in Japan, the college course has continued without a break down to the present.

In the beginning three years of college work above the the five



years of the academy were provided. For their organization credit is especially due to Miss Cora Stone and Dr. Holbrook who joined the faculty about that time. Two new buildings of more permanent type into which Dr. Holbrook and Mr. Allchin put numberless hours, soon had to be built on an enlarged campus to house the growing music and science departments. This decade brought a change in the name of the school from Kobe Eiwa Jogakko to Kobe Jogakuin or Kobe College, which name it has kept until it was recently decided wise to use the Japanese form for all occasions.

During this decade also a sewing department was organized in answer to the urging from Japanese to conform to current ideas of education, but had to be given up because it seemed to be providing for only those who could not keep up with the other courses. A science club belongs also to this time and too the beginning of the "Willard Y" which still continues. The Christian Endeavor Society owes its start to the time following the visit of Dr. and Mrs. F.E. Clark in 1893. Forty of the sixty church members in the school joined and made it from the first a strong evangelizing agency, not only on the school, but among students who had left.

It has always been the desire of the teachers to keep in touch with former students, and the alumnae association, organized about this time, assuming the publication of the school paper—the "Megumi"—has aided greatly in that labor of love. At New Year's of 1889 the custom had been inaugurated of sending to every alumnae the selected Bible motto for the coming year, with a personal letter asking her to join with the school in observing it. When alumnae became too many to continue the personal greeting, the "Migumi" began to publish this annual message from the teachers that keeps warm and vital their touch with the students

who have left them.

During the years between 1890 and 1900 there were several seasons of especially quickened religious fervor and deepening of faith, quiet but permeating. Since 1892 a Week of Prayer has been set aside in each January for special meetings and including the Day of Prayer when all school work is dropped. This has grown to be one of the landmarks of the years to the Alumnae, who frequently speak or write back on that day of home-coming of their earnest prayer for it and the school and its students.

The completion of twenty-five years was celebrated by the school in the fall of 1900. To quote from the historical sketch prepared at that time:

"—Of the 164 graduates more than 90 are baptized Christians; about a hundred have been for a year or more in direct Christian work, educational or evangelistic;—one hundred twenty-four have married and only seven have been divorced, none through serious fault of her own,—even when the father is not a Christian the mother is trying to live for Christ and to teach her little ones of Him."

The next period brought some difficulties of landholding. The land which had always been held by Japanese trustees was in danger of being sold for their debt. Then it was that Mr. Stanford did yeoman service in getting the college property transferred to the mission *Shadan*.

Three new permanent buildings were erected between 1900 and 1910. One of these was the central chapel and administration building, which houses also the library in two rooms finished and furnished from a fund earned and saved by student effort. The first half of a gymnasium was completed in the same way and has helped in the much-needed physical development of the students so as to make a very evident improvement in their strength over that of students in former years.

About this time arose the question as to the advisability of moving to less expensive land outside the city. It seemed impossible to secure land in the vicinity sufficient for the new buildings and exercise ground. Although the present site was cramped, it was said that land and buildings could be sold for a large part of the sum needed for an adequate site outside the city. Though the question has risen again and again since, for that once after due consideration it was settled in the negative, adjacent land secured on long time lease, and a new academy building erected thereon. The college still remains in the midst of the city; but its picturesque hillside campus has been made very beautiful with its plantings of trees and shrubbery.

Among student organization during these years, students were more and more taking places of responsibility. The organization of a Y.W.C.A. among the older students brought them into touch with the world-wide movement. Closer connection between the school and its constituency was brought about by circular letters, which were the beginning of a Parent-Teacher Association which is now helping with the Jubilee Endowment Fund Campaign. Another more academic connection with the nearer outside world was the meeting of principals and teachers of girls schools of the city, begun in 1912-13.

The continued growth of the music department was marked by the organization into a regular 5th year course. Miss Torrey who had followed Miss Kent as its leader was in turn followed by Miss DeForest, now president. The coming of Mr. Tokuzo Kimura as Dean in 1913 not only made for more efficient administration of the whole school but made possible, with Professor Yokohama's assistance, the carrying out of long cherished plans for college extension. The lectures of these men were made of very practical use in preparing a group of college graduates for government

examinations. From that time or Kobe Jogakuin graduates began looking forward to the time when they should receive teachers' license without examinations.

In 1914 another new building was dedicated. This was to Household Science with the motto—"Not to be ministered unto but to minister"—which represents indeed the spirits in which the building was erected by friends of the women's mission board, and the spirit in which it was dedicated. It provided not only places for the sewing classes, but for the food laboratory work which had been carried on in the laboratory for chemistry when that was not otherwise needed. There was even a nest-egg left toward rooms for a Foreign department to be added later. It was about this time that the demand for preparation of girls for business life began to be insistent, and typewriting was introduced.

In the spring of 1915 Miss Searle met with a serious accident necessitating her resignation as principal. At the 40th anniversary celebration of the school, delayed by Miss Searle's absence until March 1916, Miss DeForest was inaugurated as principal and the title of principal emeritus conferred upon Miss Searle. Among the features of that celebration were the launching of an alumnae endowment fund campaign, which closed successfully three years later with ¥ 30,000 to its credit. Another was the pageant "The Spirit of Kobe College" which pictured its aim to fit students for service.

Among the statistics of the anniversary year was noted the number of about 40 volunteer Sunday School teachers among the student body. For them normal classes have been provided. Of the 300 odd students in 1916, nearly half came from homes where at least one person in the family was a Christian,—this showing the confidence of the Christian community. One other marked change from earlier years was in the number of board-



ing students from three-fourths to one-fourth of the student body, (now the boarding pupils are only one-fifth of the total), this necessitating, of course, radical changes in methods of reaching and influencing students. Exact statistics for graduate Christians of the 40 years was impossible, but of the 500 nearly all had been baptized. In the year 1916 the student Christians numbered over 100, more than the one-third of the total student body. This has been the proportion also in later years. The faculty became 100 Christian that year by the baptism of two teachers. Such accessions have been happily frequent and justify the policy of employing friendly, the non-Christian teachers.

The first Founder's Day, celebrated in May, 1917, reviewed Miss Talcott's life in pageant, and recalled pioneer leaders and days in song and story. There was begun the ivy planting, which annually adds its picturesque contribution to the ceremonies and beauty of the campus.

The years from 1920 to 1925 have marked a great increase in numbers 498-654—in spite of increasingly rigid entrance requirements. The increased numbers have made necessary the renting of a dormitory off the campus, and the erection of a temporary recitation and office building on a corner of the play-ground. This increase in numbers is due in part at least to a lengthened curriculum, for the two years of special preparatory English added before the college course in 1908 have been increased to three and made to include other subjects which justify the new name of Junior College which has been given to it.

The English teacher training course has attracted many students and has developed under the leadership of Mr. Iizuka and Miss Mary Stowe. Its graduates now have licence to teach in government schools without examination. The coming of Dean Kawasaki to the academy has helped its growth, and

the faithful service of Dean Kimura and later the coming of Dean Hatanaka has meant inspiration to the whole of the college. The music department has added a teacher-training course, and also has received the inspiration of a separate dean—Miss Stella Graves.

The increased interest in inter-class tennis and volley ball in Kobe Jogakuin have brought about inter-scholastic tournaments, and so connections with schools of Kobe and neighboring cities. These connections have been strengthened by the work of its teachers in other schools also,—Miss Mibai and Mr. Yokogawa who have developed and carried out a series of mental tests besides giving many lectures; Miss McCausland who has given lectures on social topics.

Among student organizations also connections have been established with other schools, through the English oratorical contests that have proven so popular among both boys and girls! The Girl Reserves have come together under the Y.W.C.A. with the Girl Reserves of Kobe, and are especially the care of Miss Fild with Miss Armstrong of the Y. W. C. A.

The Girl Reserve clubs number six, among the 4th and 5th years academy students, with faculty advisors, and are one of the efforts to renew the closeness of the faculty and students which growing numbers and the lessened proportion of dormitory students have tended to weaken. The movement has made good progress in its first year.

Among these efforts belongs also the Herald Bible Club, of the older college girls with its daughter clubs among the students of the Junior college. Miss Eleanor Burnett brought to this the wealth of her experience with similar clubs in America and it is filling a real need. Likewise by Miss Burnett's experience and initiative the summer camp, a piece of college extension at Uradomi, Tottori ken, has grown out of the desire to develop



the love of out-of-door life and closer friendships in a Christian atmosphere of study and play among the girls of Japan, with the hope that this may prove to be an inspiration for the starting of many similar camps. Already the girls of a number of other schools have met there and mingled with these of Kobe Jogakuin. Of late years the spiritual force of the school has been more apparent as the spirit of service, although the proportion of baptized Christians has slightly increased, and more students have come from Christian homes. With only two exceptions the graduates of the college department have all been church members.

Increasing emphasis upon the spirit of service has been evident both in preparation for service later and in its present expression. In the past ten years there have been many outside needs to call it forth; the aftermaths of the World War in Siberia; frequent famines in China; and nearer, the Kanto earthquake disaster that brought refugees into the very dormitories of the school. Just at the time of writing a piece of social extension work in connection with the city hospital has been launched by some of the alumnae and the Senior College girls, with Miss Pedly, a development of interest gained in the study of sociology with her.

Financial problems of administration have been many. Increased costs of living have necessitated increases in salaries and of tuitions to keep pace with them. At present about one-half the total budget, aside from the salaries of the American teachers, is balanced by these tuitions. Boarding expenses at the dormitories are kept as low as possible with a high standard of healthful living, but they have nearly doubled in the past eight years.

But the greatest problem has been the one of expansion which has been discussed and re-discussed, settled, unsettled, and re-settled again and again. From the turmoil of effort to find what is that true

and perfect will for the school have emerged these things:

The college and academy departments are both to be preserved;

The college department is to be moved to a site just outside the city where land has been bought and practically paid for by the alumnae in a good and beautiful location;

Funds for the new buildings are being sought new in America;

Union is sought with other missions interested in assisting in the higher education of women; all of which seems to be in line with the trend of the growth and development of mission schools throughout Japan.

To assist in establishing connection with the home base from time to time a small illustrated pamphlet "Current Events" is issued and a publicity list of addresses of friends has been assembled. "Ye shall hallow the fiftieth year!"

*(Kobe Jogakuin alumnae and school motto for 1925)*

The absence of the President for health reasons, is regretted but her plans for it are being ably carried out by Miss Grace Stowe and the committees appointed by Miss DeForest before her departure. The events of the year include the launching of a campaign for an Endowment Fund of ¥600,000; a Loyalty Week concluding with a celebration of Founder's Day; a series of music and literary programs showing the work of the school, under the auspices of the alumnae in the cities of Kansai from Nagoya to Okayama; and including the real anniversary date in October, a week of homecoming for alumnae, with pageant and programs, and an exhibit of women's education and alumnae work from all over the world.

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Thus are the first fifty years of Kobe Jogakuin. They have indeed been golden ones, blest by devotion to service in the Master's name. May the next fifty be increasingly blest by such service and its fruition!

## Five years of Speech for Deaf Children

ON April 23 the Japan Deaf Oral School will have passed the fifth milestone of its interesting career for it is just five years ago that the school was started in the Ushigome Evangelical Church where it has been carried on ever since. At that time there was no school in all Japan where deaf children could learn to speak but when Mrs. A.K. Reischauer of the Presbyterian Mission was urged by Japanese friends to start such a school we felt that it was an opportunity that should not be neglected. We had every reason to believe that it would be possible to teach the Japanese language to deaf children because the oral method of educating the deaf had proved successful where English and other European languages were taught.

In 1920 there were only fifty schools for deaf children in the whole empire and all but three of these were in connection with schools for the blind. In one of the best of these institutions the age for entrance was thirteen so the pupils were about twenty years old before finishing the primary course. Hence it was a real experiment to start an oral day school for children six or seven years old.

The results of this pioneer work may be judged to some degree by the change that has taken place in the attitude of the visitors who have been coming to the school during these five years. At first many of them came out of mere curiosity to hear what the children said and to see how it is possible to get them to speak by imitating the sounds the teacher makes. It always made them happy to speak a few words to the children and to find that when the pupils watched their lips they could understand what was being said to them. Then the usual comment was, "But these children can hear, can they not?" and it was sometimes necessary to demonstrate the fact

that though the children really could not *hear* what was being said to them they literally *saw* what the speaker was saying by watching his lips.

Among the most interested visitors who came to the school while the experiment was still very new was the man who had charge of the special schools under the jurisdiction of the government. Before long he was sent by the department of education to visit similar schools in Europe and America. Since his return to Japan he has been ardently advocating the oral method.

In 1922 the department of education decided to definitely improve the school situation so as to meet in a way somewhat adequate the needs of the 15,000 deaf children of school age in Japan. Since then the number of schools has doubled and the schools for the deaf and those for the blind have in most cases become separate institutions which is in itself a splendid step because these two classes of afflicted people have nothing whatever in common.

For some time now the majority of visitors to our school have been teachers in other deaf schools in various parts of the country. They do not ask any more, as many did at first, whether it is possible to teach deaf children to talk so that other people can understand what they are saying. Now their questions are of a more technical order and show much interest in the methods we are using to make the children fluent speakers. They are anxious to start oral classes in their own schools and to put into practice there the methods that are helping our children to become so nearly like other children who can hear.

This sudden demand for oral classes has made the supply of teachers all too small. Naturally others are looking to our Japan



Deaf Oral School for help in training teachers and we feel that we have a real responsibility towards them because we know that there is no one as well equipped to be of service to them.

On March twenty a bright class of eight attractive children finished the preparatory course and have already begun the regular primary work of the school. When they came to us not one of them could say a word nor did they know, in fact, that there are words. Now they all can answer any simple questions and enjoy talking about the ordinary happenings in their little world, besides possessing a good fund of general knowledge. This is the third class to enter the primary department, which covers the work done by hearing children in ordinary primary schools. It is our aim to give these children such a good preparation for life that upon leaving school they may be able to become self-supporting or else to continue their studies along with other students who can hear, in middle or girls' school.

Another new adventure that the school has made is an attempt to give religious instruction to deaf Japanese children. As soon as the oldest children had acquired enough use of language to understand a story and write it in their notebooks we started a Sunday-school for them on Sunday afternoon. The first lessons were a simple series on the life of Christ. At the conclusion of this series we began the use of Old Testament stories. It is a pleasure to see how the children enjoy the lessons. After many years in Sunday-school work I feel that they grasp spiritual truths as well as any other children do. The Sunday-school is no longer an experiment. Now we have three classes every Sunday afternoon. The simple faith which these children show in their prayers is very touching and it is easy to see the definite influence for good that the Sunday-school is having upon their impressionable lives.

*Lois F. Kramer.*

## Benjamin Chappell

THE translation of Benjamin Chappell from Aoyama to the heavenly land April 25, 1925, removed from the missionary ranks of Japan a loyal disciple of our Lord.

The death of his father, when Benjamin was a child of five years, left him to the care of his mother, whom he regarded as one of the best of women. Early compelled to find his own support, his chances for schooling were seriously limited; but becoming a clerk in a book and stationery store at the age of fourteen, he made this store a school, and there formed a liking for, and a judgment of good books which largely shaped his after life. The husband of his elder sister found

an opening for him in the Academy of which the brother-in-law was Principal, and this prepared the way for his entrance to the University of Mount Allison, in 1870.

Mastering the four-years' course there in three, he graduated in good standing May 23, 1874, and by this same University was later honored with the M.A. and D.D. degrees.

His first position of serious responsibility was the principalship of the Academy at Dorchester, New Brunswick.

He became a probationer in the New Brunswick and Prince Edward Island Conference in 1874. Returning from District meeting, June 20, 1877, he found that the city of St. John, in which he then resided, had



nearly all burned, and 30,000 were homeless, he among the rest. He had lost all his possessions except the clothing on his back: but for no loss cared he so much as for the illustrated family Bible, which his grandfather, Benjamin Chappell, brought from England. This grandfather was the first English Church Warden, and First Methodist in Prince Edward Island, where our brother was born in 1852.

Mr. Chappell served the largest and most important Church in St. John, for a time, and then, because being a single man and ordained, was asked to undertake pioneer missionary work in British Columbia. There being then no railway across Canada, he travelled via San Francisco to his new field, where his circuit embraced all the country from the coast to the Rockies, and from the 49th parallel to the North Pole. Vancouver had scarce appeared on the map, but the country was filling with intelligent men from the East, and around him Mr. Chappell gathered a valuable Christian group,—men who have become prominent in all walks of life.

The glowing terms in which Dr. C.S. Eby pictured Japan, the opportunity for teaching English, and through it evangelizing the rising generation, led Mr. Chappell to these shores in August 1889.

He soon became a member of

the M.E. Mission. For thirty six years Dr. Chappell was on the faculty of the Aoyama Gakuin, Tokyo, serving much of this time as Dean of College and Academy, and coming into vital and uplifting contact with thousands of students, into whom he poured his life. On July 30th, 1890, he married Miss Mary J. Holbrook, of the same Mission, who preceded him thirteen years ago to the real life. Three valuable daughters mourn his loss, all having found work in the Japan vineyard.

Benjamin Chappell was a man of sterling worth. His mind, slightly Puritanic in his interpretations of doctrine and duty, he often expressed strong doubts concerning various modern Christian practices. His sermons were clear, strong, and reverent; his ability to quote hymns appropriately was noteworthy; his class work in college and theological school was strong, and his students learned to love him dearly.

Heart failure made his going sudden, though for some time expected. His funeral furnished occasion for the expression of profound respect, by a multitude of friends, both Japanese and foreign. That which was mortal of this faithful man of God, sleeps in the beautiful Aoyama Cemetery beside the grave of his companion.

*D. S. Spencer.*

## Madame Kajiko Yajima

**A** GREAT Life Passed Out—leaving strength, courage and victory behind. Better known than any Social Worker, not only among her own, but internationally as well, the wanes of her inspiring life searched to the uttermost bounds of God's world.

Madame Katsu Yajima was born in Kumamoto Ken in 1832 and was the seventh daughter of Naoaki and

Tsuruko Yajima. She married while young but secured a divorce and returned to her father's home.

She came to Tokyo in 1872, at the age of forty accompanied by her two sons and three daughters and took a position as primary teacher in the Sakuragawa Primary School in Shiba, later studied and taught in the Sakurai Girl's Middle School in Tsukiji. It was while associated

with Mrs. Tsue in *this* school that she became a Christian. Later she was baptized by Dr. D. Thompson and joined the Nihon Kirisuto Kyokwai of which she remained a member until her death.

She resigned from the Sakurai school and became the principal of the Joshi Gakuin which post she held until 1913, when she resigned to give her full time to Social Welfare and Reform Work. In 1885 she took a leading part in organizing the W.C.T.U. Movement in Japan. She was its loyal president until 1921 when she became Honorary President and was succeeded by Madame Chiyo Kozaki. Those who knew her most intimately sometimes called her "Our Praying President," for she spent most of her conscious moments for the past four years in prayer.

It was while at Shimonoseki, on her way to Tokyo, seeing so many boats in the harbor, what she decided as she was entering upon a new, unknown life to change her name from Katsu (Victoria) to Kaji (*Helm*). She did not know how fitting this name should later become. She has certainly proved to be the Helm for womanhood in all kinds of good works, not only in Japan but for the world-sister-hood. It is characteristic of her faith that the very last conscious act she did was to present her two nurses each with a new Testament in which she managed with great effort to write. "Love"—93 year old Kaji ko."

She then went to sleep and slept quietly for three days, until she was gone. In 1906 she attended the Worlds W. C. T. U. Convention in Boston.

In her 88th year she went to London to attend the Convention.—

Again in her 90th year Madame

Yajima accompanied by Miss Azuma Moriya sailed for the United States of America to present a petition signed by 10,000 Japanese women asking for disarmament as a means to World Peace. This was presented in person to President Harding at the Conference for the Limitation of Armaments in 1922. Although she did not speak English her translated messages made a deep impression wherever she went. Her faith in God carried her through every difficulty.

In addition to her other activities Madame Yajima had for years been a most ardent worker for the abolition of the licensed quarters in Japan. She caught the vision and dared to undertake the task however impossible it seemed.

In 1916 she was decorated by the Emperor.

On hearing of her death the Emperor bestowed upon her the Junior Grade of the Fifth Court Rank, in recognition of her great service's as a welfare worker.

More than 3,000 persons attended her funeral, which was held in the spacious Lecture Hall (Aoyama Kaikan) presented to the City by her Grand-Nephew, Mr. Ichiro Tokutomi, President of the Kokumin Shimbun.

There was no gloom, but rather a spirit of joy pervading the whole place, as speaker after speaker stressed the courage, patience and victory with which Yajima "Sensei" had fought for the spiritual and material uplift of men, women and children. Her long life of self sacrificing endeavor had been an inspiration to the whole country. She was laid to rest in a beautiful new plot in the new Cemetery at Tamagawa some miles outside Tokyo on June 26, 1925.

M. P. Bowles.

## Emily B. Harkness

MRS. Emily Brown Harkness, who passed away at Pomona Valley Hospital May 31, had been in Claremont only a few months, at the home of her friend, Mrs. Pendleton.

Upon graduating from Carleton College in 1882, she went to Japan to give her life in service to people of another race. There her wealth of character and her brilliant attainments were readily recognized and she became the principal of Kobe College. Returning from Japan after ten years of service, she went to Yale College to further equip herself for still larger service. Those with whom she was associated there remember her as a woman of singular brilliancy of mind, a woman of rare gifts and promise.

After leaving Yale she returned to Japan, but owing to ill health, she was soon obliged to return to America. Later she married James Harkness, and the two came from North Dakota to the vicinity of Santa Cruz. With characteristic devotion she threw herself into, the

life of that community. She became the very life of the little Congregational church at Soqued, the teacher of its adult Bible class, encouraging its ministers as they came and went. She became the friend of the entire community, prominent in all its activities for social betterment. Every class of people found in her a helper. This little incident is characteristic of her life there. A friend upon visiting her and accompanying her upon a short street car ride, observed that a working man, a cultured banker, and a saloon keeper's wife came to her as to a helpful friend.

She cared for her husband during a long illness with characteristic devotion, and upon his death in 1919, she went back to Iowa to care for her aged mother and remained with her till her death.

Then it was that she came back to Santa Cruz, and last November to Claremont, presumably to rest, but really to lay down her body already literally broken for others.

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## American Board Mission Meeting

THE 53rd. Annual Meeting of the American Board Mission in Japan was held in Arima, June 3-8. As such meetings always have been, it was an occasion for intimate and inspiring fellowship, with virtually all members of the Mission present, children included, as well as for the transaction of routine and special business. Also it afforded an opportunity for intensive spiritual culture, as two whole days of the five and a half, including Sunday, were set aside for prayer, conference and inspirational meetings.

The day of conference and prayer centered about two subjects, first, the Testing of our Evangel, in our own thought and in results, including the excellent Annual Report of the Mission prepared and read by

Mr. Cary, and, secondly, the Sunday Problem as related to our missionary activity. The Sunday services were three,—the morning worship with a thoughtful sermon by Dr. E. S. Cobb, on the centrality of the historical living Christ in our evangelistic appeal, and the communion service led by the Pastor, Mr. Olds, and Dr. Learned; the afternoon service, centering in a beautiful children's exercise under the leadership of Miss Alice Cary, with a story by Mrs. Woodard, and the evening service which was a memorial for former Mission members who had passed away during the year. These were Mr. M.R. Gaines, Mrs. Arthur Adams, Mrs. Emily Brown Harkness and Miss Martha Barrows, for all of whom words of tender recollection were spoken,



but especially for Miss Barrows who was so well-known and so sincerely loved by all. Pastors Sugita and Takeda, who have recently dropped out of the ranks of our Kumiai pastors, were also given brief mention.

Aside from the services of these two days, a brief devotional exercise on the subject of Fellowship with Christ was presented each day by the Chairman, Mr. Hall.

Of the many subjects considered in business sessions those of greatest interest to the general public would include the review of the status of our relationship to the Kumiai Churches, which resulted in a reaffirmation in the strongest terms possible, of our satisfaction with the working out of the present cooperative arrangement between the two bodies.

An address by the Rev. K. Yamaguchi, Chairman of the Kumiai Board of Directors also indicated as clearly, their satisfaction with the arrangement, and expressed the hope and faith that the spirit of cooperation would be strengthened and deepened in the coming years and result in ever greater efficiency.

The need of reinforcements, especially in evangelistic work, was carefully considered and in spite of the Board's present financial stringency and the gloomy outlook for

new appointments, conveyed to us from the home office, a vigorous presentation of the needs was made, culminating in a strong appeal for new workers to take the places of those among us especially who are rapidly aging. No changes in location, and no new building projects, other than those now in hand, were considered at this meeting.

Among the visitors present were Dr. and Mrs. I. F. Wood of Smith College, temporarily lecturing in the Doshisha, Rev. and Mrs. James Hunter and Miss Helen Dizney, delegates from North China Mission to our Mission meeting, Revs. K. Yamaguchi and M. Imaizumi of the Kumiai churches, and Mr. H.E. Coleman who presented the subject of fuller cooperation in S.S. work.

A feature of the meeting was a report by Miss E.L. Coe of the conditions prevailing in the earthquake-stricken region of Toyooka and Kinosaki, which resulted in a delegate being appointed by the Mission to go with Miss Coe to Kinosaki for the purpose of investigation. On the return of this delegate approval was given to the plans that are being formulated for relief and comfort work in that region, conducted under the auspices of the Tottori Church, led by Miss Coe. Any contribution for this work may be sent to her.

## The Tajima Earthquake

By C. B. OLDS

**B**ELIEVING that the public is interested in the recent disastrous earthquake of May 23rd. and having had special facilities for seeing the conditions prevailing there 12 days after the calamity took place. I write somewhat in detail of conditions as I saw them and of the plans for relief.

Newspaper reports have given details of the losses involved, so I do not need to dwell on these matters

here. Suffice it to say that in the two towns affected, Toyooka and Kinosaki, the losses sustained in buildings burned or shaken down, were very heavy, involving probably a half or more of the buildings in the former place, while, with the exception of two or three large buildings which were only damaged, the destruction in Kinosaki, the smaller of the two places, was complete. The aggre-

gate loss was in the neighbourhood of 5,000 or 6,000 houses, representing money value of perhaps 70,000-80,000 yen, with a loss of life approaching 500.

The place nearest to the destroyed towns in which Christian work is being done, is Tottori, though it is still two hours away. The work in that city is almost entirely in the hands of the American Board Mission, and our present representative is Miss Estella Coe. Immediately after the earthquake took place she started for the devastated region and found things in utter confusion. Subsequently she made a number of visits to the place with a view to starting some form of relief work, but owing to the lack of cooperation on the part of local workers and lack of available funds, she was unable to make any definite plans for constructive relief work though she was able to be of service in various ways.

The annual meeting of the American Board Mission was held this year in Arima well on the way to the earthquake region from Kobe or Osaka. The sessions opened June 3rd and on that evening Miss Coe came down directly from Toyooka and Kinosaki and reported to the Mission of the existing situation and of her hopes and plans. She told us that in Toyooka, where there was a Baptist Church, unfortunately destroyed, the pastor was hoping to do something by way of relief and that considerable funds had been coming in to him for relief work. At Kinosaki, however, nothing was being done by any one and apparently nothing was being planned for, though she herself had a more or less formulated plan of action which she outlined to us. She had already interviewed the prefectural authorities in Kobe and had received some encouragement from them, but her main encouragement had come from a Mr. Imai, a wealthy man living in Osaka who owned a great deal of property in Kinosaki, and from other Kyoto friends. Mr. Imai is not himself a

Christian but his wife, deceased some years ago, was, and also other relatives are.

At the time of the earthquake his mother who was living in Kinosaki was killed and his brother's wife, sister and other relatives also, I understood. At any rate the sad circumstances had affected him very deeply and he expressed himself as being ready to help in every way possible in any effort the Christians might make to give relief or comfort or to restore the shattered morale of the people of the town. In particular he promised to provide a site on which relief operations might be carried on. The Kyoto friends also had made various gifts for the launching of the work, one person giving 200 yen and loaning 300 more, for the creation of a barracks which might be used as a center.

On hearing the report the Mission was of one mind in feeling that some investigation should be made at once with a view to cooperation in a constructive plan of action that might be put into operation at the earliest possible moment. A committee was accordingly appointed forthwith and as a result of their deliberations it was decided to ask some member of the Mission to go at once with Miss Coe in order to make the investigation desired and return and report.

The writer having been appointed to this duty, the following morning at an early hour we set out. Arriving first after a five hours ride, at Toyooka, though not alighting, the devastation that had been wrought there could in a measure be realized though there was so much of the town still left intact that the extent of the calamity was not visibly apparent. At the next station, midway between the two devastated towns, there was apparently no damage done and all the way along, even up to the very outskirts of the two towns, on either side, buildings every where were seen to be standing and apparently in good condition. It



certainly was a very peculiar earthquake. It was, as the people say of earthquake movements, as though a great dragon had unconcernedly switched his tail, first here then there, with no particular method in his madness.

On arriving at Kinosaki, however, all was different, for there, with the exception of a big concrete bath-house and a spacious hotel badly cracked, everything was flat and lay in ashes or heaps of broken tile. Only the scorched and blackened trees were seen standing here and there, and the still bubbling hot springs for which Kinosaki was famous and on account of which it had become a favourite resort, especially for people of the viler sort, appeared at intervals among the ruins. The town is shaped somewhat like a letter T with the top bar at the bottom extending along the railroad track and opening out into the valley on the other side of the track, and with the upright stroke of the letter extending far up the narrow valley which is bounded on both sides by very steep and in most places quite inaccessible mountain walls. This explained the great loss of life, especially in the case of those who attempted to flee into the mountains and were overcome there by the smoke or flames.

We were met at the station by Mr. Kamatani, Miss Coe's faithful assistant, who was holding on there so as to be ready for the start as soon as it might be possible. This year he has been studying in the Doshisha Theological School, since he is an untrained evangelistic worker, but when the earthquake call came he regarded it as a summons to a greater duty and he is now prepared to stay on and become the center of the new relief work enterprise if that seems best.

He introduced us first to the Mayor of the town and to Mr. Imai, whom we found in busy consultation together among the ruins. The Mayor was cordiality itself and importuned us most

earnestly to help them that in some way his stricken people might be induced to take heart again. Later I was introduced to the chief of police also who was quite as eager in his solicitation for our aid. We were conducted to an awning on a cleared flat of ground which, after sundry vicissitudes, we learned, had been procured for the work by the kind offices of Mr. Imai. Miss Otsuka was also there, a student evangelistic worker who gives promise of usefulness and Miss Imanishi, a Christian kindergartener and a member of the Tottori Church, one of the kindergarteners who were there when the earthquake shock took place, though fortunately at the moment they were off with the children in the hills for a picnic and so all escaped uninjured.

After we had looked around a bit and talked over the situation we returned to the station in the hope of being able to intercept Mr. Ebisawa the pastor of Kyoto Church, on his way back from Tottori, whither he had gone to interview the pastor and put into his hands for relief work the 180 yen that had been sent up by him from the federation of Kyoto Churches. On consultation with the Tottori pastor, Mr. Nakai, we learned, that with the assistance of the Tottori Women's society, he had turned the money into kitchen utensils and equipment sufficient to feed fifty people and was bringing all these purchases back with him on the train.

It was evidently at some inconvenience to him, but we succeeded in persuading him to alight from the train in order to talk the situation over with us. First of all we carried to the awning site with our own hands the many bundles big and little that we had brought. This done we put our heads together, the six of us mentioned above, and, till the next train went two hours later, we talked and prayed together, dipping freely the while into the big box of strawberries,



which we had brought with us with a view to refreshing the drooping spirits as well as the tired and under nourished bodies of the little group of workers there.

It was clear that a barracks was needed first of all, even though our big Okayama tent, requisitioned for the purpose a couple of days before, was then on the way. With the money on hand the cost could be met and with the force of carpenters brought in from the outside under prefectural arrangement, it seemed rather immediately possible of realization. The ground was accordingly measured while we were there that afternoon and the promise was given to begin work the following morning with a force of 45 carpenters, the building to be finished completely by evening. But alas; this was a bit too rosy a prospect. There were hitches. When are there not in the Orient? But nevertheless the building was put up in a day and a half when they got at it and was finished and actually ready for use by the night of the 7th, which was only two days later than had been, promised.

The building is not large, only 24ft by 30, but it will serve as a place for the workers to live in and as a common base in which to carry on their work and even hold the smaller meetings. The larger meetings can be held out of doors, under the open sky, or in the large military awning tent that has been in use for some time by the public school. Once, several days before this, Mr. Kimura Seimatsu of wide evangelistic fame, had come in for a night and he had the whole populace of several hundred people out to hear him, making a great impression not only among the people generally but among the town officials, and he was importuned to come again.

And so our main work is cut out for us, namely, first of all, to seek to restore shattered morale, by spiritual methods. The government is supplying the physical needs, in a measure at least, and

the facilities will improve from day to day. But what is needed most of all is the heartening words that men and women of vision and faith and love can bring to them whether by public speech or in private conversation, and that is the sort of service that our contingent hopes to render. The people are discouraged; they go about listlessly, dazed, caring neither to work nor to eat, or even to think. For the most part they are people without ideals, having lived as moral ulcers, or as caterers to the vile passions of men, and when the calamity struck them they were simply disillusioned and left stranded with no place to turn for recovery of equipoise. This is the Christians' opportunity. But will even this message avail under such conditions? It remains to be seen.

But the little group is in earnest. They plan extensive calling for the purpose of bringing comfort. Some public meeting is to be arranged for nearly every night. Perhaps it will be a series of strong evangelistic addresses, evangelists of experience and power taking turns about a week or so at a time. Perhaps it will be moving pictures, or stereopticon or concerts; anything to divert the mind and prepare hearts for new ideals and visions. Mr. Hall is coming speedily with his picture outfit to give them his best for several days.

And money is coming in. Not only the gifts mentioned above are available. The Okayama churches have already two hundred yen, with more to follow. The Mission has contributed generously. The Kumiai churches are preparing to send out a general appeal. The Tottori Church, as nearest to the seat of need, has assumed the responsibility, but all are cooperating with them in the supply of means and workers.

Physical relief is still needed and will be given as funds received make it possible. With their present equipment our workers are planning a sort of restaurant chiefly

to meet the needs of officials and others who have no place to go while ministering to the needs of the people. The prefectural government is putting up many little barracks and they are needed badly enough. Now as many as seven families are sometimes huddled together in a small round military tent or are worse crowded in their own improvised shacks. Even at best, in the new barracks a space of only 5½ mats is allowed for a family, a room of less than 9 by 12 ft.

But fortunately the summer is before them now and not the winter, and if the right spiritual note can

be given they will recover. Now they are disgruntled. Every night nearly, some anarchist moves his improvised rostrum--there are no soap-boxes left--and delivers himself of a tirade on the universe in general and on the government in particular, and evidently he gets a hearing.

And so they have their task cut out for them, that brave little group of Christian sympathizers. May they be wise as well as purposeful, and winsome also, and constructively helpful, and may those who are at home in their own comfortable houses and churches help to hold up their hands as they carry on.

## Tent Evangelism

Japan Evangelistic Band

By JAMES CUTHBERTSON

ON a certain stormy night, during a Tent Campaign, a sad looking man of about 28 wandered aimlessly into the tent. He stayed to the aftermeeting, and while seeking God's saving Grace, he told us his story. He was desperate, having betrayed a trust. Leaving his native village, he travelled by train as far as his money would carry him, which brought him to where we were at work. He wandered round the town for hours to choose a quiet spot where he could commit suicide that night. He determined on the railway. Tired out he entered the tent for a little rest. God spoke clearly to him. At the final testimony meeting, he told gratefully of God's wonderful salvation which had gripped him on the verge of hell.

In another town, hundreds of miles away, also on a stormy night during a tent mission, a slightly older man came to the meeting. He was a local teacher. He longed to be saved but could not believe in God. He was passing through deep

trouble and was a slave to drink. One of the workers was with him till past midnight, when the man turned to God. The next evening he rose before the address and telling the audience something of his circumstances, said, "I thank God I have learned I CAN be saved." That night the preacher took for his subject the Cross of Christ. After the service was over, this brother took the preacher's hand, and with tear filled eyes, said, "Why, I AM saved, and I did not realise it." That night he could not sleep for joy. The next night he gave his testimony at a meeting of the teachers of the town. He told them that he was like a rusty ball, rusted through to the centre, but God was polishing him with suffering. "Therefore suffering is something we can rejoice in." Where did he learn this secret of 'Paul's? "We glory in tribulation also." Then he went on to tell me, for he was giving me some idea of his testimony of the previous night, that he realises he has been dead but



that now Christ has risen in his heart. "How can I help but believe in the Resurrection of Christ when He has risen in my heart?". Again "My body is a kind of temple of Christ's so I must not defile it by committing sin. If I sin, the Lord within will be blamed for it." I stood amazed to hear this babe in Christ, who up to four days previously had no knowledge of Christian truth, nor had he heard these deeper things preached from the platform during the nights he attended the services, quoting these truths out of his new found experience. Who was his teacher? "Who could it be but Jesus?"

The above are two very different stories which came into my mind when I was asked to write something about our Tent Mission work, for the Evangelist. Should anyone ask who "we" are, let me explain that the Japan Evangelistic Band has been at work more than twenty years. Its members are drawn from various Protestant denominations, while still retaining their membership in these separate branches of Christ, have united to do evangelistic work in Japan. It being against our present Constitution to build up a separate church, we have tried to lend our services to any church which would sympathetically accept our aid. Tent Mission work is one form of service in which this aid has been given.

During the last four or five years, we have conducted over fifty tent campaigns, from Formosa in the south, to the north of Japan, and these in connection with all denominations. Our workers have also conducted special evangelistic meetings and spiritual conferences all over the land. Having no personal ends to serve, and being willing that all the fruits of our campaigns shall be conserved by the local churches, we have been able to put our best efforts into every place.

We make it a rule that no mission is less than ten days. As a result of years of experience, we are convinced that any shorter period

is a mistake. Not only must seed be planted, but time is required for it to germinate and grow. Ten days' progressive preaching with definite prayer and teaching in the aftermeetings, always produces some clear and permanent results. Weeks and months of education in Christian doctrines, is by no means essential to that work of God's Holy Spirit, the New Birth, although such teaching is of vital importance after the New Birth is an accomplished fact. I can tell of scores of Japanese men and women, whose first hearing of the Gospel was in the tent, but who finished the campaign with a conscious and definite experience of God's saving Grace. Mere impressions are impermanent, so we aim at leading our hearers to that place where they know the past is completely forgiven, and they distinctly belong to Christ.

We take with us generally, an evangelist experienced in work amongst children, for we believe that they too, in measure and degree, can enter into an experience as definite as that of the adults.

The great essential to fruitful work of this kind, is a prayer filled atmosphere. The backwardness of a town, the spiritual ignorance of a town, discourage the average worker, but these things are not the real obstacle, which is the prayerlessness of the local Christians, or the prayerlessness of the workers when there are no local Christians. Looking back we see that where the depth, definiteness, and the permanence of the results are still the cause of praise to God, those are the places where "prayer was wont to be made."

Tents in the work are multiplying but the open air could be equally fruitful. The method of work is very little, the important thing being the prayer laden atmosphere. We have worked, oh, so happily, in places where the mission has been prayed for, for at least one year ahead. We have also worked where apparently not a soul has gathered once to pray for the mission, and



oh, the heart breaking burden of it, and its poverty stricken results!

But joy gladdens our hearts as we look back and remember the scores and hundreds who are now fervently loving and serving the Lord Jesus Christ, who first learned of Him in one of these tent campaigns.

We gladly offer our services to the whole Christian community. We normally undertake some twelve missions per year, the time suitable for such work being limited, but

the rapidly increasing calls have made it imperative for us to form ourselves into two bands, and during one spring we hope to conduct at least sixteen campaigns. We specially delight in opening up new and untouched centres.

Our services are given freely without any financial conditions whatsoever, and further, we bring our own tent. Any inquiries made from the missionary in charge, 56 Kumano Cho, Itchome, Kobe, will meet with a ready response.

## Doshisha's Contribution to Japan

By TOSUKE HAYAMI

IN view of the Fiftieth Anniversary of the founding of our school, which we are going to celebrate this year, it seems to me natural and proper to reflect upon its history and briefly relate what it has done and is still doing for this country.

The story of the Doshinsha is a romantic story. It began at the time when Japan was aroused from her long lethargy of more than two centuries of peace and seclusion and was introduced to the world. In her eagerness to secure a status upon an equal footing with other members of the family of nations and to save herself from commercial and political exploitation by other countries, Japan strove to establish and maintain strong naval and military forces. She also sent her sages and students to Western countries, and invited experts and advisers to this land. So enthusiastic was she in pursuing the arts and sciences and acquiring the materialistic elements of western civilization that the moral and spiritual elements were seemingly overlooked.

Buddhism, which had flourished under the patronage of the Shogunate, lost its power over the people with the downfall of feudalism. In

some parts of the country, it is said, temple bells and images were destroyed and thrown into the furnace to be melted and cast into cannon. Shintoism, Confucianism, and even Bushido, the code of moral principles which the *samurai* were expected to observe, proved powerless against the overwhelming tide of materialism.

The Government instituted a system of education including schools of every grade from primary to university, whose aim was to train young men for service to the State, without paying much attention to their moral and spiritual development. The result was that young men rushed to the government schools to prepare themselves for political life, for the army, the navy, or for commercial life with a view to winning fame and material prosperity, and though they succeeded in equipping themselves to some extent for their respective lines of work, they lacked moral earnestness and stability.

Joseph Neesima, a far sighted patriot, who, in search of new learning, had secretly left Japan for America at a time when such a deed was punishable by death, came back to this country at the psycho-

logical moment and saw the danger of the course Japan was then pursuing. He was a true son of the *samurai*, a Japanese, educated in the arts and principles of Bushido. While he was in America he was converted and baptized into the Christian faith. As interpreter for the Iwakura Embassy, Neesima made a trip to European countries and, having thus an opportunity to study the situation of the world, he became convinced that it is righteousness rather than military or naval force that exalts a nation, and that unless Japan should train her youth in the principles of Christianity, she would certainly meet national ruin. So scarcely had he set his foot on his native soil once more before he began to work for the establishment of a Christian college. After many trials and hardships, he succeeded in laying the foundations of a school which he had had in mind for many years.

With the help of Dr. Davis and other missionaries of the American Board of Commissioners for Foreign Missions, he founded this school in the city of Kyoto, the stronghold of Buddhism for a thousand years. In the minds of the people Christianity was still a forbidden religion and foreign missionaries were regarded with suspicion. At such a time, and in such a place, it is no wonder that the founders of the school met with opposition and persecution from every side. But they fought bravely against all obstacles and, in 1875, succeeded in opening the Doshisha with only eight students. "Deep calleth unto deep." Soon many promising youths came from every part of the empire, who were destined to become leaders of New Japan. These young men, after graduation, entered into the life of the nation,—some in political circles, some in business, and many in the sphere of religious education. All boldly preached their new faith, not with their lips only, but with their deeds as well. The principles for which they stood are well expressed in the following words taken

from the inaugural address of one of the presidents of the Doshisha. "No education is complete without the training of man's spiritual nature. No manhood can be symmetrically developed apart from religious ideals. The Doshisha emphasizes the importance of spiritual training and the development in its students of a strong, pure personality after the ideal of Christ who is the heart and center of our institutional life." For a long time they were like "a voice crying in the wilderness" of nationalism and materialism, but the cause for which the Doshisha stood was finally recognized and Doshisha graduates came to be regarded as reliable men and women in every walk of life. In proof of this statement I shall not attempt to enumerate the many distinguished services rendered to this country by our graduates, but simply quote the testimony of the late Prince Katsura who, in April, 1900, when Premier of Japan, wrote as follows to the President of our school:—"Recognizing the great service of the Doshisha, through its graduates, to our political, literary and business life, as well as in educational and religious circles, I am of the opinion that your school has been especially instrumental in emphasizing the importance of character and manhood in the young men of Japan. It is my sincere desire that your historic school may attain an even greater development and serve the country still more efficiently in the years to come. May it become a real citadel of culture."

The history of the Doshisha has been a long and eventful one. It has had its sunny and its cloudy days,—sometimes its storms. But guided by the Unseen Hand, and through the untiring efforts of trustees and teachers, both Americans and Japanese, it has prospered. At present the Doshisha has a total enrollment of more than four thousand in the several departments, *viz.*, the University with its schools of Theology, English Litera-

ture, Law and Economics, the Junior College, the Higher Commercial Schools, the Academy, or Middle School, and the Girls' School which includes an Academy and Colleges of English Literature and Domestic Science. More than three thousand graduates are scattered all over the empire. The great growth in numbers in recent years may have weakened the prestige of our graduates and endangered the spiritual life of the school, but still the students are imbibing the spirit expressed in the Doshisha Hymn:—

One purpose, Doshisha, thy name  
Doth signify: one lofty aim:

To train thy sons in heart and hand  
To live for God and Native Land.  
Dear Alma Mater, sons of thine  
Shall be as branches to the vine;  
Though through the world we  
wander far and wide

Still in our hearts thy precepts  
shall abide.

We came to Doshisha to find  
The broader culture of the mind;  
We tarried here to learn anew  
The value of a purpose true.

Dear Alma Mater, ours the part  
To face the future strong of heart,  
Since thou hast taught us with  
high aim to stand

For God, for Doshisha, and Native  
Land.

## Tokyo Federation of Women's Societies.

By MRS. C. T. GAUNTLETT

WHEN the destructive hand of Mother Nature made such havoc in these cities of Tokyo, Yokohama and their surrounding district in the form of an almost unprecedented earth-quake, displaying a terrible scene of utter ruin and untold suffering, who would have thought that it were possible that any good should result from it? But, as the world was made out of chaos, so this terrible calamity happened to be the means of forming the long-hoped-for federated body of women under the name of "Tokyo Federation of Women's Societies."

Right after the first few days of awful fright and terror our hearts were turned to planning the best way of giving relief to sufferers almost countless in number. It was just about this time that the municipal authorities were seriously cogitating where they could get enough help in their project of distributing condensed milk to children under five, in suffering districts. Where one hundred hands were wanted we were able to get 134 women and girls who volunteered to undertake

this work of charity; and for a fortnight these brave and love-inspired women and girls went around on foot, under most difficult conditions, treading over still smouldering ashes or sometimes walking among unclaimed corpses, carrying heavy cans of milk in large bundles on their backs or shoulders.

While thus joining hands in daily active relief work, these women clearly saw the need as well as the possibility of organizing a permanent federated body of different societies. This resulted in a unanimous vote to organize "Tokyo Federation of Women's Societies." Consequently a constitution was drawn up and officers were elected. We held our first public conference at the Imperial Hotel, on the memorable Wedding Day of H. I. H. the Prince Regent, Jan. 27th, 1924.

The central Committee consists of a Chairman, secretary, two treasurers, and the Heads of five Departments.....namely, Social Welfare, Industrial (afterward changed to Economic), Labour, Political and Educational.



It would be of some interest to readers to mention here the names of our first officers and committee:

Chairman, Central Committee.....

Miss M. Kawai (Y.W.C.A.)

Secretary, Central .....

Mrs O. Kubushiro (W.C.T.U.)

Treasurers, Central.....

Mrs. Y. Tanaka, Miss Y. Tokunaga.  
Social Dpt.

Miss M. Kawai, Miss A. Moriya  
(W.C.T.U.) Miss Tokunaga  
(Futabakwai). Mrs. M. Hani (Jiyu  
Gakuen)

Industrial Dpt.

Miss Y. Fukuoka (Shinso Kwai),  
Mrs. M. Tamura (K.S.S.K.), Mrs.  
C. T. Gauntlett (W.C.T.U.)

Labour Dpt.

Miss Y. Yamada, Miss, H. Mura-  
Kami, Miss S. Togami.

Political Dpt.

Mrs. O. Kubushiro, Mrs. Itsu  
Niizuma, Mrs S. Kaneko.

Educational Dpt.

Mrs. Hama Tsukamoto, Mrs.  
Y. Tanaka, Miss N. Kawasaki.

A summary of work carried on by this Federation right after the distribution of milk will be given below.

(1). Along with the relief works the need of a general survey of the suffering families became urgent; for if the same kinds of things were distributed to all the families indiscriminately it would have been impossible to meet their demand. Therefore, 100,000 cards were printed; and these women, with the help of young girls from different schools, made full survey of the suffering families, dividing the area into 18 districts.

(2). It was clear to all that after a certain lapse of time, and as their immediate needs were met by the free distribution of food, clothing etc., that the way must be provided for those who can work to earn even a little of their living expenses by honest work. Therefore, heads of eleven industrial schools or institutes met together and formed what they called an Industrial Dpt. They set about to obtain work from the different temporarily organized

Relief Associations and individuals. They gave out 38746 Japanese flanellette underwear to be made up, and paid out nearly ¥ 10,000 for this; 10,000 suits of baby clothes were also given out to be made, and for this, nearly ¥ 1,000 was paid out.

(3) Distribution of Food, Clothing, Kitchen Utensils.

The government entrusted the Federation with the distribution of fifty truckfuls of these articles for which tremendous time, energy and wisdom were needed. This naturally involved raising of funds to pay the cartage etc.

(4). Collection and Distribution of "Futon."

Nearly 3000 "futon" were collected in Tokyo, and over 20,000 in Osaka and other cities. These were distributed, and were very welcome to the sufferers.

(5). Children's Day.

The Educational Dpt. appropriated one whole day in sending out parties of women and girls to seven different parts of the city and collected nearly ¥ 10,000 toward providing games and athletic apparatus to 100 primary schools in the devastated district of the city.

(6). Another fact that needs mentioning is the organization of the Society for Abolition of licensed Prostitution as subdivision of our Political Dpt. It carried on and is still carrying on a movement to accomplish this end by creating a sound public sentiment through literature and mass meetings.

There are over 43 Women's Societies affiliated with this Federation. of which Y.W.C.A., W.C.T.U., Shinrinkwan (Settlement work), Alumni of Doshisha College, Ofukwai (alumni of Japan Girls's University), Alumni of Jiyu gakuin, Tokyo Women's Christian Workers Association, Oinkwai (Alumni of Higher Normal School), Japan Women's Peace Association, Miss Fukuoka's Sewing Institute, Gauntlett Sewing Institute, Mrs. Tamura's Industrial Association, Alumni of Ozuma Girl's School, Reinanzaka

Church Woman's Society, etc. were the chief societies which took most active part in this relief work.

The Federation is still thriving, and departments are carrying on their meetings and working in their respective spheres. All are harmoniously united under the Central Committee which meets every other month to discuss work.

Since last January, as a part of the permanent work, the Dpt. of Social Welfare has been looking into and making a study of "Mother and Child Question" as well as the Cinemetagraph. Dept. of Economics meets every month and has lectures

on Social and Domestic Economy by specialists. Labour Dept. holds monthly meetings and has a course of lectures on suitable subjects by experts. They also hold weekly classes for studying English. Dept. of Education started a consultation Bureau for the parents who need help in schools for their children.

There is no time or space for detailed accounts of all that has been done by this Federation. May this grow steadily until it becomes a National Federation which might be the centre of all women's movements in this country, is the earnest prayer of each and all of us.

## Tent Evangelism in Okayama-ken

WE tried a new venture in evangelism last fall. Really it was an old method, so old that it was new,—new at least to us. It was nothing less than tent evangelism.

We began by exploiting the idea, first among our local pastors and laymen of ability, then more widely,—and it took! They all promised cooperation as the plan developed. This was the plan,—to do the thing ourselves with our pastors and laymen as organizers and speakers, and not to fall back upon "big guns" from the outside ecclesiastical world. At first there was an inclination to depend upon pyrotechnics,—to employ a moving-picture outfit, and to stage a concert or two. How else could we expect to draw and hold our audiences? The sequel shows,

For less than 250 *yen* we secured a brand new, handsomely equipped tent, 24 by 36 feet, that would comfortably hold 150 people. We started in on the 30th of September with some trepidation, for we had been unable to secure the desired movie outfit. So we decided to begin in Hayashima a very small place where failure, if it should occur, would not be too conspicuous.

We pitched our tent in the tall grass opposite the school, and borrowed school benches to seat the audience that might come.

They came!—Children first,—filling the tent. All we had to attract them was an ordinary stereopticon lantern, but we made it do good service in showing scenes in that wonderful life of "The Man of Galilee." The children's meeting began at 6:30 and closed at 8 o'clock. First we had them sing hymns of our own choosing, and they sang as though they enjoyed it. Then came twenty minutes of the pictures with explanations. Then came the story told by one of our pastors who is an expert at this. For nearly a solid hour the children listened enraptured. Then came the adults' turn. They were on hand, too, filling most of the benches. Many more stood in the rear listening in but ready to run if it should become too lively or too dull for them. Few, however, moved from the spot until the last of the two fiery speeches were over at 9:30.

The same program was followed for four consecutive nights with like results. A little flurry was occasioned once by a somewhat too



plain statement of the meaning of sin, and a little too clear showing up of the inadequacy of the gods they worship, to suit some. \* As a result of this after our meetings were over a counter meeting was held, it is said, to give the anti-Christian hotheads a chance to defend themselves. That was not so important a result, however, as the request from seventeen young men that a class should be organized for the study of Christianity under the leadership of the young pastor from Kurashiki who had been most outspoken against their false ideals.

Our second stamping ground was Kasaoka, a small town with a citified air. Here a good tennis-court furnished an excellent site for the tent, though in a somewhat too unfrequented part of the town. But the scattering of 3000 dodgers advertising the meetings, and the persistent talking about them by the children and by the Christians who were on the job, brought out the people in large numbers. We had a better attendance and were given a more respectful and earnest hearing than at Hayashima. Benches from the church seated the crowds, and the hospitable Christians opened up their homes for the entertainment of the speakers. New talent was used here and it worked well. It was a great campaign and greatly blessed. The people besought us to come again next year. We'll go!

The final campaign was the best of all. The place was Tamashima, once a flourishing seaport but long since left high and dry by the falling off of its sea trade. Here the church flourished once, but of late years it has had a name to live but has been dead. But these meetings! They are surely a harbinger of better days. They brought out the old Christians from their hiding places, and brought a new element, too, that filled the tent to overflowing. The children,—how they did crowd in, and how they did listen! The adults too,—every night the same, except that every night there were more of them,

and they listened more eagerly. We were emboldened to cast the net here and asked for a registry of the names of those who wished to be taught with a view to becoming Christians. Nineteen names were signed on cards and handed in,—all new people. That meant the organizing of an inquirers' class and arrangements were made for it at once.

In every place where we held meetings we distributed tracts, and sold Bibles, hymn-books, and simple Christian expositions. At Tamashima we sold out and took orders for more, which shows how much in earnest they were.

And what did it all cost? The time of three men every night,—usually each man two or three nights in succession; and in money, an average of 25 *yen* for each campaign of three or four nights in a place.

There were good results from the meetings, but best of all was the new zeal enkindled in the participants. It drove them out into the open with a gospel for the people, and they waxed enthusiastic over the opportunity for service. It stirred the dry bones within the churches of the towns visited and gave them something new to work for.

No undue emotionalism characterized our campaign. The plain presentation of gospel truth was allowed to make its own forceful but unforced appeal. That was our purpose and method and we kept to it with good success. Surely the day of tent evangelism is not over,—not for our *Kumiai* people at least. Our local association is committed to another year. The pastors realize that never could they expect to get such crowds into their churches.

This account is simply intended as a word of recommendation for the plan and the method. I believe it is workable anywhere, and that there is a great future for it. There is certainly a great opportunity for trying it in the present nation-wide evangelistic campaign. C. B. Olds.



## Koreans in Japan

### From The Korean Mission Field

By R. A. HARDIE

EIGHTEEN YEARS AGO when the Y.M.C.A. sent a secretary to work among the Korean students in Tokyo there were only a few hundred Koreans in Japan: at present there are about 150,000. Regularly organized church work was not begun until 1912 when the Methodist and Presbyterian Councils united in sending a pastor to shepherd the Christian students in Tokyo. In 1918 the pastor reported that the Korean congregation was the third largest in the city. In 1921 the direction of the work for Korean students in Tokyo was transferred to the Federal Council and its field extended to include all Koreans in Japan. The work in Tokyo was interrupted for several months following the earthquake, but has been resumed and the present pastor, the Rev. S. H. Su, reports seven groups in and near Tokyo.

Five or six years ago the Korean theological students in Kobe and Osaka began to feel responsibility for the evangelizing of the rapidly increasing number of Korean laborers in those and neighboring cities. Two or three groups were organized, but the students were unable to adequately superintend and meet the growing need, nor had the Federal Council's Committee funds to undertake it. In March 1922 the South Kyung Sang Presbytery, from whose territory many of the Christians had come, sent over the Rev. E. K. Kim who six months later reports work in six centers. The following year the Rev. W. N. Blair, fraternal delegate to the Council of Federated Missions in Japan, secured the interest of that body, which obtained temporary financial aid, and appointed a committee to act "in co-operation with a committee to be appointed in Korea." Pastor Kim was recalled and the urgency of

the matter referred to the Federal Council which passed it on to the Korean Federal Council. The Korean Church was unable to offer adequate help and the Rev. C. S. Kim, who was taking post-graduate work in the Presbyterian Theological Seminary in Kobe, gave as much supervision as he could to the groups already organized, until September, 1924, when the Federal Council's Committee sent the Rev. Y. S. Pak to take charge of the work and asked the writer to visit the field as soon as possible, which he did during two weeks in November and December.

He found Pastor Pak in charge of 12 groups, four in Osaka and one each in Kobe, Heimeji, Akashi, Ogi, Nishinomiya, To-o-myo, Kyoto, and Nara, having a total enrolment of 333 adults, of whom 64 were baptized. Six of the groups had Sunday Schools for children with an average attendance of 30 and there were also six night schools with an average attendance of 27. With the exception of the student church, and one of the groups in Osaka which meets in the Church Missionary Society's School each of these groups rents a room in which they meet for worship, at rentals varying from ten to twenty yen a month. They also meet all current expenses, including the rail-road fare and board of the students who conduct Sunday services and teach in the night schools. The Korean students of the Presbyterian and Methodist Theological Seminaries in Kobe and Osaka deserve great praise for what they have done and are doing; without their co-operation it would be impossible for Pastor Pak to give these widely separated groups any thing like adequate attention. As most of the attendants are employees, they are free only at night. Pastor

Pak says his regular routine takes him from home every day from 11 a.m. to 11 p.m., visiting tenement-houses during the day and teaching in night schools or conducting services in the evening. Judging from the two weeks spent with him I can testify that he is trying to do far more work than any one man can carry. His letters tell of frequent conversions and of steady increase in the work. In February, he reported two new groups, one each in Osaka and Nagoya, with the total enrolment increased to 333. Of these, 294 are men, 37 of them baptized, and 105 women, of whom 25 have been baptized.

According to statistics furnished by the Governor-General of Chosen, the number of Koreans in Japan at the close of December 1925 was 120,238, of whom 18,194 were females. They are distributed in 48 prefectures, the largest number (53,000) being in the region of which Osaka may be regarded as the center. There are over 20,000 in Fukuoka and Yamaguchi, on either side of Shimonoseki. The number in the region of Tokyo and Yokohama 12,000, and there are over 3,000 in Hokkaido. According to occupation they are listed as follows:—

Officials.....	72	Miscellaneous ...	8,898
Students .....	1,631	Factory Workers	24,200
Sailors .....	1,745	Miners .....	8,265
Farmers .....	684	Stone Masons,	
		etc .....	20,127
Fishermen ...	328	Coolies .....	31,271
Traders .....	392	Geisha, etc .....	425
Peddlers .....	760	Unemployed ...	20,871
In Keepers...	700	Prisoners .....	94

Some of the Koreans who have been in Japan for a number of years are making a good living. I met both women and men who have risen in factories to the position of overseers. A member of the group in Nara is a travelling salesman who makes 100 yen a month, and gives one-tenth of it to the Lord. The leader of one of the groups in Osaka, a clothier, employs several workers in his shop. The majority of men and nearly all the children wear Japanese clothing because it renders them less conspicuous than

they would be in Korean dress. The condition of large numbers of the day laborers is distressing in many respects. In the larger cities they congregate in tenement houses with little provision for sanitation. I saw one two-story tenement house divided into sixty rooms, each nine feet square, occupied by 500 men, women and children, many of them without work. They prepare their food on "hibachi" at the entrance to the rooms or outside the building. Some of the factories provide comfortable and sanitary dormitories for their employees.

Many Koreans make a good living by keeping inns where the inmates are fairly comfortable. In two large inns between Kode and Osaka are two night schools with an enrolment of 90 boys between 13 and 21 years of age who work in bottle factories. The innkeepers said that the boys earn 38.00 yen a month, 20.00 yen of which they send to their parents in South Kyung Saug Do. The wages of laborers vary from 1.20 to 2.00 yen a day. In many of the large cities of Kwansu there are Korean tailors, shoemakers, and shopkeepers, most of whom are able to save money. The men employed in factories and large plants earn from 1.20 to 1.50 yen a day. They are allowed off work two days in the month when they purchase "sake" by the tub, and gather in large groups to feast and drink, often terminating the day by a general fight in which it is said men are sometimes killed.

There are many reasons why every possible effort should be made to evangelize these people without delay. Until they secure work they suffer from lack of all the comforts and most of the necessities of life. The majority of them are away from home in a strange land for the first time. They are exposed to temptations which will increase in number and intensity as their circumstances improve. They may have rejected the Gospel at home but under these circumstances they will be much more responsive to



its appeal than when they were at home, or than they will be in the future if they succeed in making a living in Japan. Not a few of them are already Christians but unless provided with the means of grace they are in great danger of becoming discouraged and "drifting away."

It is unlikely that the Church in Japan will have the influence for good upon Korean Christians there, that the church in Korea has had upon Japanese Christians who have come to Korea. May it not be that God has a definite object in opening the way for the planting of Korean Churches in Japan? It seems clear that we are under a double obligation to follow with the gospel those who have become our brothers and sisters in Christ, to the end that our fruit should abide and that through it we should bring forth more fruit.

It is evident that this rapid influx of Koreans, and its wide distribution throughout all parts of Japan Proper, creates a missionary situation which calls for something much more radical and extensive than the Churches in Japan and Korea have yet realized. The problem must be given earnest consideration at the Annual Mission Meetings, the Methodist Conferences and the Presbyterian General Assembly this summer and autumn. The Federal Council's Committee would not have been able send a worker to the Osaka district last autumn, if it had not been for the interruption of the work in Tokyo for several months last year. Even with help from the missionaries in Japan we have barely funds enough to support one worker another year. The Committee met with the Executive Committee of the Federal Council in March and made the following recommendations which were adopted:

1. That the Federal Council

Executive Committees ask the Presbyterian General Assembly and the Methodist Conferences to join in the evangelization of the Koreans in Japan.

2. Looking forward to the time when the Korean Church can fully take over this work, we recommend that for the present the work be carried on under a joint committee of the two Federal Councils.

3. That we suggest to the Federal Council of the Christian Churches in Chosen that at its fall meeting it appoint four delegates for the joint committee.

4. That we suggest to the denominational Councils that they reduce their membership on the committee to two each.

5. That since the cost of supporting each worker in Japan is approximately ¥2,000 a year, we ask the Presbyterian Church to provide ¥2,900 per year, and each of the Methodist Conferences ¥650, for the support of two more workers.

6. Whenever funds become available for new workers, in order to develop interest and support from their home base, the joint Committee will assign each a separate field in Japan.

7. In view of the great increase in the number of Koreans in Japan and the increase in the size of the work we recommend that the Presbyterian and Methodist Councils be asked to increase their contributions ¥500. each.

It is unfortunate that the Federal Councils meet after the bodies that they represent: it is hoped however in view of this notice that they will give earnest and prayerful consideration to the question as to what ought to be done, and if possible make provision to carry out without delay any action that the Federal Council may recommend.



# PERSONALS

## RETURN AND NEW ARRIVALS

Mr. and Mrs. J. Cuthbertson, Japan Evangelistic Band, from Furlough, May 13' Kobe.

Mrs. Philip Schneider, mother of Mrs. Gurney Binford, Friends Mission, Shimotama, June 8, for a year's visit.

Mrs. Thomas, foreign Sec. of the Cincinnati branch of the Women's Society, is visiting the Meth. Episc. stations in Japan, completing a world tour of mission fields.

Rev. and Mrs. Harris Waters, and little daughter Virginia, May 19, to begin work as a member of the So. Meth. Mission. For the past year, Mr. Waters has been pastor of the Meth. Church in Roanoke, Virginia. Both Mr. and Mrs. Waters are second generation missionaries.

Miss Elizabeth Wainright has recently graduated from college in New York City, and expects to join her parents Dr. and Mrs. Wainright, of Tokyo, in July.

Misses A. C. Hughes and E. Nash, C. M. S. from furlough, June 8, the former proceeding to the Hokkaido, and the latter to Fukuyama.

## DEPARTURES FROM JAPAN

Rev. L. J. Shafer and family, Ref. Church in Amer., Emp. Russia, July 4, for furlough in America. Miss Bessie J. Shafer, sister of Mr. Shafer, who has been acting as office assistant to the Mission in Nagasaki, will accompany them for a year. Miss Jeane Nordhoff will act as principal of Ferris Seminary, during the absence of Mr. Shafer.

Rev. and Mrs. C. F. McCall, Churches of Christ, Akita, June 5 for furlough.

Miss Gretchen Garst, Churches of Christ, of Fukushima, June 15, for furlough.

Miss Helen Richey, Churches of Christ, of Fukushima, June 15, for furlough.

Miss Bertha Douglas, Churches of Christ, of Osaka, June 16, for furlough.

Mrs. Julia E. Vories, and Mr. and Mrs. W. M. Vories, Omi Mission, June 15. Mrs. W. M. Vories is a delegate from Japan to the Pan Pacific Conference July 1 to 15, at Honolulu, where Mr. and Mrs. Vories will stop for about three weeks, while Mother Vories will precede them to America. They all expect to return to Japan next Spring.

Rev. and Mrs. W. E. Towson, So. Meth., of

Kyoto, June 4, for America. This unexpected return is necessitated by the condition of Mrs. Towson's health.

Miss Manie Towson, So. Meth., member of the faculty of the Girl's School in Hiroshima, June 4, for America.

Mr. and Mrs. W. D. Cunningham, and son William Jr., Yotsuya Mission, Tokyo, March 31, to America, for furlough until the middle of 1926,

Misses L. A. Galgey and A. C. Horne, C. M. S., for furlough in Ireland and England respectively, May 9.

Miss K. Tristram, C. M. S., for furlough in England, June 6.

## BIRTHS

To Mr. and Mrs. Harold E. Beatty, Yotsuya Mission, Tokyo, a son John Isaac, May 22, at Karuizawa.

## GENERAL

Miss Hazel Harker who has been ill in St. Luke's Hospital for several weeks, has gone to Karuizawa to recuperate.

Mr. and Mrs. Ralph W. Isaacson, Yotsuya Mission, Tokyo, have removed from 6 Naka Cho, Yotsuya, to 1766 Nakano Machi, Tokyo Fu.

Mr. and Mrs. Harold E. Beatty, Yotsuya Mission, Tokyo, have removed from 1766 Nakano Machi to the Mission's new residence at 455 Taishodo, Setagaya Machi, Tokyo Fu.

The Mission of the Ref. Church in America has come into possession of the plot on the Bluff, in Yokohama known as the Dickinson property. This place will be used for homes and a dormitory in connection with Ferris Seminary, this purchase making a total of about 4,000, *tsubo* of land for this school.

Miss Mary Lee Bennett of Virginia, June 30. She is to spend a year in the Orient with her sister, Miss Nellie Bennett, So. Meth. of Hiroshima.

Mr. George S. Phelps, Senior Secretary of the International Committee of the Y. M. C. A., June 15, for Honolulu where he will represent Japan as a delegate to the Institute of Pacific Relations. Mr. Phelps will leave Hawaii in July for an extended furlough in the United States, returning to Japan early in 1926.

Mr. F.H. Brown, National Physical Director of the Y.M.C.A. in Japan, June, 6, for a nine months furlough in the United States.

Mr. and Mrs. P. B. Barnhart of the Seoul Staff of the Y.M.C.A. June 1 for America, on account of the illness their little daughter Patsy.

Misses Louise Chapin and Grace Curt's, Presb. North, will not return to Japan until the Spring of 1926, according to the latest information.

Rev. Dr. and Mrs. G. W. Fulton, Presb. North, are scheduled to sail for Japan by the S. S. Pres. Jackson, from Seattle, Sept. 12.

Mr. and Mrs. A. Gordon Bradt, connected with the Presb. North Board of Foreign Missions, are visiting the Far East and will be in Japan in early July.

Word has been received from Rev. Dr. and Mrs. J. B. Ayers, Presb. North, who have finished their round—the-world. tour. They expect to sail for Japan in Sept.

Rev. R. J. Dosker, Presb. North, of Matsuyama has received the degree of Doctor of Divinity, in absentia, from his alma mater, Centre College.

Mr. and Mrs. John W. Cook, formerly director of the Brooklyn New York Y.M.C.A.,

new retired, sailed on their last lap of a World tour on the Pres. Taft, for Honolulu. After a fortnight in Hawaii, they will go direct to Bailey Island, Maine, to their Summer home.

Mr. and Mrs. J. M. Clinton of the New York staff of the Y.M.C.A. left Kobe on June 13 for Shanghai. They spent two weeks inspecting the Japanese work here.

Mr. H. S. Sneyd is now senior secretary for Japan of the International Committee of the Y.M.C.A. and will perform the duties pertaining to that office until the return of Mr. G.S. Phelps, now on furlough.

Mr. Ivor F. Jackson, Secretary of the Merchant Marine Y.M.C.A. Seamen's Club, Yokohama, expects to be joined by his family, from England, early this Fall. Mr. and Mrs. Jackson and their young son will temporarily stop with Mr. Paul F. Rusch at 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.

Mr. and Mrs. Gordon W. Avison of Williamsport, Pa. is expected early in September to join the Y.M.C.A. staff in Seoul.

Dr. and Mrs. D.E. Yarnell in charge of the Merchant Marine Y.M.C.A., in Kobe, is expected to leave Japan early in the Fall for a furlough in the United States.





# THE JAPAN EVANGELIST

A JOURNAL OF CHRISTIAN WORK IN JAPAN

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September-October, 1925

No. 8

## CONTENTS

Editorial Notes	261
The Conference of the Federation of Christian Missions, 1925.—Some Impressions. A. D. Woodsworth	263
The Conference Sermon—"The Coming of the Kingdom." B. F. Shively	265
Examples of Cooperation and Unity in the Church of Christ today. W. H. Murray Walton	275
Cooperation in the Production of Christian Literature. S. H. Wainright	284
Cooperation in Social Service in Other Lands. Mrs. H. E. Coleman	316
Cooperation in Evangelistic and Social Work in Japan. J. E. Knipp	295
Cooperation in Theological Work. A. D. Berry	303
Cooperation in the Training of School Teachers. Mrs. G. Binford	306
Obituary:—Margaret Mabel Boutflower; Lora C. Goodwin	311
National Christian Council—The Third General Meeting of the National Christian Council of Japan, 1925. K. Miyazaki	314
Christian Literature Society—Forthcoming Publications	316
Sunday School News and Plans	319
Report on the Work of the National Christian Council. T. A. Young	321
Minutes of the Annual Meeting of the Federation of Christian Missions, 1925	328
Personal Column	338

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## Who's Who in This Issue

*Rev. A. D. Woodsworth* is a member of the Missionary Society of what is now the United Church of Canada. He was formerly under the Methodist Church of Canada. He has been 14 years in Japan and is Dean of the Kansai Gakuin, the big Methodist College in Kobe.

*Rev. B. F. Shively*, D.D. is a member of the United Brethren as well as an expert tennis player. He was Chairman of the Federation of Christian Missions this year, and is engaged in work among students in connexion with the Doshisha University in Kyoto. He came to Japan in 1907.

*Rev. W. H. Murray Walton*, M. A. is a member of the Church Missionary Society, and is engaged in Newspaper Evangelism with Tokyo as Headquarters. He is Editor of "The Japan Evangelist" and has been ten years in Japan.

*Rev. S. H. Wainright*, D.D. is the honoured Secretary of the Christian Literature Society and is an outstanding leader in the Christian Movement in Japan. He is also an ex-Chairman of the Federation of Christian Missions. He came to Japan in 1888.

*Mrs. Coleman* is the wife of the well-known Secretary for Sunday School work in Japan, and is herself an active participant and

leader in social service work in the capital.

*Rev. J. E. Knipp* is a missionary of the United Brethren working in the small town of Otsu near Kyoto. He has made a special study of rural work and has been a quarter of a century in Japan.

*Rev. A. D. Berry*, D.D. is Dean of the Theological College connected with Aoyama Gakuin, the big Methodist college in the capital and the biggest theological college in the country. He is an ex-Chairman of the Federation and has represented the Christian forces of Japan at the International Missionary Council. He first came to Japan in 1902.

*Mrs. Gurney Binford* is with her husband engaged in pioneer country evangelistic work in Ibaraki prefecture, north of Tokyo. She belongs to the Friends and has been 26 years in Japan.

*Rev. T. A. Young*, D.D. is an ex-Chairman of the Federation and a member of the Executive Committee of the National Christian Council. He is a member of the United Christian Missionary Society and is engaged in evangelistic work in Tokyo. First came to Japan in 1912.

*Rev. K. Miyazaki* is Secretary of the National Christian Council.



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*Readers of "The Japan Evangelist" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.*

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## Editorial Notes.

I was talking some three years ago with one who in his day had been England's most distinguished runner in the mile, and he was telling me how in his first race against Oxford his opponents, though they had the slower team, had managed to pull off the race by better generalship.

This issue of "The Japan Evangelist" is the first under the new Board appointed at the recent Conference of the Federation of Christian Missions. On the whole it represents the younger generation, and for that reason it may be expected in certain quarters to show a greater vitality, a greater turn of speed, than its predecessors; but, as the example above shows, pace is not necessarily the deciding factor. As I look back to the time nearly twenty years ago, when as a boy at school I ordered my first copy of "The Japan Evangelist" and when I call to mind the names of the great who have served its destiny from year to year, carrying on the baton, as it were, for each new lap, it comes home with new force that the race is not always to the swift, that though youth may get impatient and be quick to criticise the slowness of its elders, in the long run it is judgement as well as speed that determines the result. As my old Headmaster used to say, "It is the quick and steady which win the race."

The consciousness of this fact makes us as an Editorial Board cast ourselves upon the goodwill of our

readers. We will not lack in keenness; but if our want of experience means at times an immature judgement, a hasty word or an unfair criticism, we ask your pardon in anticipation. Remember, O reader, that you once were young, and possibly, (though of course it is most unlikely) were guilty of the same mistakes! One thing only we can promise—we will do our best.

Fortunately for the Editor, no less than for his readers, the October issue of "The Japan Evangelist" is already determined for him. By unbroken tradition it is devoted to a report of the Conference of the Federation of Christian Missions. Consequently it seems best to us to postpone any announcement of the policy of the new Board until the November issue.

In this number after a short article in which an attempt, and we venture to think a successful one, is made to catch the spirit of the Conference, the Conference sermon and certain of the papers are published in full. Then follows the official report of the Conference, while at the end are grouped a few items of a miscellaneous character. Considerations of space compel us to hold over certain of the papers until the next issue, so the report cannot claim to be a full one, though it is representative. It will be seen, therefore, that in this issue at all events no attempt is made to break with tradition.

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It may not be out of place for me, as Editor, and as one who was present throughout the Conference, to make a few comments on it.

In many ways this was the most remarkable Conference of recent years. It was not that the papers were out of the ordinary, or that the discussions reached to any great height, or that the delegates were moved by the influence of some dominating personality. It was none of these. Rather it was the spirit of quiet intensity which pervaded the whole gathering. Because of this spirit it was possible to face in all seriousness one of the greatest challenges of the present day—the challenge to Unity. To hear one speaker after another utter the call and to let no spark of sectarian pride flash back, to be conscious with an ever-deepening shame of our share in the present divisions, and finally to be able by unanimous vote to pass a resolution on the subject, which though elementary in itself, yet may be God's instrument in starting a great movement—such things were evidence of the presence of the Spirit of God Himself.

Without doubt one of the big factors under God which helped to create this spirit was the devotional addresses. As we thought of the trial at Dayton, of a continent and church torn with religious controversy, and of our own differing theological standpoints in the Conference itself, the fact that such matters could be mentioned without a breath of ill-will showed that the Spirit of Jesus was in our midst. There was no call to us to give up any conviction which we believed to be true; it was rather a gentle leading up into the higher presence of the Master Himself. And when in the last address we were given the new vision of the Cross, whether we were young or old, liberal or conservative, city missionary or country evangelist, or educationalist, thenceforth we could know no rivalry save that of devotion to our Lord Himself.

It was this spirit which made the Conference the success it was and

which enabled us to face such an issue as that of organic unity and to carry through such a project as the merging of the Christian Literature Society in the Kyobunkan.

\* \* \*

This experience, however, leads us further. As we look at the Christian statistics of the past ten years, we see that the total number of professing Christians has increased from 212,000 to 281,000, the number of Japanese workers has increased from 2,905 to 4,651, the missionary staff from 1,361 to 1,610, while the number of baptisms has not shown any striking advance. Now it is not our intention to employ figures to measure a man's capacity for soul-winning. There are priests no less than prophets, evangelists no less than teachers. But the fact that the Christian Church is not increasing at a rate in any way comparable to the growth in the number of Christian workers is a very serious one. Of course many explanations may be put forward, but nevertheless the very fact compels us to ask ourselves, Can it not be that we are the main explanation? It is not primarily a question of method; it is one of men. It was told that Dr. Mott after his first journey round the world laid great stress on the increase of foreign missionaries; after his second tour, he urged rather the raising of an army of native workers; but after the third journey he realized that he had taken a superficial view, and was now "constrained to shift the emphasis from numbers to quality." Can it be that the call those of us at the Conference heard this year is the one the Church in Japan needs most, the quiet call to a more utter devotion to Jesus Christ? With all the strain of modern missionary work, the endless problems, the tax on our time, difficult relationships and the like, which make us tend to say, in the words of Donald Fraser, "'How busy I am!' instead of 'How near God is!'"—does not evidence such as the above call us

to get more time with God, so that in fellowship with Him, in prayer and Bible study and eucharist, we can learn the more how He can work through us? It is the lack of such fresh communion with God, we venture to think, which is the main cause of our present weakness.

I was talking the other day to one of our Japanese clergy working in the slums of Tokyo, a man whose wife has broken down under the

pressure of work, and who but for a magnificent physique would himself have done likewise. He told me that the great lesson that had come to him this summer was that he must love his Lord more. "I have been telling people of his love for us, but from now on I want to love Him more myself, just simply to love Him." Do we ever give ourselves time to do that?

## The Conference of the Federation of Christian Missions, 1925. Some Impressions.

A. D. WOODSWORTH.

AFTER six weeks it is with difficulty that one recaptures the fine rapture of those early days in August. We are back at our stations with our churches and Sunday schools, our college and kindergartens, to take our attention; our little circle closes in and the wider fellowship is something very fine but very far away. We try to tell the man next door of what a wonderful spirit there was; the story loses in the telling and the fire of enthusiasm finks. Our new-born idealism looks even to ourselves as worn as furniture after a return from furlough, but we know in our hearts that the same enthusiasm was not a mere passing emotion but was in some degree a manifestation of the spirit of God at work in our midst.

For several years the writer had not given very serious attention to the meetings of the Federated Missions. His visits to Karuizawa had been brief, and odd half-hours spent in a back seat are not impressive. Like many others he believed that the Association of Federated Missions was nearing its end and was not disposed to shed many tears over its demise. The talk was that those of us who were delegates this year

would be undertakers, not executioners, death having been due to natural causes.

But one of the first and keenest impressions was that of vitality. To enter the Federated Missions would have been to have buried alive. "Thou shalt not kill" applies to organizations as well as to individuals when the organization has a shadow of justification for living. Nor was it any feeble flutter of life; there was a sense of waxing, not of waning strength. Whether we like it or not the Federation of Christian Missions is stronger today than it was two years ago. Probably one reason for this is that it was willing, if necessary, to lose its life for the sake of the Kingdom of God and therefore has found it again. It is willing to take the form of a servant and so has found work to do. It is not seeking to magnify itself at the expense of the Christian Council or any other body and therefore is gaining in dignity and power. It was perfectly apparent to everyone that the corporate life of missions in Japan must find some expression and that that expression is found in part in the annual meeting in Karuizawa. The decision to continue the Federat-



ed Missions was therefore not only right but inevitable.

Another impression which was very distinct was that a new generation of missionaries is leading mission movements in Japan. The great men who were leading us fifteen years ago are, for the most part, no longer in our midst. Here and there one saw those who were prominent fifteen years ago but for the most part one looked for them in vain. The memorial service was a stern if glorious reminder that our time is limited not only by the nature of our work as foreign missionaries but by that mortality which only in our more solemn moments do we stop to consider. But there is a new front line with a newer still fast treading upon its heels. Perhaps one reason why so much was accomplished this year was that these youngish middle-aged men felt as so many of us are feeling, that our time of service here is limited and it behooves us to do something of note before our day in Japan is ended. The newer group of men and women we are convinced are not lacking in spiritual power. There may be a new religious phraseology, but there is not wanting a very real religious experience and the consciousness of a religious message.

The merger of the Kyo Bun Kwan and the Christian Literature Society was a triumph of Christian statesmanship. To my mind there were two reasons for the amazing unanimity with which the proposals were adopted: The care with which the plans had been drawn up and the generous spirit in which the transfer was made. Failure in preparation and a lurking sectarian spirit have wrecked many goodly proposals for co-operation or union. That neither of these weaknesses became apparent during the long and careful debate over the question speaks well for the minds and hearts of those who had the enterprise in charge.

Probably this new undertaking in the publication of Christian Literature is the biggest forward step in mission work since the establishment of the

Women's Christian College. One at the same time recalls with regret the failure of that other great enterprise—the establishment of a single Christian University for men. If that heart-breaking failure was primarily a failure of the Christian spirit, the venture we are making in publication is a triumph of that spirit.

The new Christian Literature Society is not only an establishment—it is a portent. One could not be present when such a scheme was launched without feeling that not only had a good deed been done, but that good and great deeds were yet to do. The missionary body was back at its ancient task of pioneering. Because union has come in literature, union will also come in education and social work and evangelism. An eminence has been gained which is of importance not only because of the value of the territory occupied, but because of the strategic value of the place itself. Unity in literature should make for unity of thought and unity of thought should in the end make for unity of action.

That we were constrained at those meetings by the power of God to a spirit of unity none can doubt. The prayers and sermons of the first Sunday, the early morning prayer meetings and the devotional periods made us one at the feet of God. There was no room left in our hearts for prejudice or sectarianism. The great spirit of Christian union which is at work on all continents and in all countries had come to us too. At other times and seasons I have seen men shy off at the mere mention of union as if it were some insidious form of propaganda. At the meeting in Karuizawa motions were passed which may conceivably result in the union of the Evangelical churches in Japan.

As we have said above, the amazing thing about it all was its unanimity. If there had been acrimonious argument, if there had been even keen debate, the cause of Christian unity might have been retarded. We were guided by a



Power greater than ourselves and prompted to an action possibly more far reaching than we knew.

Nor was the unity fictitious. There was a consciousness and a faith that in spite of our sins and our errors we were all loyally seeking to follow one Master. To us all there came the conception of the Church as Jesus Christ imaged it; not torn and divided but one in His Spirit. We go back to work with our various missions, but to most of us Christian unity is no longer an abstract idea but a concrete program. People say that union is in the air; it is no longer in the air for it has been brought down to earth. The appointment of the committee to consider the question of a Union Normal School was simply another example of what we may be led to do when we set ourselves to work together.

The meetings of the Federation are to be continued chiefly for the purposes of education, inspiration, and the promotion of union. If we are to prevent the Federation meetings from becoming vague memories we must follow the modern ideas of education. There must be definite projects and definite aims in our

education. "Inspirational" and "Educational" papers are little short of immoral if they are not quickly followed by action suited to the needs made apparent. Let us not fall into the deadly sin of inaccurate emotionalism. By all means let us hand over to the Christian Council whatever we should; but let us beware of hurriedly shifting to others tasks which are obviously our own.

This year the Conference was a wonderful success. It was successful because there was a definite program with definite proposals to be considered. It was successful because the members gave themselves up to prayer for the great main object of the Conference. It was successful because the Conference recorded its convictions without too much timidity; without too great a fear of what Mission Boards might think. We were fortunate in our leaders, we were fortunate in our program, but these alone would not have sufficed had it not been that we were guided and directed by that Spirit which unseen is working to make the Kingdom of Japan part of the larger Kingdom in which it is our priceless privilege to claim a humble citizenship.

## The Conference Sermon, 1925.

Preached by REV. B. F. SHIVELY, D.D.,

Chairman of the Conference.

### "THE COMING OF THE KINGDOM OF GOD"

WE are to think this morning about the Coming of the Kingdom, and especially about the coming of the kingdom here in Japan.

Ever since the day when the coming of the kingdom was first made known to the world, men have dreamed and planned for its coming as they have dreamed and

planned for no other single event. For this purpose and to this cause Jesus gave his very life. And ever since Jesus' day an ever-increasing number of men, women, and children have been following in his train. We are here today because of our desire to give ourselves more fully to the coming of the kingdom. We are to spend the next four days in conference to try to discover how we may best co-operate for the realization of the

kingdom dream. We shall need to keep steadily before us in clear relief the ends we seek. For however high our ideals and however perfect our plans may be, at best they are but means to ends. And, when in our beclouded moments we do not see beyond them, we show ourselves to be unworthy of the trust committed to us. In our better moments all of us have visions of that which lies beyond all plan and all method—the spiritual ends. These are central. These are our only sure guides as well as our inspiration in determining every line of action.

I call your attention to a sentence our Lord counselled his disciples to remember and to cherish and to use in expressing their goal for all endeavour. In Matthew the prayer from which it is taken occurs in the heart of that wonderfully penetrating and significant group of sayings which we know as the Sermon on the Mount. In Luke the setting is different but the context furnishes a situation even more striking. This particular sentence occurs, in turn, in the very heart of the prayer itself. It is, "Thy kingdom come." "When ye pray say, Our Father, thy kingdom come."

When a man is at his best, I suppose there is no surer way really to know the deep longings of his soul than to know the content of his prayer life, either uttered or inarticulate. For, when a man has a great desire, he is not satisfied until he can give expression to it. And if he cannot realize his desire alone he must call upon some one outside of himself for help. So it is that men learn to co-operate; so it is that men learn to pray.

Jesus knew that. He also knew that sooner or later the new longing which he had called to birth in the little group of followers he had gathered about him would call for expression. The disciples were familiar with the formal and elaborate prayers which were in use in their day, when men loved to pray standing on the corners of the

streets. But these were no longer suited to their needs. During their brief association with Jesus, He had aroused within them a burning desire for the new type of life which he had shown unto them. They now wanted that life for themselves more than they wanted anything else, and they wanted it for other men. They wanted to do something about it, but what should they do? What could they do?

One day they saw and heard Jesus talking with His Father and a new light dawned on them, "Lord, teach us to pray," was the pitiful cry of big, strong, grown men who had come into possession of an eternal longing for which they had no adequate mode of expression. In the thought of the writers of the New Testament the prayer which Jesus taught His disciples is the answer to that passionate cry for help. Ever since that day these immortal words have been on the lips of millions of men the world over. They have given expression as well to the corporate desire of a chain of worshippers round the world for many centuries as they have prayed together, saying, "Our Father, thy kingdom come."

In the first part of this address, then, I ask you to spend a few moments in the fellowship of that early group. We can imagine them, as was their wont, there on the hillside gathered about the Master. They were simple-hearted, plain men whom Jesus had called about Him. He had caused to be born within them the same eternal desire which burned in His own soul—the desire to found a new kingdom among men, even the kingdom of God. They had left everything and had come to Him out of the varied occupations of life. He had taken them as He had found them and had already won them to Himself and to His way of life. This they did not well understand but they had given themselves to Him and His cause;

they had become His forever.

Jesus had undertaken to weld them together into an eternal, inseparable brotherhood—a brotherhood which grew out of the conception of God the Father which He himself was making clearer to them day by day. Whatever God may have meant to men up until that day, from then on He must ever be known and experienced as Father. Jesus made that truth so real to men that Paul in writing about God calls Him “the God and Father of our Lord Jesus Christ.” This is what God was to Jesus, and the disciples early learned to understand and to hope for some such relationship for themselves.

Nor did they hope in vain, for Jesus opened a new world to these early, eager men by revealing to them the infinite worth of the individual. Every person they encountered was treated by Jesus as of value to God and as a potential member of His kingdom. There is nothing in the New Testament record of the life of Jesus among men which He made quite so clear as this conception of the sacred worth of human life. The whole idea of redemption rests here. The lost son is still a son and heir to all the Father’s possessions. To seek and to save him the Son of Man came. And He hath given unto us the ministry of reconciliation.

From this captivating idea of sonship to God as Father the early group moved on to the correlative idea of brotherhood. Now they were linked up to Jesus as brother. It became a family relationship with Jesus as elder brother. It is little wonder that the disciples clung to Him; it is little wonder that they wanted to crown Him the first king of the new kingdom. For “those who have one father such as Christ revealed cannot be distantly related; one is their master, even Christ, and they all are brothers.”

Jesus taught them to say, “Our Father,” not “my Father.” The

conception is social—a group in which brother love and mutual helpfulness should prevail. Love is the true binding force within the brotherhood. When Jesus was asked which is the greatest commandment He said, “Thou shalt love.” Here is the most distinctive mark in the members of the brotherhood.

It is the most distinctive thing in the Christian religion. Other religions have taught the way of love, but no one of them has ever declared, “By this shall all men know that ye are my disciples, if ye have love one to another.” One can well imagine how the hearts of these rugged men quickened their beat as He led them step by step into the glorious experiences of the fellowship of love among the sons of God in the new kingdom. But when He challenged them to love their enemies and to do good to them that hated them, one can almost imagine the heart-beat paused. Had not these men always heard that it was said, “Thou shalt love thy neighbor and hate thine enemy”?

This royal law of love which Jesus taught them meant an active desire that men should have the fulness of life and that all men should have it just as one desired it for himself. It becomes will directed toward the common good. This is the peculiar quality of love, that it always unites. It is selfishness which disturbs and disrupts. It is love alone which makes possible the fellowship and solidarity implied in the Christian brotherhood.

This was not familiar ground to these everyday men. They had learned the hard ways of the world and could hold their own when it came to giving an eye for an eye and a tooth for a tooth. They had learned to get on, probably by taking what they could get. They shared the narrowness of their race. Other nations were outside the pale. The unfit even of their own blood were at best objects of pity and not respect.



It was not an easy lesson to learn. Even after they had gone with Christ a long way they did not understand why a mere blind beggar should be allowed to share the attention of the Master. What right had the Samaritan and the Gentile in the Master's interest and fellowship? The first near break in the brotherhood came in the life of the early apostles when they faced the question of limiting the privileges of the gospel or of making its blessings available to neighboring peoples.

This was a real test to those early disciples. Peter had received into fellowship certain of the Gentiles who had not met one of the essential requirements of the Jewish law. It was a most irregular procedure. When such things occur today in our great denominations we are presented with a decision so formal and legalistic that what little brotherhood still remains amongst us is threatened of its very life.

What did the early brothers do? Peter had learned not to call any man unclean, and Paul, that there is neither Jew nor Greek, bond nor free, but that all are one in Christ Jesus. Here we have the first recognized charter of a universal Gospel for all mankind. It required a vision and a delegation of three special messengers to get Peter to go in answer to the urgent call from Caesarea, but having gone, he brought forward just one fact to justify his course. He had seen the fruits of the Gospel in the lives of the Gentiles. That was enough for him. And be it said to the everlasting credit of the brothers from Jerusalem who had opposed Peter at first, they were Christlike enough to see that the Gospel in the lives of men takes precedence over all else, no matter how long and how tenaciously men have held to it.

What we have tried to do up to this point is to look in upon the little group of early followers of Jesus from the day that he called

Simon and Andrew away from their nets, until the day when this same Simon—no, a very different Simon now long called Peter—had declared to his brethren at Jerusalem, "and as I began to speak, the Holy Spirit fell on them, even as on us at the beginning,"....."If then, God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God?"....."And when they heard these things they held their peace and glorified God saying, 'Then to the Gentiles also hath God granted repentance unto life.'"

Here is the record of a crisis in the history of Christianity which meant as much or more to those pioneers who were laying the foundations of the Kingdom as perhaps any crisis in the history of the church has meant since then. What a beautiful spirit the brothers showed toward one another, and how happily the issue was decided!

At this point I ask you one and all to think what might have happened if these early brothers had brought to their difficult problem the kind of spirit which has ruled in many a crisis since then. And again I ask you to consider what might happen today in places where there is strain to the breaking point, if the principal actors in the present crisis should be baptized into the spirit of the early brothers.

But let us return to that early group. They are such splendid company! Jesus had come to them. He had fascinated them through and through with His plans for the new Kingdom. He had given them a new conception of God. He had given Himself to them without reserve. He had given them a new kingdom—a kingdom of love and brotherhood. He had lifted each one of them to a plane with Himself by claiming each for a brother in the new kingdom. He had charmed them with the ways of mutual helpfulness and goodwill. He had given them the new com-

mandment that they should love one another even as he had loved them.

He had led them to see that the kingdom would not be complete until it should take in the whole of mankind. He had led them to see that wherever love is at work, and wherever men are responding to that love, there the kingdom is coming. And best of all, he had awakened within them all a consuming passion for the new brotherhood—a longing which they could not express until he had taught them to say when they prayed, "Our Father, thy kingdom come."

This is a very brief and inadequate sketch of the kingdom in its early beginnings. What I have tried to say, and much more, most of you well know. But the study may help us at the beginning of these sessions to bring into focus truth which we have long held as familiar, but have not fully appropriated to present, everyday problems and everyday living.

I have a deep conviction, so deep that it hurts tremendously sometimes. Representing as we do the kingdom of God among men, I have a conviction that the relationship between the members of the kingdom and their daily living, on the one hand, and the coming or tarrying of the kingdom, on the other, is as close as the relationship of the earth and its daily revolutions round the sun and the coming of night and day. If this be true the problem of daily living is the all-important problem for kingdom members.

The great Huxley spoke unworthily when he said that if he could be sure that a man could be wound up like a clock so that he would do only right acts all his life, he himself would seal the bargain and prepare himself for the winding. Huxley saw the importance of right action, but what he failed to see was the importance of the actor. Personal relationships, human and divine, are of the very essence of the kingdom of God; and upon the

character of the relationships of the members of the kingdom, does its coming depend.

I ask you then, in this, the second part of the address, to reflect upon the lessons that little group of early kingdom members has for us. Will you bear patiently with me while I try to direct your thought to what seem to me to be the most pertinent and significant for us at this hour—perhaps the most crucial hour in the history of the coming of the kingdom in Japan.

In the early kingdom group one of the first things the brothers learned was that each person has worth and value to God and to His kingdom. In all Christ's dealings with that early group at close hand much of his influence over them was due to His habitual practice of this truth. In the Sons of Thunder and in the crafty extortioner of taxes, as well, Jesus saw an infinite soul to be redeemed and reclaimed for full sonship in the kingdom of God. In Mary Magdalene He saw a great woman not yet spoiled beyond hope, and because He saw greatness in her she saw it too, and immediately began to be a great woman. Jesus loved men and women—not because of the unloveliness that was in them, but because He always found something in them which was lovable, and He found that thing first. How prone we all are to see and even to magnify the faults in one another, and especially in "the others." And yet it is one of the cheapest things anyone can do. It requires neither brains nor generosity. At once it stamps a man as ordinary. It puts him in with the common run of people. This is no place for a member of the kingdom to be found. They must be found with their Master, and He saw good in every one, even the misers and the profligates. The early brothers soon caught his spirit and attitude toward others and being fascinated by the new venture and its results, they too began to live that way.



Since Jesus' day the world has never been without some great souls who have kept alive this charming Christian grace, and happy is he who has at least one for a friend. All of us have some of it. But most of us never get deeper than a general acceptance of the idea. We go on day by day without thinking much about it. It would be an interesting exercise to have a scale graded from zero to 100 in one's bedroom before which he might kneel at the close of each day, and there in thoughtful quiet before God grade himself for the day. And why not? I imagine it would not be an impartial grading with most of us. And yet, if all the missionaries in Japan should faithfully do so for one year, mission work in Japan would begin the writing of a new chapter in its history.

When I was a college student I heard Dean Bosworth of Oberlin Seminary, at a summer conference, give expression to an idea which gripped me and captured my imagination. The spell of it has been with me ever since. I regret more than I can say that I did not take him seriously and begin at once to practice what he said. And this was the expression as I remember it: "It should become the habit of every Christian to think of every person he touches in terms of the Kingdom of God." I do not know why Dean Bosworth didn't include "everything" he touches, but that was nearly twenty-five years ago. Is it not strange that one of our children born into a Christian home, and a Christian church and a Christian college should pass his majority before ever having heard that idea expressed? The fact is, that most Christians are not known for their emphasis on this particular Christian quality either in their teaching or their daily living.

The wide-awake preacher is always on the lookout for illustrative materials for his sermons. If he can use first-hand materials so

much the better. If it should become known that in the remotest corner of Japan there lived one Christian, just one, even a missionary, who habitually and spontaneously—day in and day out—thought of every person he met in terms of the kingdom of God and who treated every person as of primary value to that kingdom, I venture to think there would be a ministerial pilgrimage to that spot tomorrow so that these same ministers might stand in their pulpits next Sunday and say to the people, "Last Monday I met and talked with a man who treats every person he meets just as Jesus used to do. There isn't the least suggestion of superiority about him; the humblest person feels at home in his presence; he is kindly and brotherly; he never takes thought of himself, but always of others; to meet him means to become his friend; people open their hearts to him and confide in him; after being with him and hearing him speak, a man feels that life after all is truly wonderful, and he at once begins to be a better man."

I suppose there are people like that. We all know some who would grade rather high on the scale. I wonder if we are famous in the places from which we come for excellence in the practice of this Christian virtue.

I have a deep conviction, my friends, that the kingdom will never come until the members of the kingdom make themselves known in every relationship in life for their unfailing treatment of every person whom they touch as of value to God and his kingdom.

If Dr. Ward could have stayed with us for a week of lectures he could have traced for us this idea through its various applications and would probably have told us that if it were applied to our collective life as well as to our individual life, it would revolutionize our industrial relations, our commercial and economic relations, our states-



manship and diplomacy, our art and our literature. It would give us a new press, it would do away with the troubles between capital and labour, it would give us a warless world, and what is more primary and fundamental than all these, for it must be the means to these ends, it would give us a new church,—a church which would have done with all the internal jealousies and strifes now carried on in the name of religion. It would give us a church which would truly represent the Kingdom of God on earth. It would give us a church which would not only command the respect of the rising generation, but which would challenge and enlist their finest enthusiasm and their splendid abilities. It would give to all a new confidence when they pray to say, "Our Father, thy kingdom come."

The second lesson we must learn from these early brothers is that the Kingdom is a brotherhood, a brotherhood held together by a bond which is divine and eternal—the strong bond of love. "How these Christians love one another" was not spoken in any "hit-or-miss" fashion. It was in evidence with that early group and it must be in evidence everywhere where the kingdom is. Love is its nature and its atmosphere. The kingdom means human life motivated and regulated through and through by love. In a sense John the Baptist was right when he said, "The Kingdom of Heaven is at hand," for Jesus had come, Jesus, the first life dominated and regulated through and through by love. But the kingdom is essentially social. With the forming of the first brotherhood on a basis of love and with the birth within each one of the brothers of an eternal longing for the coming of the kingdom for others, *the kingdom* had become a fact. And yet, somehow or other, great souls cannot be satisfied until they can see the kingdom in terms as broad as humanity and human interest.

It is a progressive coming, and the reaches of the coming kingdom are as great as the Eternal, who himself has given us the kingdom.

Love, then, is the distinguishing mark by which kingdom members are to be known from all others. There is a tendency in many parts to find love far beyond the conventional boundaries of the kingdom. It probably is true that the same kind of love we find in many members of the kingdom is to be found outside its borders also. But let us be sure that in our generosity we are not leveling down the unique quality of kingdom love.

In his last hours with his disciples Jesus again laid upon their hearts that which was to him the thing which above all others they must remember. It was this: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." Some of you may have read Dr. Jefferson's challenging sermon on "The New Commandment" in a recent religious magazine. He says, "The tragedy of Christian history is that the new commandment has been continuously neglected." He makes the startling statement that millions of Christians have lived and died without even knowing there is a new commandment. Is it because we have not laid it on their hearts as Jesus laid it on the hearts of the early brothers? Creeds are practically free from it. The catechisms do not stress it. Dr. Jefferson adds that preachers do not preach it. Perhaps we need a new creed. For a time it might sound strange to hear a congregation worshipping in such terms as these; "I believe in the new commandment, I believe in loving one another even as Christ has loved us." But why should it be strange? Right here is where people live. A creed like that has a vital relation to everyday affairs.

Glance back along the course over which the Christian Church has come and consider her crises.

The first one, where Peter pleaded for a recognition of the fruits of the Gospel in the lives of men,—even in the lives of Gentiles,—appears to have been conducted in the spirit of brotherhood. At least the brotherhood remained a unity and enlarged the scope for the coming of the kingdom. Thank God for the fine example those early men handed down to us.

There were other crises along the way which need not occupy our time at length today. Some of them were after the early pattern. Others were so utterly different in spirit and outcome that they seem to have no place at all in the kingdom. Indeed they seem to belong to another kingdom altogether. Did the later brothers forget the new commandment? Did they forget to say when they prayed, "Our Father, Thy Kingdom Come"? Or did they forget the royal law of the kingdom? I am afraid they did, and the brotherhood has been rent asunder time and time again and the body of Christ divided. Nor are the days of crises past. I turn aside, if it be aside, to make bold to suggest that every mission represented here today in this body might well consider a distinct ministry to their own particular churches, as well as to the kingdom, by making a passionate overture to the home churches that they begin today, and continue every day throughout the year until their respective denominations meet in general session, to declare their unqualified belief in the new commandment as the only Christian solution to the present difficult situation into which we have come through neglect of this commandment. One thing is sure, the kingdom of God cannot come so long as leading men in our churches proceed from motives any less Christian.

And what about our situation here in Japan? A little while ago we heard a great deal that was commendable about the behaviour of certain Christians in the national

disaster. Such expressions of the presence of love in times of calamity bring credit to the church. This is as it should be.

But sporadic Christianity will never win a nation to Christ. A Christianity which one day wraps the homeless and suffering in warm blankets and then settles down to its habitual life of doing-nothing about the inhuman conditions which are daily taking the very life blood of millions of God's children, is no Christianity at all in the kingdom sense of which we are now speaking.

Many are raising the question today, why it is that the kingdom comes so slowly in Japan. Well, why is it? Is it because Christian living is a lost art? Is it because we missionaries do not exemplify in our daily living the qualities of the kingdom? Dr. Ward said to us the other day that the greatest hindrance to the coming of world peace today, was the very nation which has the greatest possibilities for bringing world peace, the United States. May it be true that the greatest hindrance to the coming of the kingdom in Japan today is that body which holds the secrets of the coming of that kingdom—the Christian brotherhood? In the very nature of the case, brethren, it must be so.

There can be no other explanation. The Christian brotherhood, in so far as it is Christian, knows no formidable antagonist. Its greatest foes are those of its own household. A house divided against itself totters and falls if the divisions persist. In love alone there is union and strength. Love-union, eternal and inseparable, belongs only to the kingdom of God. And for want of this redeeming quality among the brothers, the kingdom tarries long. The way of love is a glorious way. It requires the finest courage; it requires the most patient endurance; it requires a sacrifice which takes no account of the cost. It calls the noblest energies of life to a conflict with evil in



a sustained career of service. It does not hurt or destroy, it heals and renews and saves. It is the way of the Master, and of the early brothers and of all true servants. It makes not lords but free men who choose to serve like their Master, living not in palaces but in carpenter shops. It develops cooperation and preserves union, always, hastening in every way the answer to the prayer of the brothers for the coming of the Father's Kingdom.

This brings us to the third and final consideration. There is a sequence here which is inherent in the nature of the kingdom. We are dealing with a Divine-human family we commonly call the Kingdom of God. In the kingdom, persons and their mutual growth in sonship, with all which that may imply, are the only ends the kingdom knows. The sons of the kingdom will unfailingly treat all persons as ends, never as means. Love is the nature of God and of his kingdom as well. It must be the nature of the sons of the kingdom, for in the sacred atmosphere of love they move and have their being. It is the nature of love to bind together eternally and inseparably, into a co-operating brotherhood, all those who will come under its sway. The third lesson we learn, then, from the early brotherhood is the fine art of co-operation and Union. That early group was a united brotherhood. I am not sure there is any other kind.

Were it not for this federation and its splendid history I should say there cannot be. We are a kind of brotherhood, it is true. But measured by the high ideal for which the Great Elder Brother prayed in his passionate plea before Calvary we are today but a patched together, incomplete makeshift.

Many of the parts are missing. At best we are a woefully and pitifully divided church. And I have a deep conviction that until there shall come to us some funda-

mental spiritual change there will be competition and waste and subsequent serious hindrances to the coming of the kingdom.

In the nature of the case it must be so. We preach brotherhood and wonder why there is so little of the brotherhood spirit in the world. A few days ago I gave a "true and false" examination to one of my classes of theological students in a course on Teaching Methods in the Sunday School. One of the statements in the examination was this: "It is enough for a Sunday school teacher to teach Christianity, he need not live it." And more than one student put a plus sign to the statement, indicating that it was true.

Will I be misunderstood, my friends, if I declare the position of the church to be just as untenable as that of my students' Sunday school teacher? How can a divided church preach brotherhood and expect anyone to take it seriously? Visit any small town in the world where there are two or more denominations at work separately, under the conditions which might be called normal for such communities, both for the Christians and for the non-Christians, and be convinced of the impotence of the church in its present divided state to make for co-operation and brotherhood in any real Kingdom sense, even in a community where life moves on so small and simple a scale.

And yet, the church dares to preach international co-operation and world brotherhood, while she daily gives the lie to what she preaches. There is just one thing to be said to the credit of the church in this unthinkable position. She has the world beaten when it comes to optimism!

Here we are today representing many denominations, and what is it all about? The unbiased historian will tell you that brotherly love would have prevented ninety per cent, if not all the breaks the church has ever had. And yet we



perpetuate these divisions generation after generation to the pitiful impotence of the church itself and to the sheer delight and the continued and growing prosperity of the forces of unrighteousness. How many potential sons of the kingdom the church has kept from their birthright we may never know. But it is a thought which may well call us to a new sense of our responsibility at this hour.

There is a finality about the kingdom and its message which has developed a peculiar type of confidence in the members of the kingdom. And so, we hear Christians trying to justify all sorts of positions just because the church at one time or another has made history in that direction. You hear people today conscientiously and devotedly saying the church is better off in her present divided state. They say, "Why, I couldn't be anything but what I am. I just wouldn't feel at home in any other church. My church somehow just suits me." Some people make the general statement that the various denominations stress the various elements in worship and polity which are suited to make their appeal to the corresponding varied temperaments in people. If we should all come together into one church, they say, it would not be ten years until there would be several main divisions, at least, along much the same lines as at present. Of course this is mainly guess work and sounds tremendously like trying to justify our present position. Church union has never had a trial worthy the name.

It is probably true that we could not take any generation of adult church members from the various denominations and weld them together into a united church such as would meet the demands of the kingdom. And the simple reason is that every generation is so indoctrinated into the peculiarities of the denominations that we do feel more or less at home. But to

say that there is something in each church which is fundamentally different from other churches, and to say further that there is something fundamental in each one of us which in turn responds to that particular something in "my" church is just a little more than the open mind can assimilate. Let us put the matter this way: Suppose we should take a hundred new-born babies from the homes of each of the ten leading denominations represented here today. Suppose we should have these babies brought up on the Christianity of the early kingdom brotherhood of which we have been thinking. Then, suppose again, that at the age of eighteen we should set free these young people—a flame for the coming of that kingdom as they should choose. Is there a man among us today who would be willing to say that these young people would run true to form and unite with the churches into which they were born?

Brethren, I picture to you the vision of a new church—a brotherhood of the first-century Christian type, a brotherhood which would gather to itself at once not only that youthful Christian band but all men and women and children of like mind; a brotherhood which would command the rising generation,—a brotherhood which would recognize a common Father,—a brotherhood which would find its rallying point in Jesus and in his purposes for all men, women and children,—a brotherhood which would come together always on the basis of sonship with the Father,—a brotherhood of mutual trust and goodwill,—a brotherhood of men, women and children who would long for the realization of their common purpose even as Jesus taught them to long for the coming of the kingdom,—and, finally, a brotherhood of men, women and children whose entire wills would be bound up with the eternal will of the God of the ages in the work of the new creation, the building

of the New Jerusalem, the Kingdom of God upon the earth.

Our Father, thy kingdom come, thy kingdom come here today in our midst in this federation, and in all the churches of Japan, and

in every home and in every heart, and in every relationship where thy children meet. And this we pray in the name of Jesus Christ our Lord and Master. Amen.

## Examples of Cooperation and Unity in the Church of Christ Today

(A paper read before The Federation of Christian Missions in Japan,)

W. H. MURRAY WALTON

THE subject of this paper is "Church Union and Federation," or as may perhaps be better expressed in more general terms "Unity and Cooperation." Fortunately, both for my audience and myself, in the presentation of so vast a subject I am limited in two directions. On the one hand by my terms of reference I have been asked to consider more especially what is actually being attempted along this line today, leaving the practical application to him who speaks after me; on the other hand the separate treatment at the Conference of such subjects as cooperation in literary, theological and other forms of work restricts me to the consideration of the wider and more general aspects of Unity and Cooperation.

With the goodwill, however, of the next speaker, I shall venture to draw your attention to one or two special lessons, which the experience of other lands seems to offer us, and which he has not seen fit to embody in his paper.

For the sake of clarity I propose to divide my subject into three parts. In the first place I shall attempt to define what we mean when we use such terms as "Church Union" or "Unity," "Federation" or "Cooperation"; then I shall go on for the greater part of my

time to an examination of the facts: while finally I would seek to say a few words on the deeper significance of the whole subject. For the more I think over things, the more I am convinced that the cause of Unity is one of the most urgent confronting the Christian Church at the present time. It has a vital bearing on its knowledge and presentation of the truth as it is in Christ Jesus, and in consequence a very close connexion with that cause for which we are in this land today. That I am not overstating things is shown by the words of no less a missionary statesman than Dr. J. R. Mott, who has said that "An unbelieving world is the price paid for a divided Christendom. Unity is not to be regarded as an end in itself, but as a means to the realization of the great objective of the conversion of the world."<sup>\*</sup>

In the first place as an essential to clear thinking it is necessary to define what we mean by such terms as "Unity," "Federation" and the like. That even such an enlightened body as this is in some degree of uncertainty as to their precise meaning is shown by two incidents which happened at this Conference. Four years ago we listened

\* "Present World Situation," p. 134

to the plea for unity from one back from that wonderful Conference at Lambeth; last year another equally eminent missionary leader assured us that we were already one and that there was no need to consider the subject further. There is some difference of interpretation here!

Let us take a parallel position in the world today. In the first place there is that great wide sense of unity among mankind summed up in the words of the Roman poet "Homo sum; nec alienum puto," which we call today "the brotherhood of man." It denotes a similarity of kind, an essential unity of nature, and nothing more. Then there is in the next place the creation of that great American, ex-President Wilson, which we call the "League of Nations," which marks a distinct step forward and which implies mutual recognition, mutual development, and mutual restriction consistent with national dignity and independence. Finally there is the still greater and organic unity typified by the British Empire or the United States, in which each state possesses a large measure of independence and freedom for self-expression, but all are welded together into that intense and mystic unity of nationhood under one King or one President.

Now apply this illustration to Christendom today. To begin with we have that "oneness of believers," which we all value and of which our presence in conference today is an evidence. It distinguishes us from a non-Christian, whatever be his religion. But much as we appreciate such an 'oneness,' yet we cannot call it perfect when, for example, in India it requires 170 separate missionary societies to express itself.

To reduce on the one hand the inevitable overlapping, of which the above is but a single example, and on the other to provide a channel for concerted action, a further step is necessary. This in its beginning stages may be called "Federation" which Father Kelly has defined as

*"A mutual relation established between different bodies, each of which retains its own independence."*<sup>1</sup> We see Federation of one kind and another at work in different lands. In its most elementary form it takes the shape of the National Christian Councils, such as we have in India, China and Japan. In East Africa it has been carried a step further in what is called 'The Missionary Alliance in East Africa,' of which more later.

But be it Alliance or Council, be it valuable to the highest degree, no one but the shallowest thinker would venture to call it Unity. It is little more than a "modus vivendi," the Church's response in the struggle for spiritual existence. Whereas, to quote Father Kelly again, "The mystery that lies under the unity of the Church is nothing else than the unity of the Godhead, the unity of the Trinity. It is not primarily a unity of opinions, for that is but the unity of a party; nor merely of cooperation, for this is only the unity of a commercial pact; it is a unity of life, of organic religion, of vital function." And so we may define Unity or Church Union as *"A single body having different organs, and yet filled and controlled with one life."*<sup>2</sup>

From what has been said above we see that the "oneness of believers" "Federation," and "Unity" are progressive steps in the life of the Church. Valuable as the first two are they are in essence imperfect. "The oneness of believers" is a true but vague term with all the peril and power of similar phrases as "the freedom of the seas," self-determination" and the like which have inspired and worried the world ever since the end of the war. "Federation" may achieve many valuable results, but it is nevertheless in essence incomplete; for it exists on divisions, and as Bishop Brent has truly pointed out

1. The Church and Religious Unity, p. 54.  
2. Ibid, p. 60.



"Sectarianism in spirit and in form is par excellence the cult of the incomplete."<sup>3</sup> Unity on the other hand is infinitely more difficult; it touches our spiritual life to the very quick, as our divisions today far too abundantly testify. Yet it is nevertheless a far closer approximation to the will of God, for the Church of Christ, "which is His body," is meant to be nothing less than a manifestation to the world of the nature of God Himself.

With these distinctions clear in our minds let us now pass to the consideration of our main subject, Federation and Church Union as seen in the world today.

In the first place we will examine the simplest form of Federation such as we have in the national councils of India, China and Japan. In order that we may appreciate the similarities and differences the more intelligently, I propose to say a few words about the background of each.

In India you have an extraordinary conglomeration of nations, and castes and tongues held together under a remarkable administration by loyalty to the King-Emperor. The Church, though more literate than other sections of the population, has a large majority that can neither read nor write: it has no common language, save perhaps the alien tongue of English, and its corporate sense is still weak. Its strength varies tremendously in different parts of the country: in Bengal barely one in a thousand is Christian, in Tinnevely one-sixth of the entire population is so. In the same district you have the cultured Indian with his Cambridge degree and the unlettered outcaste whose very shadow, till both became Christian, brought pollution, together representing a contrast unknown in other lands. In North India you get many men with statesmanship and leadership: in the south you get the native coun-

cils electing a missionary as their head as the one man whom all can trust and none do envy. You have your convert from Moslem and Hindu, from Buddhist and Brahmin, with all the differing background that each religion implies.

The very situation demands a National Christian Council, which can take these varying elements together and weld them into one; and such you have. The National Christian Council was set up as the National Missionary Council in 1912-13 after Dr. Mott, fresh from the Edinburgh Conference, had held conferences with missionaries and a few Indians all over the country. At the same time the Provincial Missionary Councils were also formed. In process of time these grew into the National Christian Councils and the Provincial Christian Councils, which we have today and which are thoroughly representative of Church and Mission life as a whole.

Passing from India to China, here again we are confronted with the problem of size and nation and language, made infinitely more complicated both by the lack of central and local government worthy of the name, and also by an appalling dearth of means of communication. Little wonder that in a recent speech which I heard, C. T. Wang, the Chinese Christian statesman, described railways and telegraphs as China's greatest need today. When you have people living further apart than the inhabitants of Boston and Seattle and no railways between, it is easy to see that the expression of a *national* Christian opinion is a virtual impossibility. There is not even a sufficient degree of provincial unity to make Provincial Christian Councils possible. In Szechuan, a province with a bigger population than Japan, you have no government, no railways, and Christian Churches ten times further apart in time than those in Hokkaido and Kyushu.

But despite all this chaos and distance, there is in China one

. The Mount of God, p. 57.

unifying centre—Shanghai, the gateway to the interior. As a Christian centre it represents far more to China than Tokyo does to Japan. It is here that the National Christian Council of China has its centre and from which it radiates its influence. The creation of such a council is one of the most striking examples of a statesmanlike faith that we have seen in recent years.

There is no need for me to do more than mention Japan with its intense unity, its strong and efficient government, its one language, its widespread net of railways and schools, its highly developed church and its strong and entirely capable Christian leaders, factors which create a situation absolutely different from that obtaining in India and China. Indeed I think we may well ask ourselves whether it reflects much credit on the Christian forces in this land that it was not found possible to organize a National Christian Council until 1922, and that even today there are those who advocate the continuance of an independent missionary Conference possessing executive functions on matters affecting the common weal.

Such in brief is the summary of the situation as we find it in India, China and Japan, the three non-Christian lands in which National Christian Councils are in existence.

When we proceed to examine the Constitutions of these three councils we find certain points in common and certain points of difference, and it is to these that I would now direct your attention.

We find, to begin with, a three-fold object common to all. Firstly, "To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in India and other countries and to make the results available for the churches and missions"—as it is expressed in the Constitution of the Indian Council.

This task is obviously one which at the present stage only a national Christian Council could handle, and which in view of the need of both careful selection and painstaking study demands the very best leadership that Church and Mission can give. The Church in Japan has already set apart its full-time representative, but the fact that the missionary body so far cannot spare more than part of the time of an already over-worked missionary does not suggest that they are sufficiently awake to the greatness of the opportunity.

The second function of the National Christian Councils is to express the common Christian mind on moral, social and other questions bearing on the Christian enterprise. An admirable example of this was the statement put forward by our own National Christian Council at the time of the American Immigration Act; it is in addition a matter for genuine satisfaction that the Council is now taking steps to educate public opinion on such matters as the Licensed System, a subject which has hitherto been left to sectional bodies such as the W.C.T.U., instead of being made a first issue by the Christian forces as a whole. The China Council are taking in hand the Opium Question and were represented at the recent conferences at Geneva on the subject. The Indian Council, in the words of its secretary, "can now speak on behalf of the entire Protestant Christian community, churches and missions together, in regard to any important questions, whether of a public nature or of Christian policy, e.g., the opium question, the drink question, the age of consent, and the whole big question, of proselytisms conversion, and the right of individuals to change their faith."<sup>4</sup> I think I am right in saying that since he wrote, the Indian Government has officially recognized the National Christian Council of India as the authoritative

4. Rev. W. Paton, Sec. N.C.C.



body for purposes of consultation on matters affecting the Christian population.

The third common function of the National Christian Councils is the selection of delegates to represent the Christian forces of the country at meetings of the International Missionary Council. In view of the increasing importance of this Council it is obvious that the National Councils should be representative of at least the entire non-Roman community.

There is one further and significant feature common to all three National Councils which is of a negative character, namely the exclusion from their province of all questions of doctrine and ecclesiastical policy. Of course such a state of affairs is inevitable when we consider the nature of these councils, but the insertion of such a clause is tantamount to an admission that they represent a form of cooperation which despite its usefulness is in essence incomplete. But at the same time it is only fair to state that in India at all events, while the Council has not considered the problem of unity as such, yet the men who are taking the lead in the movements towards this end are without exception important in the National Christian Council. These Councils have an undoubted part to play in the bigger task.

Passing to the features of organization common to all three, we find a system of proportional representation of the different bodies. In all three cases the nationals of the countries concerned form a majority (or at all events not a minority). Such a division of course is only natural in a country like this where the Japanese Church is such as it is, but it gains in merit in countries where the Church has far less and the Societies far more power. All three Councils have adopted the system of coopting a certain number of members. By this plan it is possible on the one hand to secure the benefit of the

experience which otherwise might be lost, and on the other guards against any important body being unrepresented.

Passing now to the features peculiar to the different councils, in India, as I mentioned above, there is the system of Provincial Missionary Councils. The members of the National Council are elected by these Provincial Councils, each local Council being entitled to send four representatives to the central. This secures that the National Council is thoroughly representative of the Christian movement as a whole. While of course Japan is much more of a unit than India and China, yet if we admit the danger that the Council is in of becoming too centralized in Tokyo, and so unrepresentative of the country as a whole, we may find that the Indian plan is not without its lessons for us.

In China one of the functions of the Council is the development of life and leadership within the Church, which marks very clearly the different stages of development of the Church in that land and this. Like Japan the Chinese Council plans to undertake united Evangelistic work, but the troubled condition of the country prevents much being done. Another complementary feature has, however, been more successful, namely the conduct of united Retreats of conventions for the deepening of spiritual life.

In Japan the one unique feature is the restriction of membership to what are called "recognised evangelical bodies." India and China are content with the term 'Christian,' and though I fully recognise the peculiar circumstances, which at the time caused this definition to be put in, yet it is a moot point whether in endeavouring to safeguard orthodoxy we are not running serious risk of mutilating Christianity. At all events it makes the title "National" open to challenge.

Perhaps you will allow me as my remarks of the Councils draw to a close to make one brief observation.



Folk wonder if the Council here will make good. In India after 12 years of testing amid infinitely more difficult surroundings the National Christian Council is more firmly established and doing better work than ever before.

From Asia we now cross over to Africa where Federation has been carried a stage further in what is called 'The Missionary Alliance of East Africa,' and which will forever be associated with the name "Kikuyu." It has been described by the Archbishop of York as "an extremely interesting and useful experiment in missionary policy in a region where special circumstances call loudly for Christian cooperation."<sup>5</sup>

Here again it is necessary to get some idea first of all of the background of the stage on which the drama has been set. In East Africa today you have a large native population just emerging from paganism. The opening up of the country by trade and train, the presence of a large white population, the demand for native labour, the system of taxation and the facilities for education are all having a very uprooting effect on these African tribes, both on their faith and their customs. Three large missionary societies and several small ones are at work in the country, but the native church is still in a very rudimentary stage: indeed at the time of the Kikuyu Conference the Anglican Church was the only one possessing a native ministry. Consequently the part played by the missionary societies has been a dominant one, and even today, ten years later, it is possible to say, "The indigenous churches only exist at present in name. Their leaders, apart from the instinctive shrinking of the African from responsibility, really lack the experience to undertake any of the higher organization demanding initiative."<sup>6</sup>

We see conditions, therefore, utterly different from those prevalent in Japan.

I do not propose to go into the history of the events leading up to the formation of the Alliance but to give a brief survey of the position as it is today. Its purpose may be summed up by saying that it seeks by a certain amount of uniformity in teaching, worship, and organization to minimize the imposition of Western sectarian differences on a young church. To this end it requires of all of its members:

- i. The recognition of their common membership in the Church of Christ.
- ii. The loyal acceptance of the Holy Scriptures as the supreme rule of faith and practice, and the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief.
- iii. The two sacraments regularly administered.
- iv. A measure of common organization including a common outline of forms of worship.

In return it offers:

- i. A mutual recognition of spheres of work.
- ii. Interchange of pulpits subject to the approval of the Church authorities concerned.
- iii. A welcome to the Lord's Supper to communicants of allied churches.
- iv. Mutual support in all questions of discipline, marriage, and the like.

It is still premature to say what are going to be the permanent fruits of the Alliance and what will be its contribution to the cause of Christian unity. The Native Church has, as yet, had little to say in its own affairs: the missionary societies have not yet occupied their respective spheres: the great distances and isolated life tend to make each station a separate unit instead of part of a conscious whole. Yet despite these difficulties there are some very obvious advantages, especially in matters of administra-

5. Quoted from "History of C.M.S." Stock, IV, 412.

6. Rev. H. D. Hooper, C.M.S. E. Africa.

tion. For example, the Christian Missions in Kenya have now a means of making their opinion heard and felt by the secular authorities, and in view of the recent declaration by the British Government of trusteeship for the native peoples they have an important contribution to make. Indeed they are now officially represented on the Legislative Council of the Colony. In addition, in matters affecting the arrangement of spheres, translation work, standardizing of tests for converts and in educational work its value is increasingly manifest.

Passing to the more directly spiritual sphere the common forms of worship and the closer sense of fellowship have made an undoubted contribution to the life of the Churches as a whole. It is interesting to record one concrete result: the Friends' Mission are so desirous of entering in that they have written home for leave to adopt the sacraments.

But despite these advantages we must recognize that the Alliance though a step forward is not the goal. Each Church still maintains an independent ecclesiastical status: the system of spheres of work, not even yet fully occupied, has not solved the problem of unity nor even made it a pressing one: the absence of native leaders and the comparative lack of native education means that the arrangement is not yet the spontaneous expression of an indigenous church. Its real value is that by creating an atmosphere of goodwill and by curbing a spirit of rivalry it is preparing the way for the greater possibility of one United Church of East Africa.

Such in greater or less detail are the facts pertaining to Federation which I would like to lay before you. I now pass on to the next and higher stage—Church Union. Here perhaps there is not so much to offer in the way of concrete results with one great exception, but I venture to think they embody

a great deal more of spiritual striving and solid thought than the organizations to which I have referred above.

The one great exception is, of course, the United Church of Canada. I believe I am right in saying that it is the first occasion on which three great independent churches, rich in their history and varying traditions, have caught a bigger vision of the Church of Christ and, constrained by the patient urge of the Spirit of God, have merged in a higher synthesis—the United Church of Canada. They have blazed a trail with a courage which all must admire and many must follow. No one of course will pretend that all difficulties have been overcome and all rivalries have vanished, but a point has been gained from which they can only go forward.

In order that we may appreciate the full significance of the step, I propose to say a few words on the Doctrine, Polity, Ministry, and Administration of the new Church.

i. Doctrine. In the careful statement of Doctrine embodied in the XX articles of the new Church, not only has a measure of agreement been reached on such fundamentals as the doctrine of "God," "The Lord Jesus Christ," "The Holy Spirit," "Grace," "Sin," "Creation," "Revelation," "Faith" and the like, but we also find a common mind on such thorny subjects as the "Church," "The Ministry" and "The Sacraments." But in this connexion I would deliberately draw your attention to the attitude of the new Church on the subject of Unity. Practically the first words in the new basis of union are:

"It shall be the policy of the United Church to foster the spirit of unity in the hope that the sentiment of unity may in due time, as far as Canada is concerned, take shape in a Church which may fittingly be described as national." Somehow I seem to catch an echo of St. Paul's words, "I count not myself to have apprehended, but this one thing I

do, forgetting those things which are before I press towards the mark."

ii. Polity. It has been found possible to effect a reconciliation of the Presbyterian, Methodist, and Congregationalist systems in the organization of the new Church. This has been only possible by a frank recognition in the preamble that "there are distinctive elements in each which would add to the efficiency of a united church." The system of pastoral charge, Presbytery, Conference, and General Council bear a strong resemblance to the Parish, Rurudecanal Conference, Diocesan Synod and Provincial Synod of the Anglican Communion.

iii. Ministry. We note in the first place that as an ad interim policy there has been a frank and unreserved recognition of one another's ministry; but for the future all those called to the Ministry of the Word and Sacraments will have to be duly called, thoroughly prepared, and properly ordained with the authority and commission of the whole Church.

iv. Administration. The Missionary Societies of the three churches, both home and foreign, will in future be united and placed under two boards—the Board of Home Missions, and the Board of Foreign Missions. This will lead to rather an anomalous position in China, where all three churches have been at work and where, in future, missionaries of the one united Church of Canada will find themselves ranged on different sides in the Presbyterian Church of China, the Methodist Church of China and the Congregationalist Church of China.

The difficult task of adjusting Church funds during the present time of transition is also being tackled in a business-like way and there is little doubt but that a solution acceptable to the vast majority will ultimately be secured.

I have mentioned these various details in order that we may see that though the task of Church

Union may be far-reaching and difficult yet Canada has shown that it is not impossible. We have no right with such an example before us to fold our hands with the complacent excuse that it is no good wasting time and powers on what is but a vain task. Indeed I venture to think that in Japan, with its greater need for unity and its less strong ecclesiastical traditions, the task is both more urgent and less difficult. But the first essential is the conviction, burnt in on our souls by the spirit of God, that it is necessary.

It is a far cry from the Canadian prairies to the Indian plains, but in South India today we are witnessing another movement towards Church Union, which though it has not yet reached the goal, as in Canada, is nevertheless of deeper significance to us inasmuch as it represents the serious attempt of the churches in the Mission Field to face the problem of Unity. It is the direct result of cooperative work, and in this movement the Anglican Church in South India is whole-heartedly implicated.

The South India United Church was formed in 1908 by a merging of the Church work of the Congregational, Presbyterian and Dutch Reformed Missions. At that time the Anglican, Syrian and Wesleyan Churches, which contained the majority of the Christian population, stood definitely outside.

"Alas," said St. Augustine to the Donatists, "here is our flock, there is yours, but where is the flock of Jesus Christ?" It was this spirit which moved a conference, composed largely of Indian leaders under the chairmanship of the Indian Bishop of Dornakal, to issue in 1919 a moving appeal for union. In the course of it these words occur: "We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibility we find ourselves weak and relatively impotent by our unhappy



divisions, divisions for which we were not responsible and which have been as it were imposed from without; divisions which we did not create and do not desire to perpetuate." This appeal was taken up by the Anglican and the South Indian United Churches and a joint committee was appointed to consider matters. This year they have been joined by the Wesleyans. Five meetings have already been held and slow but sure progress is being made towards the goal. A basis of agreement on the subject of the Ministry has been agreed upon by the Committee, and a plan of virtual commission has been virtually accepted by the parties concerned.

The principle guiding discussion has been well summed up by the Bishop of Madras, who says: "It has not been a process of bargaining between churches, but a joint attempt to get back to the one Church of Christ."

It behooves us in Japan to keep a close watch on a movement which may have very valuable lessons for the Churches in this land.

I cannot close this survey without referring to some of the developments subsequent to the epoch-making appeal to all Christian people made by the Lambeth Conference of 1920.

The action of the Bishops was in due course officially communicated to the heads of the several Churches in England. These in turn made replies of greater or less cordiality, while a further joint response was made by the Federal Council and National Free Church Council. These Councils are representative of British Nonconformity and include the Baptists, Congregationalists, Methodists, Presbyterians and Moravians. As a result of this a joint Conference for further study and the elucidation of points of difference was set up by the parties concerned composed of men whose names are known as Christian scholars and thinkers the world over. For as has been well said,

"The cause of unity is everywhere and always the cause of truth," This Conference has already issued a joint report (i) on the nature of the Church. In this report the system of overlapping, prevalent in England no less than in Japan, is condemned with no uncertain voice. (ii) On the Ministry, in which it is agreed that "the elements of presbyterial and congregational order... should be maintained with a representative and congregational episcopate as a permanent element in the order and life of the united Church."

This is as far as they have gone at present.

Some may be tempted to feel impatience at the slow progress: but when we remember the long centuries of division and the bitterness of past strife, the marvel really is that so great an advance has already been achieved. If the movement is of God, we can be content to leave the time in His hands also.

I have come now to the end of my allotted task. It has been all too imperfectly done, but nevertheless I pray that it may be of some use in presenting to you the position in other lands. But ere I close I want to ask you, my brothers and sisters in Christ Jesus, what is going to be the result of this week of study of the subject of cooperation and unity? We will go away, no doubt, with a deepened sense of the practical value of working together in Christian work—but is that all? Shall we have caught a glimpse of those higher, grander peaks of unity?

As I look on conditions in Japan today, on our multiplicity of societies and sects, on our shameless overlapping in city and town and our almost entire neglect of the country, as I think of the spiritual state of a Church which is content to have it so, which cries "Unity, unity, when there is no unity," as I look

at ourselves and our home Churches which are largely responsible for these conditions and would fain soothe our consciences with the easing balm of cooperation, as I almost seem to catch a new prayer from Gethsemane, "That they may be federated, even as we are —," there burns in on my soul the conviction that only the Spirit of the living God can save us. He alone can anoint our eyes to see the reality of our sin: He and no other can fill our souls with a passionate desire for that perfected unity for which our Redeemer prayed. For the united Church of Christ is no attenuated, poverty-stricken thing, all that remains when our several differences have been extracted. It is "a Church genuinely catholic, loyal to all truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ."<sup>8</sup>

The day of our opportunity is passing. More and more the initia-

tive is going into the hands of our Japanese brethren. But as we secure release from the serving of tables, there comes to us a new call to make a more spiritual offering on their behalf. Even now if we be kindled with the fire of God, we may pass on to them the torch of unity, so that the Church they build may not be a weak divided piteous thing, but one in which "all the building fitly framed together groweth unto a holy temple in the Lord."

Is it a dream? Let us shape it in action,

Mighty with truth's irresistible strength;

Bold with the courage which fears no detractor.

Shall we not climb to the vision at length?

Ever the dream-light grows clearer and finer,

Ever the stars draw us up from the sod,

Up to the light of the glory diviner,

Nearer the infinite glory of God.<sup>9</sup>

8. Lambeth Conference "Appeal to all Christian people."

9. Quoted "Everyday Religion," Woods,

## Cooperation in the Production of Christian Literature

S. H. WAINRIGHT

IN order to observe a thing rightly we must see it in its setting. We must take account of its surrounding circumstances. In no other way can a just estimate be formed. Cooperation in the production of Christian Literature, for example, is one method among many other methods. There are 39 publishers producing Christian Literature in India and there are 29 in China. Literature for Latin America is produced in Spain and in the United

States as well as locally in Latin countries. There are not less than 217 printing and publishing houses in Egypt alone, though but a small number of these are for the production of Christian Literature. There were several hundred printers and printer-publishers,—we do not know the exact number—in Tokyo before the earthquake. There were not a few publishers who issued Christian books. Everywhere there are publishing agencies, in short,

besides those which cooperate in the production of Christian Literature.

Not only so, the secular movement in the printing and publishing industry, marked by the rise of journalism, the general interest in fiction and the publication of technical works and the printing of school books, shows in varying degrees advancement in all lands where missions are at work. Such is the background of the special subject we are to discuss.

Cooperation in the production of Christian Literature is no new thing. It has functioned under a variety of forms. It has been effective for a hundred years or more. It is, in truth, the pioneer form of cooperation on the mission field. Some agencies under denominational control render service to a wider public and depend upon a general patronage. Some agencies connected with denominations receive contributions from individuals belonging to many Christian bodies and publish to meet wider than denominational needs. Some agencies are independent in character but receive contributions from many sources and prepare literature for general uses. Some agencies are interdenominational and are supported by and render service to denominational bodies as such. Then there are various committees on cooperation which serve special purposes and undertake tasks less ambitious than the publication and distribution of Christian Literature.

There can be no better approach to this subject than to take one of the last forms of cooperation just mentioned, the committees on surveys of Christian Literature, for example, as instances of what can be done by means of cooperation. The last ten years has been characterized by a noteworthy study of Christian Literature in all the great mission fields. Surveys have been made according to systematic methods and in some fields through exhaustive studies and these have been published and are now avail-

able. These studies have brought the subject of Christian Literature forward and have given it a prominence never had before. They have ascertained the scope of present activities and have measured the possibilities of existing opportunities. They have marked out literature as a definite form of missionary work for which the Boards should make appropriation and for which candidates for the field should prepare themselves. The scope of observation may be seen by a reference to the principal surveys already completed.

1. In 1913, an application was made by the Christian Literature Society of Japan to one of the great Foundations, in printed form and based upon a carefully prepared statement of conditions relating to literature in Japan.
2. In 1916, there was a careful survey of conditions relating to Christian Literature in India, including Burma and Ceylon, containing 116 pages in printed form, prepared under the Protestant Boards having missions in that area, and at the suggestion of British and American committees on union literature work.
3. In 1920, a report by a Commission on Christian Literature was prepared to be presented to the West China General Conference in 1920, a report based upon replies from 100 missionaries in West China. The Conference was not held and this report, 21 pages in length, appeared in the June number of "The West China Missionary News."
4. In 1922, a survey of Christian Literature in China was prepared for the General Conference of Missionaries held in China that year and was published as a substantial part of the report of that Conference. It is an exhaustive study of Christian Literature and its producing agencies in China.
5. In 1922, an exhaustive survey of Christian Literature in



Moslem lands was undertaken by an American Committee, with British assistance, and was published by George H. Doran and Co. of New York, in a volume containing 305 pages and sold at \$3.50. This is a most thorough piece of work.

6. In 1923, a survey of Christian Literature on the Continent of Africa was made by a British Committee, with American assistance, including a full bibliography.
7. In 1924, a preliminary survey containing 46 pages was prepared by the American Committee on Christian Literature in Latin countries and was presented as Report No. 9 to the Congress of Christian workers in South America held in Montevideo in the spring of 1925. This survey forms a part of the report of that Congress, published by Fleming H. Revell and Co.

The distinctive thing about these surveys is that they were not prepared to inform local Christians of reading matter available or to provide Christian workers with a list of publications prepared for use in Christian work. Any number of such catalogues had already been produced. The surveys we have just referred to rather had in mind the Home Boards and constituency and were intended to lay the foundation for a great advance in the production and distribution of Christian Literature. Two or three instances of good results already produced may be cited.

Though Japan has prepared, as yet, no systematic survey of its own field and is far behind other fields in this great movement, it is not too much to say, and indeed it has been acknowledged, that the application made by the Christian Literature Society of Japan to the Rockefeller Foundation in 1913, which application was more of the nature of a brief than a survey in the strict sense, gave impetus to this whole movement. The application for a special

capital fund and building fund, though supported by the committee on Christian Literature for the Foreign Missions Conference of North America and by a number of influential Christian leaders, was rejected. Yet the failure resulted in unexpected and far-reaching consequences. The application was like a seed dropped into the soil, itself to perish, but only to reappear in manifold fruition. The Foundation met all arguments with the statement that it took no interest in particular enterprises but originated programs and aided in carrying out programs others had originated. Those who had exerted themselves for the cause of the Christian Literature Society, in supporting its application, were awakened to the importance of presenting an appeal for Christian Literature as a whole in the length and breadth of its opportunities. The American Committee, under the leadership of Dr. C.H. Patton, who, with Dr. J.H. Ritson of the British and Foreign Bible Society of London, has been most active in the furtherance of this move in favor of Christian Literature, prepared a comprehensive appeal, world-wide in scope, and presented it to the same Foundation with every prospect of success. But failure was again met with, owing to American entrance into the European War. The appeal certainly will be brought forward again, but this time after a most careful study of literature as a method of mission work in every one of the great fields.

The survey in India became the basis for a Program of Advance which has been presented to the Home Board, with urgent needs and less immediate needs distinguished in the appeal. Though the response has been small, great interest has been awakened.

The survey in Africa has led to the formation of a program of advance. This includes the preparation of rudimentary Christian Literature in any African language, with books on simple Christian duties,

practical explanations of the Bible and of Christian doctrines, and school readers on elementary subjects; suggesting suitable books in English, or having manuscripts prepared in English, always with African conditions in view, for translation into African languages. So warmly have the missions responded to this help that one reader on hygiene in Africa (first produced on the Congo in French and Congolese) circulated by this committee, has been translated into forty-eight languages.

## II

There is another type of co-operation, under committee management, the impetus to which came from Japan. Rev. Albertus Pieters undertook, for the first time and here in Japan, to utilize modern secular journalism as a means of spreading the Christian message. Newspaper Evangelism, as it is called, is now conducted in a number of mission fields as a form of cooperation and the subject has been discussed very widely throughout the world. It is generally admitted that the secular press does afford a means for calling attention to Christian activities and for creating a desire to know something about Christianity. Its enthusiastic supporters claim for this method yet greater results. Newspaper evangelism has lent itself readily to cooperation, though the work following in dealing with enquirers is found to be best done by the denominational body.

Other committees which might be mentioned, whose work takes the form of cooperation, are the committees for the publication of the hymnal, for the preparation of the Sunday school lesson courses, not to speak of the numerous committees on literature which, with limited powers, no fixed income, and with no staff of workers, undertake the lighter task of stimulating the production of literature, and, in some fields, of actually producing Christian Literature.

## III

Agencies for the production of

Christian Literature under one form of cooperation or another, and more permanent in character, have been established on all mission fields. These agencies, though numerous, present two general types as regards their form of organization. The Tract Societies, the Bible Societies, the Y.M.C.A. and Y.W.C.A. Presses, and the Sunday School Association Press, and the older Christian Literature Societies, are all alike organized on essentially a single principle. They are (1) independent associations which (2) receive their support from individual contributors belonging to many Christian bodies and sometimes they receive contributions from Christian bodies as such. Yet their managing committees (3) are chosen either by their individual supporters or by themselves as self-perpetuating bodies.

Leaving aside those agencies which produce special types of literature, some attention may be given to the constitutions of the Christian Literature Societies. There are five Christian Literature Societies, besides the Nile Mission Press, and the American Committee on Christian Literature in Latin countries, not to speak of local committees for the production or encouragement of Christian Literature. These Societies, on the basis of their constitutions, may be divided into two classes: First independent societies and secondly, representative societies. The Christian Literature Societies for India and for China, and the American Christian Literature Society for Moslems and the Nile Mission Press are essentially independent agencies. The Christian Literature Society of Japan (and, the Christian Literature Society of Korea, partly so), is a representative agency conducted under a constitution approved by the Mission Boards and supported by Mission Board appropriations. This Society welcomes personal and special contributions, but does not recognize membership based on these.

The older Christian Societies, in India and in China, have made some



degree of approach to the representative principle. In the constitution of the Society for India, the Central Committee consists of not less than 12 members of the Society elected at the Annual Meeting, and of two members from each Missionary Society that may be invited to appoint such representatives; together with the Officers of the Society. The Central Committee has its headquarters in London. The Local Committees in India and Ceylon consist of members of the Society elected by the Central Committees.

A member of the Society is one who contributes a fixed sum, or who collects a fixed sum annually.

The Society in China is organized on a similar basis. Seven Mission Boards lend literary workers to the Society in China. Since the Editorial Secretaries are members of the Board of directors, that arrangement gives the cooperating Boards a voice in the management of the Society. Yet the Society is not representative. The Society in China depends for its support on the cooperation of the Mission Boards, on membership fees and local contributions, and on donations from friends in Great Britain, Canada and the United States. There are 25 directors and seven editorial secretaries.

The Christian Literature Society of Japan is not an undenominational agency. It is interdenominational and representative. It is dependent for support, not upon the contributions of individuals, but upon the appropriations of Mission Boards. It was not instituted by a group of individuals interested in Christian Literature, but by the Federation of Christian Missions, upon a basis approved by the Mission Boards. In the older Christian Literature Societies, as in the Tract and Bible Societies, and as in the Young Men's and Young Women's Christian Associations, there is embodied a mutual recognition and cooperation of the Christians of other churches. In the Christian Literature Society

of Japan there is a mutual recognition and cooperation of the churches of other Christians—which is a very different thing!

The organization of this Society on the representative basis has been productive of some good results, though there are distinct advantages belonging to the more independent organizations. For example, among the good results, are first those who produce literature are brought more formally into relation with the Christian bodies in whose name the literature is produced. Secondly literature is budgeted annually to the 22 or 23 supporting Mission Boards and this has brought the needs for Christian Literature before Boards and through them to their supporting constituencies in a more comprehensive manner than was possible under the older Christian Literature Societies. Thirdly, the type of organization adopted in Japan has had the effect of laying upon Mission Boards a definite responsibility for literature as a missionary agency. Fourthly, the annual mission board appropriations have made it possible for the Society to plan its work and to conduct its business on a more systematic basis than is possible when the source of income is primarily individual contributions and grants-in-aid. Fifthly, the Christian Literature Society of Japan, by virtue of its organization, was brought into direct relation with the committee representing officially the cooperating Mission Boards at the home base.

The organization of this Society is not without ambiguities. The Federation votes obligations upon the Society but cannot meet them. They can only be met by the missions. While representative, all missions cooperating are not represented in its management.

The principle according to which the older societies are organized has its advantages. The unity of an enterprise conducted on the principle of cooperation is strong according to the definiteness of the purpose



conceived in the minds of its supporters, according to the depth of feeling had toward the enterprise and according to the warmth of enthusiasm by which the supporters identify their own interests with that of the enterprise. Now it is certain that the organizations more independent in character, and which derive their support from individual contributors, have the advantage on each of these three points. Voluntary contributors will favor a cause understood by them and heartily supported by them. What advantage can be claimed, then, for the representative organization? In answer to this question, the advantage possessed by the Christian Literature Society of Japan over the more independent agencies is, first of all, in the sense of ownership each supporting mission feels in its relation to the Society. This is a powerful motive and a productive one. The Society is the publishing agency of each mission or denomination cooperating. In the second place, we can get on, and to a very real degree have gotten on here in Japan, by fixing our attention, not upon the lesser differences that divide us doctrinally, but upon the great differences that distinguish us as believers from those who do not possess the riches of Christ. In the third place such an organization has also given place for individual expression by what may be called the alternate testimony. The Society is an avenue for the publication of good books produced now by one denomination and now by another. The best in each may be given to all.

There need be no reason, therefore, for not giving warm hearted support, even enthusiastic support, to an enterprise conducted through cooperation.

There is one other element entering into successful cooperation besides the three we have mentioned. Students of human society say that cooperation is conditioned upon what they call socialization. By the latter they mean social sympathy,

that is, a subjective state of mind which expresses itself in cooperation as objective activity. The advantage in Japan over many other mission fields, over the scattered forces in China and in India, in the Moslem worlds and the Latin countries and over the Continent of Africa, widely separated into local groups as these are by differences in distance and language and nationality, is very great owing to the close contact we have with each other at many points and on frequent occasions, Dr. Patton said before the Foreign Mission Conference of North America, in 1924, that the highest level of efficiency in cooperation in the production of Christian Literature had been reached in Japan. But our conditions here are extremely simple as compared with those that must be contended with on other fields.

#### IV

About 1920, Dr. J. R. Mott brought forward his scheme for an International Missionary Council, together with Local National Councils, to take the place of the defunct Edinburgh Continuation Committee with its network of Branch Committees. Dr. Mott requested among other things that responsibility for Christian Literature be given to these National Councils. His general scheme was approved by the Conference of Missionary Secretaries of North America, but not that part of it which referred to Christian Literature. (See "Current Missionary Review of the World," New York.) As late as 1924, the Conference of Mission Societies in Great Britain and Ireland declared that "The Christian Literature Committee wish to make it clear that the programme of advance both in India and China is over and above existing work, which ought to continue to receive the fullest possible support." (Report of 13th Annual Conference 1924.) Both the International Missionary Council and the National Councils organized have been brought into some contact with Christian Literature on the fields.

In the report of the Survey of Christian Literature for Moslems, a Central Literature Bureau, under the International Missionary Council, is recommended to the Mission Boards by the Survey Committee. The functions of this Bureau as outlined are general. The threefold object does not contain the actual production of literature but (1) "Assistance, wherever such assistance is desired, in plans for co-ordination and cooperation between existing producers of literature;" "The promotion of production (2) in each field and sharing by as many as possible of the productive energy found in any one field"; and the promotion of plans (3) for the "better circulation of literature produced, whether in one field or between the various fields."

Apparently no action has been taken relating to literature on the Continent of Africa in any way connected with the International Missionary Council, except that a literature bureau is recommended in connection with the Christian Council of Western Asia and Northern Africa.

The report is not in our hand, only the preliminary survey in galley proof, of the Congress on Christian work in South America held March 29th—April 8th, 1925. We have no knowledge of the actions adopted by that congress.

In India the National Christian Council has been set up, as in China and Japan. As the result of the Survey already mentioned, undertaken in 1916 by Protestant Mission Boards, what is called the *Indian Literature Fund* was organized. This Fund is similar to the Community Fund adopted by some American Cities in which all claims for charity institutions are lumped together and are raised in a single budget by the city for the ensuing year. The Indian Literature Fund receives grants for India and allots these among existing agencies. The constitution of the Indian Literature Fund provides for a General Management Committee and a

Chairman of the General Committee all to be appointed by the National Christian Council. In a letter from Rev. W. Paton, Secretary of the National (India) Christian Council, written under date of April 24th, 1925, he says, "The money handled by the Fund is sent by the Missionary Societies in Great Britain, North America, and the Continent of Europe. The Fund does not publish. The publishing is done by bodies such as the Christian Literature Society and the various Book and Tract Societies. Subsidies are made on the recommendation of the Literature Committees of the Provincial Christian Councils."

The report of 1925 credits 10 Mission Boards and Societies with Rup. 18,055 contributed to the Fund for the past year. The allotments made are for the salaries of assistants and for special publications.

The introduction of the National Christian Council into China has been attended with serious differences of opinion. In order to present the situation as it relates to literature, it may be recalled that some years ago the Continuation Committee in China took action at Changchow providing for the organization of a China Christian Literature Council. The Council undertook to publish, to make special grants, to promote magazine essay competitions and to give advice to the existing Christian Literature Agencies. In 1923 the National Christian Council of China adopted the following resolution: "That we ask the Christian Literature Council to take steps to organize a separate organization which will be affiliated with the National Christian Council."

Action by the Christian Literature Council later was as follows:

"The Council finally came to the conclusion that after the completion of its present liabilities it should cease to attempt to produce books directly or to promote magazine competitions. It was furthermore felt that the present Christian



Literature Council should be merged into a Sub-Committee of the National Christian Council on Christian Literature. In order to carry out this decision the following recommendations are hereby made to the National Christian Council:—

“1. That the National Christian Council appoint a sub-committee on Literature which shall, as far as possible, represent existing Christian Literature Societies and those sections of China where Christian Literature work is prominent.

“2. That the sub-committee on Christian Literature be instructed to take over the liabilities of the Christian Literature Council, it being understood that when these are met, the new committee will not itself attempt to publish books or promote competitions.

“3. That the functions of the sub-committee on Christian Literature be as follows:—

- a. To survey and report on, in bulletins or otherwise, existing literature conditions and needs in China.
- b. To endeavour to correlate existing Christian Literature work.
- c. To administer and disburse any funds sent to the National Christian Council for general literature work.
- d. To administer the Timothy Richard Fund.

In addition it is recommended that special attention be given to the problems:—(a) Of a Christian newspaper, and (b) a Christian Press Bureau.”

The National Christian Council, meeting May 13–20, 1925, decided upon a course similar to that of the Council in India. The Committee on Christian Literature is to

“Make its first task during the coming year to secure the allocation of funds by missionary societies and other Christian agencies for the production of Christian literature; that in doing so the Committee request each contributing agency to state specifically what uses the agency concerned wishes to have

made of the funds contributed, especially the type of literature it wishes to see produced, and the agency it wishes to support; that the Committee pledge itself to distribute all funds thus designated in accordance with the wishes of the donors, the recipient to account to the Committee for the uses made of funds; and that, in harmony with the Constitution of the National Christian Council, all undesignated funds be distributed in connection with such objects as investigations, bibliography, scholarships to individuals, promoting the sale of Christian literature, establishing circulating libraries for Christian workers, and stimulating in other suitable ways the reading of Christian literature by Christians and non-Christians.” (The China Bookman, June, 1925.)

Private correspondence has thrown light upon the situation in China. It is not necessary to go into the questions further about which conflict of opinion has arisen. The doctrinal controversy has entered in. But the chief divergence is between the promoters of the National Christian Council on the one hand and the already established agencies for the production of literature on the other hand. The action taken by the National Christian Council, as just reported, will no doubt be received with satisfaction all round.

In Japan we are familiar with the course taken since the National Christian Council scheme was projected into this field to take the place of the old Continuation Committee. At the meeting of the Federation of Christian Missions held in August 1924, (1) a resolution was adopted declaring that the policy of the Federation looked to the ultimate transfer of the Christian Literature Society of Japan to the National Christian Council; and (2) the National Christian Council was asked, as the Federation of Christian Churches had been asked, to appoint nine members to the Christian Literature Society of Japan.



The above, we believe, is a true and impartial account of what has taken place in the relation of the National Christian Councils to Christian Literature.

V

The next question relevant to this discussion relates to the achievements of production through cooperation. The past century has witnessed noteworthy enterprise in the work of cooperation.

A study of this subject takes us back more than a hundred years to the formation of the Bible Societies and Tract Societies and later to the organization of Christian Literature Societies.

The American Tract Society, for example, has just recently held its centennial celebration. That Society has published Literature in 178 languages and dialects. It has appropriated nearly a million dollars for Tract Societies in other lands. It has given away two and three quarter millions of dollars worth of Christian Literature. Its colporteurs have engaged in religious conversations with more than 25 million families.

The Religious Tract Society founded in 1799 in London has spent £ 733,933 or \$ 3,669,935 or more than one hundred dollars a day since it was organized. It has sent out to Africa alone hymn-books in 15 different languages and tracts and other forms of literature to the dark continent in 52 different languages and dialects. From 1812 down to the present time that Society has borne the cost of the printed page which has been made to penetrate the dark continent in its length and breadth. John Bunyan was shut up in Bedford jail to stop his preaching. "Pilgrim's Progress," composed behind the bars, has brought the story of the Christian Pilgrim to the tribes of the African Continent and has often become the first primer of literature for many tribes hitherto without the printed page. "Pilgrim's Progress" will ever remain the classical instance that the word of God is not bound. The English Baptist

might have said as truly as the Apostle Paul, "Remember Jesus Christ, risen from the dead, of the seed of David, according to my Gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound." (Timothy 2:8-9.) These parent Tract Societies have been reproduced everywhere in local Societies, especially in the East, having some sort of relation with the organizations. There are, for example, not less than eight local Tract Societies established in different parts of China.

Like achievements are to be credited to the other societies we have named. For a hundred years the printed page has been sent forth in such a vast outflow as to become a fulfilment of the vision of Ezekiel who saw waters issuing out from under the threshold of the house eastward into an ever-rising current, carrying life whithersoever the river cometh.

Not to speak of private and denominational agencies with which this discussion is not concerned, the Christian Literature Society in India, now in its 66th year, the one in China now in its 37th year, and the Society in Japan, in its 13th year, have alike sent out a great volume of printed matter. In the single year 1924 these Christian Literature Societies reported the following pages that year issued.

The C.L.S. for India:

London Branch	28,274,600	
Madras Branch	45,583,550	
Ceylon Branch	12,690,500	
Smaller Branch	4,120,200	90,668,850

The C.L.S. for China

The C.L.S. of Japan

The C.L.S. of Korea

15,089,480

18,111,000

19,641,150

Nearly 37 million pages of the output in India was issued in English and the Anglo-Vernacular, a form of Literature that will be increasingly demanded in Japan, and nearly 41 million pages of the aggregate issue in India consisted of school books. When these are deducted, it will be seen that the Society in China issued about 15 million pages, the Society in Japan

18 million pages and the Society in India 22 million pages of Christian Literature in the strict sense, in 1924, in the languages of the people. To the Christian Literature Society of Korea of still more recent origin is also to be credited a large annual output, namely 19 million pages in 1924.

The American Christian Literature Society of Moslems was incorporated in 1925 with head offices in New York and the Nile Mission Press was established in Cairo in 1905 at the "Hub of the Moslem world." Literature from this press circulates in Brazil, and in China, as well as in Arabia, North Africa and the Sudan. The latest catalogue contains 82 books and 320 smaller publications. The American Christian Literature Society for Moslems, which sends out no missionaries but provides funds for the production and distribution of the printed messengers, has given general financial help to the Nile Mission Press and to six or seven other Christian publication agencies in Egypt.

It will thus be seen that the production of Literature through cooperation (during the last century of Christian history) is a fact of no small importance. The scope of production and distribution has been world-wide and has overcome serious obstacles.

## VI

Cooperation is conditioned upon a certain breadth of mind. It must be comprehensive. Both the question of efficiency in management and concord in doctrinal teaching are involved on this account.

As for the first, elaborate forms of organization do not make for efficiency. But wide representation is a means to organic connection with the potential resources of the bodies represented. And cooperation should have the further advantage of economy in administration.

The question of business management and doctrinal teaching cannot be very well separated on the mission fields. Some of the great Christian denominations in the home

lands depend wholly upon private publishers for their books, and issue only the Sunday school literature as denominations. This cannot be done so well on the mission fields. The demand at home controls the publishers, while on the mission fields the publishers in a very important sense create the demand and determine the character of it.

There is one other difference. Christianity on the mission fields, unlike the already established Christianity in the home lands, requires propagandist literature. It is a movement, a campaign, an enterprise, and, as such, requires a literature. It would simplify conceptions of literature production on the mission field if we kept clearly in mind the twofold purpose to be realized: first, as a missionary movement, the creation of propagandist literature; secondly, for and by the indigenous churches, the creation of a literature required for edification. By propagandist literature, we are to understand, like the New Testament Epistles, literature produced as a substitute for spoken discourse. Cooperation in the production of literature of this type is a much simpler matter than cooperation in the production of standard works for the edification of the church.

The only difficulty is that in leaving the publication of standard works to private enterprise, we should run the risk of not having the sort of books we need most. Private publishers would think of prices and wages and profits rather than of ultimate values. They would not issue those books about which Andrew Fuller wrote when he said that "Learning hath gained most by those books by which printers have lost." The subsidy, therefore, seems necessary for a while both for propagandist literature and for the more systematic treatises.

## VII

A word in conclusion may be said in relation to the prospects of Christian Literature by means of



cooperation. The achievements of the past century have been such as to inspire confidence. There is indeed greater hopefulness as regards cooperation in contrast to denominational enterprise than there is for either cooperation or denominational activity in contrast to private enterprise in the production of Christian Literature. Private enterprise is already producing Christian books in many fields, though, as yet, in a very limited way. In some mission fields, the industrial awakening is just beginning and the publishing now done is largely by the mission presses. As we look out upon the world, we cannot but feel a deep sense of obligation as Christians. Everywhere unwholesome ideas are current. The testimony of Christianity by means of the printed page is urgently needed.

Besides, it devolves upon us to create a literature suited to the needs of the oncoming generation. Not that we should speak disparagingly of the literature already produced. But we must recognize changed conditions. The generation we must now provide for has been trained in modern schools and has come under the influence of westernized ideas. Cheap forms of literature may be widely used among the plain people, but the creative agencies must take into account the new and enlarging demands in every field. Modern education has created the opportunity for literature and it must now create literature for the opportunity.

From the standpoint of missions, the fields present a great variety of conditions. In Japan, the outlook of the people is changed most and the capacity for reading is greatest. China as a mission field is best supplied with Christian Literature. India is far in advance of other fields in the production of Christian Literature in the English language. Throughout the Moslem world, there is one mind but one which must be reached through many languages and by a variety of types of litera-

ture. Latin America and the African Continent have their literary centres beyond their own territory, one in New York and the other in London. In Latin America, production is through languages belonging to the European family and literature is called upon to use terms already long familiar to the people. In Africa, literature must begin with the teaching of alphabets, and the publication of a book breaks a primeval literary silence.

Indigenous literatures constitute the ultimate aim, and neither the teaching of English nor the publication of translated works from English conflicts with this aim but is favourable to it. It is the reading man who writes. Until reading matter is provided, therefore, writing will not flourish.

Our peculiar advantages in Japan lay upon us a heavy responsibility. In some fields the problem is how to get manuscripts and in some fields it is how can we find publishers or where is there a printer? In other fields the question is where to find buyers and how can we discover readers of books? These are not perplexing problems in Japan. In some fields, for instance, the printed page follows the missionary, while in Japan it far outruns the missionary, as may be seen in the work of evangelism and in the distribution of some six million copies of the "Myojo" among the students in the schools. We have the further advantage of being able to print in one language for all readers. Literacy in Japan is greater than that of China or that of India or that of the entire Moslem world.

If the call of the twentieth century is for cooperation the call is for clear ideas as well about production. Amateurish ideas have found their way into the current discussion of Christian Literature problems. It is not good, for example, to stimulate native talent with money; it is better to stimulate money with native talent. It is not as wise to pay a man a salary to write some-



thing as it is to buy a man's manuscript who has something to write. Literary talent cannot be discovered by a committee; it must be awakened by the schools. We should not pass judgement upon production without taking into account the conditions of production. Existing conditions in all fields, even in Japan, are such as to seri-

ously limit the production of Christian Literature for years to come. Cooperation is not a mode of production that warms our hearts. Yet, if we judge it from the prospects and opportunities now confronting the Christian forces throughout the world, it has both the colour and the light of dawn upon it.

## Cooperation in Social and Evangelistic Work

J. EDGAR KNIPP

THE outstanding recent example in Japan of cooperative evangelistic work is the "National Evangelistic Campaign." We may well spend a little time in considering the lessons to be learned from this campaign. The English term used in referring to this advance movement was unfortunate if by the term it was understood to be a "revival" movement in which the chief emphasis was to be upon immediate decisions to enter upon the Christian life. In using the word "evangelism" or "evangelistic" we of the West are apt to think at once of an appeal for decision.

However from the beginning, on the part of the Japanese leaders, the present "National Campaign" was different in aim. As the word they used in describing it means to "instruct," "to educate," "to enlighten," their idea was not to emphasize immediate decisions, but to present unitedly in the large cities and towns throughout Japan the essential truths of Christianity. The goal was to reach the two hundred or two hundred and twenty-five centres, — commercial, educational, and political, — with strong Christian messages given by leaders who would make clear what Christianity really means.

In order that we might have

impressions of the campaign from many different standpoints I interviewed or wrote to a number of Japanese and missionary leaders to give me their opinion of the strong and weak points of the movement. Practically all agree that the results were not as great as had been hoped. Several were rather pessimistic. One went so far as to say that he was unable to mention any strong points. Another expressed the conviction that in large cities such propaganda was and will be hereafter ineffective while in cities of middle size the effect is only of a temporary nature. "In smaller places the results would probably be greater, but in all likelihood," says he, "the Council as such can hardly extend its work that far."

The large majority, however, with whom I got in touch agree that this National Campaign was well worth while. That 21 Japanese denominations and 23 missions, i.e., nearly all of the Protestant forces of Japan, should unite in a movement of this kind and thus set forth the unity of Christianity, they considered well worth the time and effort and money. Up to the present one hundred and eighty leading towns and cities have been touched. If Japan as a nation is to hear the gospel message today, and receive

the new life that comes from contact with our Saviour Jesus Christ, such co-operation in a national way as has been shown by this movement is an absolute essential. What no one church could do alone was made possible.

The attitude of many is summed up in the words of one worker when he wrote: "The strong point about the present campaign is the cooperation that has existed among various types of Christians and the national appeal which it is thereby enabled to make. There is no doubt that this is what caused the Home Department and the Department of Education to send letters to the governor of the various prefectures where the meetings were being conducted, urging them to give such assistance as they deemed wise. This opened up schools in some of the most conservative centres. It has allowed meetings to be held in such public halls as the Naval Club at Sasebo and Kure. This unexpected attitude on the part of the officials has tended to increase the attendance at many churches, and on the whole, the year's work has been very fruitful in creating an atmosphere which makes it very important that the movement should be continued."

The weak points also of the campaign are clearly recognized. There has not been the zeal shown as when one denomination has a great forward movement. Fear lest the churches of the larger denominations might reap all the results often stood in the way of getting definite decisions. One leader went so far as to say that in such a united campaign all we may hope to do is to set up Christian ideals and carry on our propaganda in a broad way, leaving the follow-up work to be done by the local churches. The scarcity of laymen participating led one to express the hope that a layman's movement be inaugurated. One other defect felt by many was the failure to discover a method of following up the work attempted

in the big meetings. Some way of getting in touch with those impressed must be adopted and more attention be given to the local campaign which follows the large meetings.

The question arises, Do we not as missionaries and do not the missions as missions need to give larger and deeper thought and prayer to so big a subject as a nation-wide cooperative evangelistic campaign intended to reach the whole country? We as missions are part of the National Council. What the Council plans for, it does as the agent of the missions as well as of the Japanese churches. Of itself the Council is entirely helpless to do such a big work. It is only the organ for enabling us to do together what we cannot possibly do alone as separate Japanese churches or as separate missions. Ought not the national evangelistic campaign to be one of the leading subjects for prayer, discussion and action at annual mission meetings. If so, then at the General Meeting of the National Council our ideas, our hopes, our purposes might be expressed by those who represent us. Then when the plans are decided, we shall feel that the plans are ours, and work and pray with others for the realization of the goals set up. It's easy enough to stand off on one side and say, Why don't they do things this way or that, but such an attitude will never win Japan as a nation to Christ. Even a mule can't pull while he's kicking. We need to remember that the Japan National Council is still young and that this is its maiden effort in cooperative evangelistic work.

The present campaign has revealed another great need. Japanese Christians and local churches and denominations must have a keener and more definite vision of unredeemed Japan. As you know, in last year's "Christian Movement" appeared a survey of Japan from an evangelistic standpoint. This

has been summarized in this year's issue. Facts enough to stir deeply the hearts of the Christians throughout Japan are marshalled in that survey.

For instance, we are told that altho the evangelistic work in Kyoto prefecture was begun nearly fifty years ago, there are still five towns with a population of more than five thousand people each, and two hundred and thirty-five villages of more than one thousand population each in which there is no organized Christian work.

We generally think of the Hokkaido as being rather well supplied with Christian workers. However, in the Hokkaido where there are 25 towns ranging in population from 5,000, to 50, 500, in *only 10* of the 25 is there any Christian work being done. In 175 organized villages—population up to 5,000 each—only 24 out of the 175 places have any Christian work. The industrial group, toiling in some 500 factories, remains almost untouched; the coal mining group, where the need, physical, moral and spiritual, is very great, is almost entirely neglected. This is true also of the fishermen groups.

In Chiba prefecture, that is just out of Tokyo, 56 towns with from 3,000 to 10,000 population each are not occupied by any Protestant church. In Tochigi prefecture, of the towns ranging in population from 3,000 to 32,000 each, only 7 of the 32 are occupied.

The situation in some interior provinces is indicated by the fact that in northeast Japan there is a province where on an average there is only one Christian for every 1,577 people; in another province only one Christian for every 1,296 people and in still another only one Christian for every 2,095 men, women and children. *Truly rural Japan is still a neglected field.* No wonder one missionary writes even about the prefecture of which Kobe is the capital:

"Comparing the extent and development of Christian work in the

cities with the very meagre and miserable efforts made in the rural sections by the great Christian bodies at work in this prefecture *the situation is simply deplorable.* A great deal has been written and said regarding the importance of extending and developing rural evangelization. However, so far as we can see, little or no effort is being made to reach with the gospel message the vast rural districts in this province which are still untouched by the gospel."

These facts stir our hearts. If graphically set forth by chart so as to appeal to the eye, with a vivid presentation of concrete conditions, would not *unreached rural Japan* make a strong appeal to the earnest, devoted Japanese students in the Christian colleges and seminaries of this land? We long to see more choice young men and women in training for definite Christian work. Would not a complete survey of the whole field, in city, town and rural sections, make possible a challenge that could not be resisted?

Is not the time here when under the auspices of the National Council a detailed, comprehensive survey of all Japan should be made? The material gathered last year for the "Christian Movement" and the material gathered as I understand by some of the Japanese churches would be available. After the survey such a commission of investigation would need to consider such questions as these:

#### IMPORTANT QUESTIONS

HOW shall the unoccupied sections be occupied? Ought certain denominations to be asked to be responsible for certain districts or sections? How can overlapping be avoided in occupying new communities growing up around such cities as Kobe, Osaka, Tokyo and Nagoya? Shall the forces in some of the larger cities be better distributed? For instance, in upper Kyoto there are 30 churches and preaching-places. In the lower part of the city with



a population practically the same there are only seven. Large sections of the city are entirely neglected. The question is, How and when should such unoccupied city districts be entered? *Ought there not to be in each city some organization studying the whole situation and seeking to cover the whole territory and at the same time do it in such a way that overlapping will be avoided?*

It seems that in a number of cities before new work is opened an informal conference among the missionaries takes place. In at least one city the local Workers' Meeting discusses all the evangelistic activities of the city. However, the time appears to be here when in all cities, large and small throughout Japan, local organizations should assume a larger responsibility towards the task of reaching the whole community in an adequate way without overlapping and without neglecting any section. The task of adequately occupying parts of the large and small cities of Japan is one worthy of larger thought and the heartiest cooperation among all the churches. Neglected classes like the "suiheisha" (pariah caste of India) must not be overlooked. Sections of the cities in which the forces of evil are especially strong must not be neglected. A comprehensive survey would bring to light all such situations.

*Rural Japan* will have a large place in the discussions of the coming General Meeting of the National Council in October if one may judge from the recommendations already made by the special committee on Rural Education and Evangelism. Summarized, their suggestions include such important points as the introduction of rural problems into the curricula of theological seminaries, a central bureau for providing Christian literature for rural districts, the division of rural Japan into districts and the assignment of special responsibility to one or more denominations for certain districts with a view to the complete occupation

of all rural Japan, the opening of a few typical rural settlements where educational workers and agricultural specialists will cooperate in evangelistic work, and the going of missionaries who are well versed in rural matters to the smaller district capitals with a view to promoting pioneer work among the farmers.

In order to accomplish the goal suggested by these recommendations, namely, the Christian redemption of rural Japan, the question again arises, Do not the Christian Churches in all Japan need a clear, definite, concrete setting forth of the moral and religious situation as it is today in the rural sections of this Empire? Unless the Christians in the large cities and towns are brought to realize how meagre are the opportunities for hearing the gospel in country districts they will never respond to an appeal for the financial help absolutely necessary to send forth the needed workers.

The lack of well-trained, strong, fully consecrated able Japanese young men and women for pioneer Christian work in rural districts is appalling to any one who takes but a casual view of the religious situation outside of the large cities and towns of Japan. If a thorough, all-embracing survey including the educational, social, industrial and economic, as well as moral and religious conditions were made under competent leadership and using many of the strong young pastors and laymen, and the results reported to the Christian constituency throughout the nation through the weekly organs, through annual Church Conferences, through student and Sunday school conferences as well as in the local churches and in colleges and seminaries, would it be too much to expect a large consecration of life for the redemption of rural Japan? Until in public worship, at the family altars, and in the chapels of Christian schools, a deep burden for the salvation of the whole nation, rural and urban,

takes possession of the hearts of thousands of Christians, the unreached millions will never come to know Him who alone can give life to this nation.

The challenge of a great task is essential for the enlistment of the full cooperation of the Christians of Japan. Of no class is this fact more true than of the young. As has been well said by Dr. John R. Mott, "We must present to the new generation a challenge vast enough to appeal to their imagination, difficult and exacting enough to call out their latent energies, absorbing enough to save them from themselves, tragic enough to counteract and overcome the growing habits of luxury, love of ease, and pleasure and softness, and overwhelming enough to drive them to God."

The spirit of Knox when he cried, "Give me Scotland, or I die," must be the spirit animating the hearts and lives of the Japanese Christians. This will be true only as they get a vision of the whole nation, redeemed from its wickedness and sin, and permeated with Christian truth and attuned to the will of God. "For lack of vision" the people still perish as they did in the days of old.

We may well rejoice that the National Council through various committees has begun investigations regarding the religious situation in rural Japan, among miners, fishermen, and factory workers. However, should we rest satisfied until a complete, thorough, all-embracing, comprehensive survey has been completed? Helpful suggestions for this work could doubtless be gathered from the methods used by the National Councils of India and China in making their surveys of occupation. Though our field is not nearly so large or as complex in its conditions, yet until the rank and file of the Christians in Japan have an opportunity to know the situation thoroughly the, appeal for their sacrificial cooperation will be entirely inadequate.

A nation-wide survey carried out in a scientific manner would reveal many stirring facts that would awaken both pastors and missionaries and cause us all to be willing to change our ideas regarding certain methods that may have worked well in the past, but are out of date now. For instance, as we all know, there is in Japan a large floating membership. Just how large, it is difficult for anyone to say. To win these hundreds and thousands of Christians to Christ and the Church has meant much effort, much time, and much money. Is it not a question worth asking, How may these scattered Christians, the results of years of seed-sowing and training, be best held to the church and the Christian cause? Churches that are doing their best to be self-supporting and still find it difficult, naturally are loath to give up any of their members. But for the sake of the churches into whose locality their members have moved and for the sake of the whole cause such a step would be best in the end. Think of how many Christians there are here in Japan who upon moving to another place, feel no strong obligation to attend the local church because it bears another name from the one in which they were baptized, and in time become indifferent and practically lose their faith! Is the time not here for a new standard to be emphasized in all of our churches? *Does not a deeper conviction need to be created that though organized at present into different groups we are all one who believe and follow Christ?* A deeper spirit of Christian unity would help in many cases to save those floating members to the local church into whose community they have moved.

A still larger and much more difficult problem than that of the one just referred to would become prominent if in order to cooperate fully in social and evangelistic work a thorough and comprehensive survey should be made of the number and location of churches,

and the workers, Japanese and foreign, in all Japan, city, town and rural. *That question is the problem of a divided church.* In Japan proper today out of fifty-nine millions of people less than one million are identified with the Sunday schools and congregations of the Christian Church of whatever name. *Under such circumstances ought we not to be willing to open our minds and hearts that we may catch God's leading into new ways of service?* Already sixty-five years have passed since the first Protestant missionaries began their work in Japan. At first the pioneers attempted to organize their work along united lines. Owing to a number of reasons their ideal was given up and we now have a multiplicity of denominations and missions seeking to win this nation to Christ and his way of life. If only we face all the facts after a thorough investigation of the situation here, this question would naturally arise, *Is not God calling the Christian Church in Japan today to pass out of its feudal period when the "daimyos" or denominations will put their Lord first and, if His interests demand it, gladly give up their rights that His power may become supreme? In other words, if not now, when will the Restoration Period of Christian Church history begin in Japan?*

"How can the Christian forces throughout Japan present a more united front in social and evangelistic work?" was one of the questions I asked some leading laymen in preparation for this paper. Mr. Hampei Nagao replied: "A union movement is necessary here. I have watched with great interest what they are doing in Canada and am much encouraged." As you know, Mr. Nagao was once a prophet crying in the wilderness, but now his conviction regarding the need of church union in Japan is becoming the conviction of an increasingly large number of Japanese leaders, both pastors and laymen. Owing to the fact that

many of them feel under deep obligation to Christians in other lands for sending them the gospel they may hesitate to express what they deeply believe, namely, that cooperation in evangelistic work among Christians, and cooperation in social work with Christians and non-Christians is greatly hindered by the sectarian spirit of the West, manifested in Japan by denominationalism.

Some one may say, "This is not the place to discuss the question of church union in Japan. The Japanese will settle that for themselves." That of course is true. However, so long as the mission boards we represent continue to pour large sums of money into Japan for evangelistic and social work (under evangelistic work I include of course the support of evangelistic missionaries as well as that money sent towards the support of Japanese workers) we may well ask ourselves the question, Is this money being used in the best possible way? Would better results be secured if these separate streams of money sent by the different boards were combined on reaching Japan and redistributed under a unified control, thus enabling the Christian movement to present a united front in its work and become more effective?

This kind of procedure would cost much self-sacrifice. As Dr. Fleming well says in his stimulating book, "Whither Bound in Missions," "Institutions, missions, and denominations seem to find it hard to manifest as organizations the quality of self-sacrifice even unto death that has marked the individual missionary from the beginning. *Consecration on an institutional scale is needed*, for wherever Christianity becomes vocal abroad, the leaders say they do not want our denominationalism..... In the 19th century the gospel reached China, India and Japan from Palestine via England and America so that our denominationalism traveled with it. National leaders



are now insisting that the 20th century shall see that gospel acclimatized without some of our western conceptions of it. *They are calling upon us to make the reality of our oneness in Christ as obvious as at present is our sectarianness.*"

Among a growing number of missionaries in Japan there is increasing dissatisfaction with the multiplicity of Christian divisions here. I asked some workers this question, "In your opinion is the time near at hand when the separate denominations ought to get closer together in order that the Church as a whole may win Japan and the Far East?" The spirit of many is expressed in the words of one when he wrote: "This question touches me to the quick, and others of our Mission also. Small denominations ought to unite by all means; viewed from every aspect I know, this appeals to me as reasonable and necessary for the higher interests of the Kingdom. As a Mission we favor this, I am sure, and shall be willing to go the second mile."

But will our Boards be willing? It's too early to say for certain, but since at the Foreign Missions Conference in New York they are annually having an increasingly large number of nationals speaking, the growing impatience abroad with the sectarian divisions which Christian missions have transplanted from the West is becoming more and more manifest. As a result, many Board secretaries have new convictions on this question.

For instance, one who was asked whether small denominations in Japan should join forces with other communions for the purpose of helping to form a larger and more effective church, replied: "I feel that no denomination has a right to propagate its denominationalism. We are in Japan for the purpose of building a church that will glorify God and lead men to Him .....The work that we are doing ought to be done in such a way that it will finally fit into a great

united movement." In India, in China, in Porto Rico, in the Philippines and in Santo Domingo to secure larger and better results Boards as well as Missions have taken a new attitude and the work has entered upon a new period of which union movements are the feature. Why not a similar movement here in Japan also? We must find a way of cooperative approach in evangelistic work that will not offend the awakened consciousness of intelligent Japanese. Too long our appeal to enter the Christian life has had a foreign flavour that has been a stumbling block to many.

Regarding that part of the subject "Cooperation in Social Work" little time remains to me to present what I should like to mention. Suffice it to say, however, that the nation-wide comprehensive survey of conditions suggested in the previous part of this paper was intended to include a *complete* investigation of social conditions. Our task involves "not merely geographical expansion, but the Christian permeation of all phases of life. Once the call was to unoccupied territory. Now in addition to unoccupied territory the call includes also great areas of life and thought which are as yet unoccupied by the spirit of Christ. The modern Christian ideal is that His spirit shall permeate the whole of life,—individual and social, national and international..... The 'unfinished task' can no longer be given merely in terms of non-Christian territory, but must be stated also in terms of un-Christianized habits, attitudes, and inward urges everywhere."

Because of these facts the large emphasis put upon "survey" work in stating the objects of the Japan National Christian Council is a most fortunate one. Such investigations to be most worth while require the services of experts, men who know thoroughly their field so that the results of their investigations may be received as from those who

speak with authority. On this account we may well consider whether the National Council should not soon add to its staff one or more specialists for the purpose of the investigation of social welfare problems. Owing to the growing interest on the part of many leading Japanese in securing a proper solution of such problems it is thought that the necessary funds, at least in part, will readily be available from Japanese sources. Even if not, will not the Boards we represent be glad to help in such important work? I believe they will. All honour to the Japanese Women's Temperance Union for the splendid pioneer work they have done and are doing in temperance and social reform.

The conviction deepens, however, that the time is here in Japan for another advance step. Just as in Europe and America scientific facts bearing upon the solution of the alcohol problem were brought to the attention of the whole body of Christians in practically all the churches through organizations like the Anti-Saloon League, so some way must be devised soon by which the entire Christian constituency in Japan may be informed and aroused as to a sense of the impending social dangers.

It seems that in China their National Christian Council has progressed much further along these lines than we have here in Japan. For instance, the National Christian Conference in Shanghai in 1922 pledged the Christian Church to direct responsibility for better labour standards in Chinese industry. Problems of child labour, industrial hygiene, a living wage, and social legislation are being taken up by the Council's Committee on Church and Industrial and Economic Problems.

That Japan sends her representatives to the International Labour Conferences is a cause for rejoicing. There high standards are set up, including such ideals as the eight-hour day and a weekly day of rest

for workingmen. However, owing to the backward social conditions prevailing in this country Japan's delegates often ask that she be made an exception in carrying out such splendid ideals. Has not the Christian Church an important part to play in arousing the moral conscience of Japan on these and similar questions?

Some denominations in Japan have Moral Reform and Social Welfare Bureaus or Departments. They gather facts and seek to arouse their own constituency. *Is not this a field in which wholehearted co-operation through the National Council ought to be possible?* The Christian Church of China through its National Council has adopted a labour standard for China, asking for no child labour under twelve years of age, for one day's rest in seven and for provision for the health and safety of workers. Shall we not follow their example?

Japanese government agencies are engaging more and more in social welfare work. *If Christianity's influence is to be effective our point-of-view needs to be presented unitedly and not as denominations or independent organizations.*

Many government social workers are looking to us to help them set up high ideals. Shall we fail them, or shall we have on the staff of the National Council experts who will gather facts and set forth the principles on the basis of which, in the name of the whole Christian Church in Japan, may be given the Christian view concerning great public questions in which right and wrong are at issue?

Our goal, our aim, our vision—what is it? Japan, the whole nation, rural and urban, redeemed, permeated with Christian truth and brought into tune with God and His purposes. How can such a large goal be realized except as we and the Christians throughout the country have a clear-cut vision of the need as revealed in a scientific, comprehensive survey of conditions as they exist today throughout the

nation? Under the leadership of the National Council may we not best cooperate in making this survey? Then in a deep spirit of unity led by our Lord and Saviour

Jesus Christ let us go on together and do the evangelistic and social work necessary to transform this nation into the Kingdom of God.

## Cooperation in Theological Education in Japan

ARTHUR D. BERRY

MR. CHAIRMAN: I did not know before that everyone else in Japan had been asked to discuss this question before I was asked! But anyhow I think that I am well-qualified to talk about practical plans of cooperation in Theological Education in Japan from one standpoint at least. I am connected with a Theological School in which four Churches and their corresponding Missions are officially affiliated. These are the Japan Methodist Church and the Methodist Episcopal Mission, the Evangelical Church and Mission, the Christian Church and Christian Convention Mission, and the Church of Christ and the Disciples' Mission. Our students, however, do not come from these four Churches only but represent sixteen denominations!

Besides the denominations officially affiliated we have Methodist Protestant, United Brethren, Baptist, Nazarene, Friends, Pentecostal, Friends of Jesus, Unitarian, Free Methodist, Formosan Presbyterian, Korean South Methodist, and Korean Presbyterian students.

We have also recently merged, as an experiment, our Training School for Women Workers with the Theological School, and so we have both men and women in our co-operative Theological Education. We have at present 103 men and 28 women.

Though we have different denominations in the school officially as well as unofficially, in the full

Course of six years there is but one single hour in one single year in which any separate denominational teaching is done. All the rest of the work is done together with no idea of any denominational differences.

Of course it is impossible to tell the students apart. In my official position it is necessary for me to know which are which denominationally. But it is a very difficult thing to do. When our first Quaker student came I thought that here at least was a student who would manifest his denominational hallmark. But after close scrutiny for a long time I had to admit that to me he seemed to be the most typical Methodist student in the whole school!

The previous speaker has mentioned the difficulties in Theological Cooperation in other Mission lands. I would say that in our experience at Aoyama there has been but one embarrassment. And that embarrassment arises from the splendid list of denominational names the other folks in the school have taken to themselves. By the same token we have to confess that we Methodists are *not* Evangelical, nor Disciples, nor Protestant, nor Free, nor United Brethren, nor Pentecostal, nor Friends of Jesus, nor even Friends in General, and we are not even Christians!

Aside from this embarrassment to us Methodists in the matter of



denominational nomenclature, the experiment at Aoyama moves along smoothly and easily as through we were but one body of Christians with one single purpose of preparing Christian preachers and pastors and other workers. And to me it is an illustration of the fact that we *are* already, beneath all our superficial denominational differences, one Christian body with one single purpose.

I have been accused on this floor of over-emphasizing this fact of our present state of Christian unity. But I feel strongly that we ought to make the most of our present unity and especially that we ought constantly in season and out of season to emphasize that unity and make it *conspicuous before the world*.

With this case of practical co-operation in Theological Education at Aoyama as an introduction, I would like to speak of four points in regard to a more general or complete Theological School co-operation in Japan.

1. The first factor we must take into our consideration is geographical. Japan is a small country, but at the same time it stretches through a long distance from Hokkaido to Kiushu. Because of these long distances it would be practically impossible to concentrate all our training of Christian workers in one central place. This does not mean that there might not easily be one central university or higher graduate Theological Course serving all Japan. It means that it would not be possible or desirable to unite all our Theological Schools in Japan into one central school in Tokyo or anywhere else.

It is not only a question of distances. There is that great division of Japan between the Kwansai and the Kwanto. It is not only an historical but a present fact. In a consultation this summer over the future of Theological Education in one of our Japanese Churches the fact was emphasized by the Japanese representatives that no one Japan-

ese Church even would be satisfied permanently with all its Theological training concentrated in either the Kwansai or the Kwanto.

2. The second factor to enter our consideration is the fact that this is a question for the Japanese Churches to decide. It is not a question in which the Missions have freedom or the final responsibility. The Japanese Churches are already established Churches and they and not the Missions will decide how much union and what union we shall have in Theological Education in Japan. Of course the Missions and we missionaries are profoundly interested in the question and will have something to say in regard to it. But I think that we ought to say it not as Missions or as missionaries but in our capacities as parts of the Japanese Churches.

In this connection we must realize that it seems a very easy and simple thing for a Japanese local Church or a pastor to start up a new Theological School in Japan. While we have been talking about Theological School union for instance, no less than four Japanese pastors have started each his own Theological School in the city of Tokyo! And still another separate Theological School has been recently established in Tokyo because the question was left by the Board and the Mission interested to the Japanese preachers to decide.

The Japanese Churches are the field in which the sense of the desirability and need of Theological Co-operation must be cultivated.

3. The third important factor is the presence in Japan of long established Christian schools in which there are theological departments as historical and integral parts of the institutions.

This is a fact that the Boards at home so often have failed to take into consideration. The Boards at home cannot plan to move about and unite schools and departments of schools here in Japan as they can in many other Mission fields. Here in Japan our great Christian schools

are as set in their ways and have as keen historical consciousness as our Colleges and Universities in America and England have. It would be about as easy to move about or break up into parts the latter as the former.

When the question of Theological union comes up the schools simply but quite emphatically state that they do not wish to have their theological departments torn away.

4. The fourth point is negative. The usual difficulties that stand in the way of Theological School union, or which we think at least stand in the way, have little if any existence here in Japan.

We waste much breath barking up the wrong tree when we talk much about doctrinal differences or the attitudes of the Boards at home keeping our Theological Schools in Japan apart. There are a few Churches or Missions in Japan, one or two perhaps, which feel that they cannot unite in Theological Education with other bodies because of doctrinal differences. But this is distinctly not a general difficulty. I do not know of any of the Boards at home holding us back here in Japan from Theological Co-operation. I thought I knew of one instance, but on investigation I found that it was not the Board at home but the Japanese preachers here who made the union impossible.

We will get the whole matter of Theological Co-operation out into the open if we will give up thinking and talking about these non-existent difficulties. The factors to be considered in further co-operation are the three I have mentioned above, namely, the geographical situation, the desire of the Japanese Churches, and the presence of theological departments in our long-established Christian schools.

A fourth factor of course is the strong natural inertia or conservatism which makes it easier to let things go along as they are. And a fifth and a very important factor is the feeling among many missionaries and Japanese Christians

that in our present type of Theological Schools, which are almost altogether for the purpose of training ordinary Christian workers from a spiritual and evangelistic standpoint that training can be done more successfully in smaller schools and in schools closely and intimately connected with the Churches themselves. There is a fear that if we put our theological students into large centralized union schools, the scholastic side of the training will be over-emphasized and the practical evangelistic side will lose out.

This feeling of course is consistent with the establishment of one or more centralized union Theological Schools of university or post-graduate grade.

So far I have tried to set before us the situation as it is today in the matter of Theological Co-operation in Japan. I have not tried to argue the desirability and the advantages of Theological School union.

I wish to give a practical suggestion in conclusion. We all realize that any sort of full Theological School union in Japan is impossible at once. However much we may think it desirable or however much we may be determined to work toward it, it is impossible for us to unite our Theological Schools organically this year or next.

Shall we do nothing in the meanwhile? There are those who are impatient with what they call half-measures. They have little interest in anything short of a straight jump to the final ideal. There are some who talk the most about Church union who will not or cannot unite now in all sorts and ways of practical co-operation and manifestations of Christian unity.

I myself always feel more like the sailor in the boat lost at sea. All the others in the open boat by the second day were discouraged and tired out. Not so this optimistic sailor. "Isn't that land we can see over there?" he said. A tired-out fellow passenger looked up a moment and then replied. "No, that ain't land. That's only the horizon."

"Well, hang it all," said the sailor bending to the oar, "let's pull!"

My practical suggestion is this. Let us first group our Theological Schools geographically. That is, let us form a group of Theological Schools in and around Tokyo, and another in the Kwansai region, and perhaps others in Kiushu and Tohoku.

Then in the second place let us federate each group. Form as close as possible an organization among the schools in each group.

Through such a federation in each group we can at least get to know each other theologically.

We can unify our Courses. We

did that in Tokyo last year in our Preparatory work.

We can exchange our professors. We do it now in a hit-or-miss manner.

We can get our students together in all sorts of ways. That would be a splendid Christian thing to do.

By such grouping and federation, which it seems to me would be an easy and simple and quick thing to do, we should accomplish two things: First we would strengthen our Theological Schools by sharing resources in ways that are practicable at once. Second we would start at least to present a united front and witness to the world the unity of the Christian religion.

## Cooperation in the Training of School Teachers

MRS. GURNEY BINFORD

I HAVE but one qualification for a paper on this subject: deep feeling of the NEED and the conviction that the need can and should be met. I present a new challenge to you—a challenge that stirs me NOW, as the challenge stirred me in my sophomore year at college.

THE NEED. It is a black picture. It is the need of twenty-five thousand primary schools in Japan, of 200 thousand primary school teachers teaching in these schools, and of 8 million children.

Why do we maintain Christian kindergartens in Japan and believe in them with all our hearts and then send the graduated little lambs among wolves? Yes—turn over our 6-year-old children to teachers many of whom are Buddhist Priests, or men of no religious faith at all.

Why do we have W.C.T.U.'s and Purity Societies and Temperance Societies and continue to play what seems a losing game with cigarettes

and *sake* (the production of *sake* is increasing 6 times as fast as the population) and at the same time are content that our children be taught by teachers many of whom smoke and drink and debauch? Do we believe "example is stronger than precept"?

Have you ever been to a Government School Athletic Meeting and seen the teachers drinking *sake* from teapots and teacups as though it were tea and at the end seen the Principal so drunk he didn't know what he was doing as he handed out the prizes? While before him were hundreds of little boys just longing to be grown up like their famous teacher—to smoke and look important.

Try any group of country people and you will find the parents say unhesitatingly that the teacher has greater influence over the child than his parents. Inquire in the city regarding the teacher of their children



and parents will usually confess to having never seen this "erai" person.

Why do we labor and pray, raise money and spend money to stop licensed prostitution in Japan and allow the millions of children to see their school-teachers in teahouses and restaurants—actually see them go in and out and carouse? Our pastor in Shimodate has told us more than once what his children tell of what they see their teachers do.

Why do we have Sunday Schools and Sunday School Conventions and Sunday School Training Schools and calmly turn the children back in many cases to Buddhist priest teachers for 6 days in the week? Do you know, my friends, that in some parts of Japan, at least, it is the policy of the Buddhist temples to have at least one Buddhist priest or his son in every primary school? Sometimes more than one. In our Shimotsuwa Primary School there are 3 of these Buddhist-priest teachers, and in every Primary School in our neighbourhood but one, there is at least one Buddhist-priest teacher. These Buddhist-priest teachers are seldom well-educated, very seldom Normal-trained and all too seldom moral. These teachers influence the children against the Christian Sunday School. In one such town the fast-living young Buddhist priest teacher of the 6th year primary girls told them that their marks would be low if they went to the Christian Sunday School. You have all had these experiences.

Again, Why do we have Fellowship of Reconciliation Meetings among ourselves and have Peace Societies of old men and yet quietly let the millions of children be taught the rankest war-jingoism? We attended a Primary School Athletic Meeting a month ago, and saw 400 dear dainty girls in a full military drill—goose-step and everything: these graceful little girls marched stiff-legged until they were nearly exhausted. "Oh yes, it's fine!" we heard; yes, this is the new military education that has been in force now for 1 year and 3 mos. in Primary

Schools. It made me heartsick. K. R. is the Principal of a Primary School in a town of 4,000 people. While he was visiting one of his branch schools, there were left in his office 1000 leaflets for him to distribute to his pupils. Printed in large simple "character" and "syllabary" so all could read. It read to this effect: "Take notice: Put 1 sen in the Savings Dept. of the P. O. every day. If every one in Japan does this for 10 years, Japan can build many gunboats and many warplanes etc. For WAR is sure to come with America." Principal K. read one over and decided at the risk of his position that he would NOT distribute these bills. Said he: "This is absolutely contrary to all my principles of friendship which I am teaching." If the children put their pennies into warships and warplanes for 10 years to come, what a job the Peace Societies will have 10 years hence?

Are we going on just making a mere superficial Christian impression on the effect, all the time leaving the cause alone? Shall we continue to let the same type Primary School teacher educate the children of Japan in the same old way? Are we going on forever trying to "make over" a few Middle School and University men of whom the Primary School teacher had made a bad job? Let's get after the cause.

When I refused to write this paper the first time I sub-consciously dropped all responsibility in the matter and when I copied my annual report to my mission I not only destroyed the notebook in which I had the rough draft of my report but the same notebook contained all the data I had gathered during the year on this subject. After July 1st when I resumed the responsibility I sent out 25 return postcards to 25 Mission Girls' Schools asking two questions, viz.:—the total number of graduates the past 10 years and the number of graduates who are Primary School teachers. 21 answers came back with aston-

ishing promptness. In these 25 Mission Girls' Schools there have been in round numbers 6,000 graduates in the past 10 years. With the exception of one school in Hakodate which has had 337 graduates the past 10 years, 45 of whom have become Primary School teachers (Hokkaido has no Government Normal school for girls) this is the way the answers read in general (the first figure in each case is the no. of graduates, and the second the number of Primary School teachers) 197-0. 200-2 or 3. 269-9. 570-20 (perhaps). 265-6. 321-4 or 5. 720-7. 209-10. 470-25. 295-3. etc. several NONE so that the general average is 3.1/3 out of 100 at most; or a total of about 200 out of the 6,000; of course there ARE Christian Primary School teachers who have never seen a Mission School, but the number is VERY small in the whole 200,000 of teachers.

I have asked the question of many of the teachers in these Mission schools—why is it so few of your graduates have gone into the Primary-teacher-profession? and almost all the answers have been, "As a rule the parents won't allow their daughters to become primary-school teachers because it is not safe morally." "The obvious conclusion is—because the situation is bad, let it alone." I have talked with several pastors and I can usually arouse a little interest in this Primary School situation if I get enthusiastic about it myself, and I have asked "When your daughter graduates from the Girls' School why not encourage her to become a Primary School teacher?" "No, no indeed, it would not be so bad if she could be a Girls' High School teacher—but a Primary School teacher, never!" Why? Now listen, every time I have gotten the same answers in the same order: 1st, the pay is too small. 2nd, it is too hard work. 3rd, the other teachers are immoral, and sometimes a 4th, it is lonely in the country. But these are the very four reasons for getting in and changing things.

Then I have talked to Japanese Christian educators and generally find them grossly ignorant of the real situation in the Primary school. But they will say "It's a bit of a question, isn't it?" and when I ask what can be done the answer is "It's a most difficult problem!" and you know perfectly well what that means—simply this—of course it would be fine to do something, —but!

Now I would suggest a solution. FIVE Christian Union Normal Schools outside of Tokyo, a 2-year course ABOVE the Middle and Higher Girls' grade, for the training of Christian Primary teachers, and one Higher Christian Normal School for teachers of the Higher Schools. A special course in 5 of our large existing schools might do the work. Why 5? Because 5 is the least number that could at all touch the problem. One in Hokkaido, 2 in the main island, 1 in Shikoku and 1 in Kyushu. Why outside of Tokyo and the largest cities? A Primary School Principal—a finer man is not found than he—though not a Christian said, "The greatest difficulty is that my staff are not sympathetic." He is a very up-to-date educator and uses much of the Dalton method and he further said: "City-trained men only endure their jobs till they get back to Tokyo and take no real interest in the community."

Now let me answer some more questions that arise—A friend said to me only a few days ago, "If we do send out Christian teachers they can't teach Christianity in the Government Schools." Now just what constitutes teaching Christianity? In a village I knew well the Principal of the Primary School is a Christian. He became one 21 years ago in one of my husband's Bible Classes when he was in the Normal School and he taught one of our Sunday Schools then. He is a Christian. Everybody knows he is a Christian. He will not allow *sake* to be served in his schools. He it was who sent back



the war-jingo bills. He has made as fine a survey of his whole town as the Mombusho has made for Tokyo or Osaka. His office has several charts concerning health, food, production; etc. He with 5 of his teachers and a doctor spent 21 days of their one-month summer vacation 2 years ago in this very accurate survey—the results cover 85 pages of data. Here we see infant mortality—out of 473 deaths in 4 years 228 are below 5 years of age. Moreover, he went to the bottom of the cause. While the total taxes per annum are Yen 19,000, Yen 10,000 of which is spent for education (a fine proportion) yet 12,000 is spent locally every year on tobacco and over 50,000 for *sake*. We can tell you lots more. Social conditions in the country are awful. Of course our up-to-date Christian Normal Schools will have a Social department. This Christian principal has gotten some parents angry by “interfering,” as they say with the children’s lunches—he found most of the lunches to be grade 5 according to Mombusho standards. He has changed the entire attitude of the 800 children. It has become their school and their playground. A “gumi” tree for the first time hung full of red fruit this year and he picked the fruit and gave 20 to each pupil and the plums were still on the tree the last time I heard—the first time in their plum-history. He is President of the village Young Men’s Association, and it has changed. He was chosen by the Prefectural Educational Society to go to Korea and visit the schools and the farming districts there. He has very successful night schools, for the first time, of the toughs of the village, and also a graduate girls’ society with over 60 members. He asked me and two of my friends to come and conduct a knitting Institute. We went and had a wonderful time. He has a Sunday School in his own house, not too far away from the school. The very day before we came up here

he appeared on his bicycle—he had brought 200 of his upper grade pupils and half a dozen teachers pulling 20 carts to the river (5 miles) to get sand for the playground. He said the children were wild with enthusiasm over a whole day of play. He further said, “They don’t know how to play, they have never had a chance.” A few weeks ago he came on Sunday, 12 miles on his bicycle, in time for our regular Sunday service and spent the rest of the day with us as he does about twice a month—this time a new problem. In a fly-swatting campaign he found the children were telling lies about the number of flies killed and the parents were “aiding and abetting” them—one child reported 7,421 flies. On inquiry the child confessed his mother had not actually counted them. He said—“I am troubled—what is worse, flies or lies?” He has Temperance talks, etc. in the school also. Now, friends, is this teacher teaching Christianity in a Government School?

That last day I told him I was going to propose a Christian Normal School to this Conference. I wish you could have seen his face. Then he said, “Don’t you think you’d better send all the graduates to S. County (his county) and let us really demonstrate what we can do? I have to work single-handed; there is only one other Christian teacher among the 350 teachers in this county. Then said he, “They must have some agricultural training. Teachers educated in the city do not help the country. They all want to go to Tokyo or some city and despise the country.” I asked how would it do to have 10 teachers each year for 10 years even? Then he said “by twos,” “two for each school.”

The most recent version of the Good Samaritan which I have heard illustrates the point of rushing to Tokyo. A local catechist was teaching his class of teen-age pupils. After he had gotten the man wounded and helpless he was say-



ing "how the Priest, you know, the "Bosan" (Buddhist priest), he was not interested in the wounded man, you know, he only cares for funerals, and the second man, called a Levite—well, he was a social-worker rushing to Tokyo to do social work in Fukagawa, and didn't have time to even take the wounded man's address—but the Good Samaritan is the Sunday School children who would go and find out where he lived and then go tell his family and get him home."

I also have heard this: "All true, but it is no time for missionaries to undertake any such program. Turn it over to the National Christian Council." If we missionaries love Japan we must get behind and lead in this Union Christian Normal School program, and we must begin now. How?

First, Investigate in town and city.

Second, Have ALL your Japanese preachers and Christian educators investigate.

Third, Ask your Christian fathers and mothers to investigate. First-hand investigation, first-hand knowledge, though only a part of what the National Christian Council can do, is very necessary.

How can we investigate? Talk to children themselves—"boku" [the schoolboy's name for himself] will always be glad to furnish you with inside information. Make friends of the Primary School teachers in your town, invite them to your home—give the tired lonely teacher a real treat in your own home. Be their friend and you can interest them in investigating conditions in the vicinity and you will find yourself getting into the secrets of social conditions in your community. Primary School teachers through the refugee children gave us the key to all our refugee work in our town after the fire.

Wherever missionaries live in prefectural capitals, link up with the Normal Schools—there are 94 Normal Schools in Japan. Devote yourselves to getting groups of these future teachers to accept Christ and

the Christian way—even at the expense of some of the work you have been doing. Then put the need—paint the picture black—AS BLACK AS IT IS—before the young men and women in our Christian Schools. Put it up to Christian School graduates to become teachers and with it the chance of a couple of years above the High School grade to add wisdom and experience.

Tell them it will be a life of sacrifice, a life of hard work, small pay, loneliness and little or no amusement as cities afford. Tell our Christian School young people Japan is lost unless we can get our Christian ideals over to the 8 million of children, today. This was the challenge to us in our day and I believe the Japanese youth will respond, if we do the same and go to the country ourselves and encourage them.

Now I even advocate selling a few denominational schools that have been mission schools and served well their day, and putting all our available educational funds into this new venture. We have no bad past of Denominational Normal Schools to regret—no precedents and so of course we will begin right.

And I even advocate not only the best Union Christian Normal Schools, but I put in one more word—Co-educational. Teachers must work side by side, men and women, and they'd better learn how under the best Christian circumstances.

In the address of our President last Sunday morning, Mr. Shively said, "Why is the Kingdom so late in coming to Japan?"

Can't you find one answer to this? Eight million children taught by two hundred thousand Primary School Teachers of whom less than half of 1% are Christian.

The children of Japan today are Japan 10, 15 and 20 years hence.

The challenge is now—not in 10 years' time. And it will take no less than ALL of us to accept the challenge. Do we?

## Margaret Mabel Boutflower

MISS BOUTFLOWER daughter of the late Archdeacon of Carlisle, England, and sister of Dr. Cecil H. Boutflower, for some years Bishop of South Tokyo, was well known in Japan, for she came out to this land with her brother in 1909, entered with all her heart into helping him in his strenuous work and soon won general love and respect. When Bishop Cecil returned to England in 1921, on his appointment as Bishop of Southampton, his sister decided to remain in Japan a little longer and lived chiefly in Yokohama, still keeping in touch with Tokyo friends, until in March, 1923, she rejoined him at Southampton. There, as everywhere, she was soon much beloved, but the end was unexpectedly near. After a few days' illness—influenza and pneumonia—she entered into rest on June 3d of this summer. We quote the following from a short account of her, printed in England, and sent by the Bishop to many of her friends:

"Mabel Boutflower was laid to rest on June 6th in the exquisite churchyard that watches the sun set behind the Langdale Pikes at the head of Windermere. There she was born. Her father was at the time the minister there, and her grandfather had planned and built the church on his estate before he restored his own house. Both parents, who are there laid, were taken before she was quite grown up. So her life was spent in short periods from place to place, just where she was most needed at the time among the many who wanted her always: in a bleak pit parish of Durham; with a solitary sister; at Auckland Castle; in a town parish of fourteen thousand people; at Woking with her brother, then Bishop of Dorking, and then with him twelve years in Japan. There, recognizing how greatly she was needed, she held on for two years more after his return to England,

only returning, very spent, in 1923. And during her illness her mind was evidently busy in Japan.....

"You had only to drop her down anywhere for a short interval and, forgetful of her own surroundings, she began right away getting to work on *people*. So far as she put energy into schemes or committees, it was *their* schemes, not her own as a rule, that she threw herself into, and these she inspired through getting down at once to the root of things with the individuals concerned. And that was her creed: "I know what I can do and what is worth while," she would say with a smile when pressed to do something more public; "and I am not a show person."

"Though never strong, and easily tired, there was no time or energy lost in this joyous outpouring of love and ministry, as there were no frictions or limitations arising through self's needs and claims. The queerness or tiresomeness of others did not seem to irritate her, but only to provoke her intense private sense of humour. Old folks found her "radiant," and younger ones said she was "such fun"..... Few people knew what she liked or felt, because she never talked about herself. But what she gave and God used was *herself*..... If there was any genius in all this, it was only in the degree of utter selflessness granted to a happy nature, bringing with it a power to live right inside the thoughts and feelings of others, and the extraordinary wisdom which that gives in dealing with people and circumstances. All that has been said at some length only comes to this, that in her there was less Self than in most of us, to stand between others and the Indwelling Christ."

We in Japan can fully endorse these words. We remember Miss Boutflower's many gifts, her clear mind, the intuitive comprehension, large wise outlook, warmth of



interest and flashes of humour, which made the most commonplace conversation with her a privilege. We remember the new life which her deeply spiritual nature, her life of prayer and her broad human vision brought into any organized work in which she took part. Though she did not speak Japanese much, she came to understand a good deal. She had many warm friendships with Japanese women and girls, some of whom were attracted greatly by her gentle motherliness. She drew out the best in people by trusting them and expecting much from them.

A Japanese friend writes:

"She had good insight and could penetrate into one's mind, but even if she found that a person's object was to utilize her, even if she knew that quite well, she continued to love her in spite of her discriminative power, and it seemed that her love conquered at last, and though that woman was not sincere at first and only utilized those who brought profit to her, she could not but come to love Miss Boutflower sincerely.....She was really wonderful at respecting other people's principles, nationality and characteristics. Logically, one may say that if one respects and jealously keeps one's own principles and personality, it is a matter of course that one should pay the same respect to those of others, but it is not always so; unwitting condescension and hypocrisy unconsciously step in sometimes. But it was not so with her. The Church rule or customs in England were not her first thoughts in planning or executing any Church undertaking; with her, "What is the best in this or that case?" was always the first question. I often heard about this valuable virtue of hers from those who worked with her, and that straightforward, honest Miss Hasegawa (alas! she, too, has passed away) admired her very much, because her generous mind helped others, and when she said that because of her scanty knowledge of Japanese she could do only

so little, she really could do very much, trying hard to understand people and giving full liberty to able Japanese women to work with all their might for the Church. She seemed to do nothing while in reality she was doing much.

"With her true motherly touch she attained what few women, married or unmarried, could attain perfectly, and her efforts to understand the younger generation, her patient pains to understand those who were brought up in quite different circumstances from hers, her strong aspirations to be useful and helpful to others, her humble and generous spirit of co-operation, and above all, her loyal, faithful love, the "reflection of Christ's love," as she said herself, will always live in the memories of those who really appreciated and understood her. As for me, I hold it a great blessing in my life that we knew and understood each other, though we differed widely in our natures and characters. Her life and virtues, especially her all-embracing love, will always live in me, guiding and encouraging me in my private life, as well as in my life as a teacher who lives always in contact with young people, as she did with us many years ago... I have good cause to thank God for her life and for His sending her to Japan."

Miss Boutflower found her way quickly to the hearts of girls of all nationalities. During those last months in Yokohama she formed a kind of club for English-speaking girls of all sorts, trying, successfully, to bring them together for their mutual benefit. Among other useful activities, the members furnished a cubicle at the Y.M.C.A. Institute for Seamen. She was an indefatigable correspondent and her letters breathed her earnest love for each individual.

We conclude with two more extracts from the notes of a Japanese friend. On hearing of loss of faith, Miss Boutflower wrote, "Your letter made me very sad,



but my sadness does not matter, though I can truly say that ever since I got your letter I have taken you in my heart into Christ's Presence whenever I drew specially near to Him."

"There are few who love and trust Christ like her. She lived in Him. Like a child on its mother's bosom, she so simply lived in Him that sometimes she seemed un-

conscious of Him in whom she breathed, while those who only now and then seek moments with Him are thoroughly conscious of His Presence at that special time... And this Fountain of Love always supplied her so abundantly that her daily life reflected His wonderful love and she could supply others also with the love which she received."

## Lora C. Goodwin

THE name Lora C. Goodwin will ever be associated, in the minds of those who knew her, with that fragrance of character which comes from a life dedicated to God and spent in loving service.

She was born in Orange, Ionia county, Michigan, October 9, 1886. She was a graduate of the Chicago Training School for Home and Foreign Missions and held the degree of A. B. from Albion College. Several months were spent in the Battle Creek Sanitarium studying nursing. Then she came to Japan, arriving January 27, 1915. After a year in the Tokyo Language School she was appointed to evangelistic work in Sapporo, but in 1919 she was transferred to Hakodate to take charge of kindergartens and city work, and this continued to be her appointment until the time of her death which took place in Karuizawa, August 30, 1925. The funeral was in Hakodate, September 3, Bishop Herbert Welch preaching the sermon. Interment was in the British Concession, on a sunny hillside overlooking the sea.

Such, briefly, are the main facts of her life, but the shaping influences of her character lie deeper. As a little child she gave her heart to God and at the age of six years united with the Methodist Episcopal Church in Ionia where her parents still live. The joy of service seems

to have been the very breath of her being. A comprehensive study of missions led her to offer herself to the Woman's Foreign Missionary Society of the Methodist Episcopal Church. She said: "I wanted my life service to be where it was most needed." Who can doubt that she found the place intended for her when she came to Japan!

Those who knew her as a student, as a missionary worker, as a friend, and, last of all, as a sufferer, unite in testifying to her courage, to her sympathy, to her patience. She thought ever of others and nothing was too hard for her to undertake for others. The lines of the hymn:

A heart at leisure from itself  
To soothe and sympathize,

may be applied to her.

And what a response she had! She made the kindergarten in which she lived a centre not only for children but also for mothers. How well she knew the secrets of fashioning little garments, of preparing food, of nursing the sick. When she told of Jesus and His love the message was received with gladness, for those who heard had seen with their own eyes that love embodied. The story of how these mothers entered into the joy of service by making another kindergarten possible for less favoured

children than their own is the finest tribute to her influence.

So when the news of her illness and death reached these friends they were sorely troubled, but their tears were irradiated with joy when they learned that she had requested to be buried in Hakodate—the city of her love. The funeral was in the Memorial Love Kindergarten and men as well as women, realizing what her presence had meant to them, came in numbers to do her honour and to assist in that last commitment of earth to earth, dust to dust, to await the resurrection.

The spirit of Lora C. Goodwin has returned to God who gave it; her alabaster offering has been completed.—N. M. D.

## The Third General Meeting of The National Christian Council of Japan

### ANNUAL MEETING

THE Annual Conference of the National Christian Council of Japan is to be held at the Reinanzaka Church, Akasaka, Tokyo, for the two days, October 8th and 9th, 1925. It is only a couple of years since the Council was organized, but it is being called upon to bear upon its shoulders the responsibility of Christianizing Japan. The Nation-wide Evangelistic Campaign of 1924-25, which is just over, was a trial task to demonstrate that the Council was an organization well qualified to undertake such a Christian Movement in the Empire of the Far East. The results of the campaign will be of interest to those who take any part in Christian work. They are to be presented to the General Meeting together with other important reports on the various departments of the Council, such as the Social, International, Educational, and Literary Departments. The programme of the Third General Meeting is as follows:—

### FIRST DAY (October 8th)

Devotional Service . . . . .	9-9.15 A.M.
Opening Sermon by Bishop K. Uzaki, Chairman of the Executive Committee. . . . .	10-10.20 A.M.
Roll-call	
Organizing the General Meeting . . . . .	10.20-10.30 A.M.
Election of Chairman and Others.	
Reports . . . . .	10.30-12 M.
Reports from Executive Committee and other Departments.	
Address—"Social Problems of the Church," by Rev. T. Kagawa . . . . .	2-3 P.M.
Business . . . . .	3-5 P.M.
Round Table Conference on . . . . .	7-9 P.M.
(1) Whether the Evangelistic Campaign shall be continued or not. Opened by Mr. Nagao and others.	
(2) Rural Evangelism. Opened by Rev. J. E. Knipp.	

**SECOND DAY (October 9th)**

Devotional Service . . . . . 9-9.15 A.M.

Reports

Address . . . . . 9.25-10.10 A.M.

“The Church and International Relations” by Rev. W. Axling, D. D.

Address and Greetings by Fraternal Delegates from China and Others.

Business . . . . . 11.10 A.M.-12.30 P.M.

Business . . . . . 2.30-5 P.M.

Round-Table Conference on . . . . . 7-9 P.M.

- (1) Finances of the National Christian Council of Japan. Opened by Rev. K. Matsuno and Rev. R. C. Armstrong, Ph.D.
- (2) Value of Cooperation in Evangelistic Work. Opened by Rev. Y. Chiba, D.D.

#### **TRAFFIC IN WOMEN AND CHILDREN COUNCIL'S ACTION**

ACCORDING to the Treaty in regard to the Prohibition of the Traffic in Women and Children, signed by the representatives of various countries in the League of Nations on September 30th, 1921, the age limit for prostitutes is to be raised to twenty-one instead of twenty. In Article V of the Treaty, we read, “The wording in Clause B of the Final Protocol of the 1910 Treaty, ‘Twenty in full years’ shall be changed to ‘Twenty-one full years.’” The representative from Japan at that parley signed the Text of that Treaty with the following reservation: “The undersigned, the plenipotentiary of Japan, declares in the name of his Government, that he reserves the right to postpone the ratification of Article V of this Treaty and that his signature does not include Korea, Formosa, and the leased territory of Kwantung.”

This matter was brought to the

Privy Council recently in order that the Treaty with such a reservation should be ratified by the Throne. The Privy Councillors studied the case with much care, and found that there was not sufficient reason for keeping Japan from joining in the Treaty with the above exceptions.

In the meantime, a pamphlet on “The System of Licensed Prostitution in Japan,” drawn up by the Social Service Committee of the Council, was presented to all the Privy Councillors in order that they might use it in reference to the question which they were discussing. It is said that this booklet influenced to some extent many of the Councillors, who therefore fought against disgracing the Empire by keeping the age limit down to (the present legal) merely full eighteen years. The Government was obliged finally to consent to the wish of the Privy Council that such reservation should be withdrawn as soon as possible.



## The Christian Literature Society of Japan

THE Society has a number of new publications to offer to the public, besides many which are in the press or in preparation. The following are now in the printers' hands and should be out shortly:

*Cairns.* Reasonableness of the Christian Faith.

*Stevens.* New Testament Theology.  
*Edited by Kanata.*

*Mrs. Hennigar.* Service of song.  
*Shailer Mathews.* The Social Teachings of Jesus.

*S. Murata.* Commentary on St. Luke's Gospel.

*J. R. Miller.* Come ye apart.  
(Hibi no Kirisuto.)

*S. Imai.* Sermons.

*C. W. Clark.* Man in the Making.  
(In English.)

*G. A. Parkinson.* David the Chief Scout.

In addition to the above the following are recently from the press and are now for sale:

*Hurlbut.* Story of the Bible.  
Old Testament .....¥ 2.50  
In boards. New Testament. 2.00  
In boards. The Bible.  
Red cloth..... 4.00

*K. Oda.* The Little Carrier-Boy. (Nikago wo katsuide)

Well-Illustrated by the well known artist, *Mr.*

*Rakuyo Oka* .....¥ 1.00

*Bosanquet.* Course of Readings in St. Luke's Gospel.  
2nd. Ed. Revised. .... .25

Series for Thinking Men.

1. *Robert Hall.* Modern Infidelity, 119 pp. .... .50

2. *H. P. Bowne.* Concerning Miracles, 78 pp. .... .50

3. *Nicolai.* God Incarnate. 102 pp. .... .50

*Jefferson.* Character of Paul. 328 pp. Board. .... 1.20

*W. Rauschenbusch.* Theology for a Social Gospel. pp. 427 ..... 1.60

Charm of Fine Manners. 136 pp. Paper cover. .... .50

*Matsuda.* Poets and Prophets of the O.T. 388 pp. .... 1.60

*W. Bancroft Hill.* Apostolic Age. 633 pp. Cloth. .... 1.60

*G. P. Pierson.* Annotated Bible. pp. 2397. .... 3.50

Annotated Bible. N. T. only. 221 pp. .... 2.00

## Cooperation in Social Service in Other Lands

MRS. H. E. COLEMAN

IN speaking on the subject of what is being done by way of cooperation in social service in other lands, I must in the first place apologize for the scrappiness of my material. On account of the short notice I have received I have had to rely in the main on talks with individuals, and especially on the new "World Missionary Atlas" for my information. It has been quite impossible

with the time at my disposal to give the subject the thought and research I otherwise would.

It has been interesting in going over the objects of the different missionary societies as set forth in the Atlas to see how formally most of them word their purpose. Even an organization so noted for its social activities as the Salvation Army makes no reference to that

side of the work, but merely says that its object is "The Evangelization of the World."

Can it be that social service has at last come to be recognized beyond a shadow of dispute as one of the essential methods for the attainment of this purpose?

A great deal of social service, of course, is being done and a good deal of this is of a cooperative nature. My chief difficulty has been how to classify it.

Shall we in the first place consider social work that is being done in collaboration with governments?

In China the John G. Kerr Hospital for the Insane at Canton has 719 beds and treats more than 1,000 persons in a year. The local government gave an initial grant of \$10,000 (Mex.) and promised a yearly grant of \$ 3,000 (Mex.) on condition that the hospital would receive yearly 70 patients from Hongkong. The hospital is governed by a local board of trustees. Founded in 1898, valuable pioneer work has been done in the care of the insane.

In Cairo a most interesting and unusual child-welfare clinic has been carried on by Miss Scott Moncrieff in connection with the C.M.S. hospital. Miss Moncrieff has tried to make her equipment as simple as the poorest home can afford. The native fire with the ever-present Standard Oil tin, a small room with mud floor and a basin are the most of her equipment. However, knowing how many times the same thing must be told to make the mothers really understand, she evolved with her clever brush a series of posters. These posters show every side of Egyptian life from the mother gossiping and not caring for the child and then wailing to Allah when the child dies, to the dirt of the floor into which the child drops its ripe date and then eats it. These posters have made teaching so much easier, and the need of the work is so great, that the government has asked permission to have them printed.

Certain National movements work-

ing along the same lines have formed federations for more effective work. For example, the International Federation for the Protection of Native Races against Alcohol with headquarters in London aims "to unite all nations engaged in the protection of the native from the liquor traffic." The National Committees of Belgium, France, Germany, Great Britain, Italy, Spain Switzerland and the United States are in this federation.

The International Bureau for the Defense of Native Races with headquarters at Geneva, unites the national organizations of Australia, Great Britain, Italy, Switzerland and Polynesia. The object is stated as being to develop in civilized nations the sentiment of responsibility toward other peoples: to protect natives without any distinction of race or country, to coordinate the efforts of societies for their protection, to establish permanent links between them, and to form new societies in countries where none exist.

Another similar body is the International Anti-Opium Association which aims "to secure the suppression of the illicit drug traffic by means of local and worldwide education, international legislation and government control."

The National Council of India is communicating with the National Council of China concerning the suppression of opium. The action was taken late last year and reported at the meeting of the International Missionary Council in January.

The National Council of China is developing a large work along the lines of anti-opium, anti-cigarette, industry and health campaigns.

Much social service work is done by such interdenominational agencies as the W.C.T.U., the Y.M.C.A. and Y.W.C.A.

For instance, the investigation of factory conditions in Shanghai and the presenting of the facts to the public was the work largely of the Y.W.C.A.

The W.C.T.U. works for much more than just temperance. In Japan we all know a little of the splendid work done for purity, through agitation, and education and rescue homes. In Colombo, Miss Strout who was formerly in Japan, has started a workingman's reading room with lectures and general social activities.

The World's S. S. Association through its representative in Egypt, Sheik Mitry, is including in its lessons, such subjects as sanitation and public health and is providing material sorely needed in such a country. In China the W.S.S.A. have co-operated in the large health campaign carried out by the National Council and great posters have added to both knowledge and zeal in swatting the fly!

The Y. M. C. A. in Nagpur, India, has cooperated with the government and the local factory owners in putting up suitable houses for employees of the factories. The government provided the ground, the factory, the funds and the administration is done by the Y.M.C.A.

The Association in Seoul has at present members visiting in nine villages in the neighbourhood teaching the people in health matters and simple educational subjects.

Physical education, games, hostels, and health crusades are all familiar methods employed by the Association. We must remember also how much temperance, purity, and anti-tuberculosis teaching there is in connection with almost all schools and hospitals.

It is not only in cooperation with or by work alongside of governments that social work is being done today; often societies join together for such an object. Not infrequently the societies themselves belong to different countries and so the work becomes of an international character. For example:

England and America unite in the work of the Mission to Lepers. Offices are maintained in New York, London, Shanghai and Calcutta and the work is done through more

than thirty different missionary societies working on the field.

Again Canada, the United States and Great Britain unite in the Blossom Home for Orphans in San Paulo, Brazil, which cares for forty children.

The Mission to the Blind in Heathen Lands with office in Australia aims "at the advancement and evangelization of the blind in all heathen lands." Work is administered by local missionaries.

In Africa the Ladies' Kaffrarian Society aims "to give Kaffir girls a thorough normal training, fitting them to be teachers in mission schools, and also by practical lessons in cooking, laundry and housework, to raise the tone of their home life or to qualify them for other service."

The National America and India Relief Association for industrial orphan homes has for its object "to support orphans in India, Turkey and China, giving them first an industrial education, and later if fitted for it, to train them as foremen, nurses, doctors and teachers."

In Syria the Lebanon Hospital for Mental Diseases with headquarters in London, delights one's heart with the breadth of its object. "The scientific treatment of the mentally afflicted without any distinction as to creed or nationality." This hospital has auxiliary committees collecting funds in the Netherlands, Switzerland and the U.S.

Passing from the Near East to India the statement of the object of the Missionary Settlement in Bombay for University Women is different from any other in the Atlas: "To work among university women students of Bombay and to promote the ideal of social service among the educated women of India." So far as I have found this is the only place in the Atlas where social service as an object is mentioned.

The American Ramabai Association aids the Mukti Mission which is a national Indian Association, having for its object "to reach and help high-caste Hindu widows and orphans from all parts of India, to



train the young women and girls sheltered in the Mukti home, mentally, so that they may go out as teachers and Bible women to work in the various missions." Twelve different denominations unite in the Union Tuberculosis Sanatorium in the Madras Presidency.

In China the Hill-Murray Institute for the Blind has for its object to educate blind Chinese along Christian lines and to enable them to become self-supporting, as far as possible, through the Institute's industrial enterprises." The United Free Church, London Missionary Society, Baptist Missionary Society and China Inland Mission are members of the home committee.

The Institution for the Chinese blind at Shanghai provides boys and girls with defective sight with a means of earning their own living and teachers for other blind schools.

The Shanghai Mission to Ricksha Men aims "to uplift the ricksha coolies and to ameliorate as far as practicable, the condition of the sick and destitute among them." The Door of Hope Mission in Shanghai has done valuable and unique work in rescuing women and girls.

The Canton Medical Missionary Society organized in 1838 represents six different mission societies and each of them has a physician on the staff. More than two-thirds of the \$90,000 (Mex.) used in this work is provided on the field.

Passing from China to Korea, in

Seoul where the Social Evangelistic Centre is conducted by Northern and Southern Methodists and Presbyterians, some excellent work along playground, child-clinic, and public-health lines has been begun.

In Seoul not only different missions but representatives of the whole community, Korean, Japanese, foreign have united in work for the destitute in the winter and also in a crusade against licensed prostitution.

Much cooperation begins at home. Boards and auxiliaries unite to work together in certain lands and in the collection and distribution of funds. Certain denominations of the same family, such as Canadian Methodists, Southern Methodists, etc., unite for definite pieces of work, which often include social service.

The United Original Secession Church of Scotland works with the Free Church of Scotland in Foreign Mission work, including medical, and orphanage.

But perhaps one of the best pieces of social service work ever done, and one which is always being done in varying degree, is the work in the missionary home itself. Sewing, cooking, health, education, the care of children, all demonstrated their value over and over again long before the organized centre existed. Let us pray that it may always continue to be the great centre for cooperative social service.

## Sunday School News and Plans

THE new plan for cooperation on the part of missions with the National Sunday School Association has already been put into operation. The Sunday School Committee of the Federated Missions was dropped to make way for a Missionary Advisory Board (Hyogin in) to be made up of members appointed directly by the missions (one from

each). All missions could not be represented in the former S. S. Committee, and even those who were on the Committee did not represent their missions. By the new plan all missions who wish to cooperate with the N. S. S. A. can appoint their own representatives and they will directly represent them. Through them the N. S. S. A.

can inform the Mission of its plans, and thus direct cooperation is made possible.

Twelve missions were represented at the first meeting of this Missionary Board in Karuizawa August 7th this year, besides one represented unofficially. There were also present Dr. T. Yamamoto, President of the N.S.S.A., Mr. T. A. Young, a member of the Board of Directors, and Mr. H. E. Coleman.

Dr. Yamamoto made a presentation of the general plans and needs of the N.S.S.A. and Mr. H. E. Coleman gave a talk on plans for Daily Vacation Bible Schools, Boys' Club work (The Shonen Dan), Teacher Training and the need for making a collection of plans for S.S. and church buildings.

After a full discussion of the many suggestions made, the following resolutions were adopted:—

1. *Resolved* that, having heard the presentation by Mr. Coleman of the D.V.B.S. and of the subject of Boys' clubs (Shonen dan) we express our approval and urge that steps be taken in all Missions for their early inauguration, (1) by organizing D.V.B.S. and (2) by conducting training schools for preparing teachers for these D.V.B.S. during next spring and early Summer.

2. *Resolved* that a committee of five be appointed to make a collection of the best modern building plans for church and Sunday School buildings, the same to be kept on hand at Mr. Coleman's office, to be available to all who wish help in building enterprises. Committee:—Dr. D. Norman, T. A. Young, C. D. Fulton, J. C. Auman and Miss S. A. Pratt.

3. *Resolved* that a committee of seven be appointed to meet with the Directors of the National S.S. Assn. at their call some time, probably in January, 1926. Committee:—Mrs. G. Binford, Messrs. G. M. Rowland, D. Norman, B. F. Shively, C. D. Fulton, A. A. Leininger, A. Ankeney.

We believe that the Daily Vacation

Bible School and the Boys Clubs are two splendid pioneer activities in religious education in which missionaries can take the lead; and that there is no more fruitful service for the church than just these lines of work. A general pamphlet was prepared on the D.V.B.S. and distributed quite widely this year, also attendance record cards and one Bible text called "Life Stories from the Bible." The Handbook will be revised for use next year, as the first edition has been exhausted.

A Handbook (in Japanese) for Boys Clubs has been prepared and an English Edition of the same for the use of missionaries. This is an adaptation of the "Trail Rangers," programme created by a united effort of the churches and other Christian organizations of Canada. It is recognized by experts in boys' work to be one of the best in use. We heartily recommend this book to younger missionaries, and believe there is no better work that they can do than the training of leaders for organized classes of boys and girls.

The new system of graded lessons is now in operation. When all the lesson literature was destroyed by the great fire a committee set to work at once revising the lessons that had been already issued.

Four texts (one for each department) were prepared to be put into use by the first of the regular school year in April. By adopting the Group Graded-Lesson plan, it is possible to put the system into operation and to provide one text for all the classes of one department. While this is not ideal for the big school it is much more easily adapted to the small school. It is still desirable to keep the children of one department divided into classes according to their school grading so that when one class comes to the age for promotion they can be promoted to the next higher department. The first year pupils in each department and each class after its promotion will thus take

in order all the grades above its present position. This graded system is made up of the best courses now in use in the U. S. A. It is planned to cover as large a range of biblical and other Christian truth as possible in eleven years. Each year is planned to suit the needs of the child, and it is a progressive course that leads to the Christian life and definite instruction in the responsibilities of Christian living. The titles of the courses in use this year are as follows:

Beginners (Yochika) God's Loyal Christian.

Primary (Shotoka) Jesus Way, of Love and Service.

Junior (Chutoka) Heroes of the Old Testament.

Intermediate (Kotoka) The Life of Christ.

The teacher's text for the year is published in two volumes (six months each). The second half of the first year is to be ready for use October first. A second text for each grade will be ready for use by the first of April in 1926.

While there are no regular leaflets for the children, the "Aozora" (our weekly paper for boys and girls) publishes each week one page on the Junior lessons adapted to the use of boys and girls of that age. The "Shokoshi" is also now printing something for the children of the Primary grade. When these are used with the teacher's text a good combination is made.

Our official magazine "The Sunday School" is the product of a splendid piece of cooperation. The Methodist and Congregational S. S. Boards have dropped their own publications in order to cooperate in the publication of one magazine for teachers and officers. The best talent in the country is represented on the editorial board and among the contributors. Every Sunday School should have one or more copies.

The writer will gladly answer any inquiries regarding the Sunday School work.

Address: *H. E. Coleman*  
8 Itchome Nishiki Cho, Kanda  
Tokyo.

## Report on Work of the National Christian Council

T. A. YOUNG

THE invitation from the Executive Committee of the Federation of Christian Missions to the writer of this paper to give an unofficial statement or report concerning the actual working of the National Christian Council from the time of its organization until the present was doubtless due to the fact that the writer has been a delegate to the two general meetings of the Council held since its organization—as well as having been a member of its Executive Committee from the beginning—and therefore has had opportunity to observe closely the actual working of the Council through its Executive and other committees.

Of necessity this report must be such as will give but a birds'-eye view of the working of the Council—the thousand and one ordinary duties of the Council must be left to the imagination of the reader—all of them forming a background for the few outstanding things which I would like to call attention to. This is not a plea for the Council but a simple statement of facts concerning the Council and its work.

The Federation of Christian Missions took action in its sessions of last year definitely transferring the responsibilities and activities of five committees from the Federation to the National Christian Council. These five committees were those



on Evangelism, Statistics, Education, International Relations, and Publicity.

At the same time the Social Welfare Committee of the Federation was disbanded in favour of a similar committee of the Council. Moreover the Continuation Committee, in view of the organization of the Council, was given up. Definite action also was taken approving of the ultimate transfer of the Christian Literature Society to the Council and, pending the actual transfer, representation was provided for nine members of the Council upon the Joint Committee of the Literature Society. In addition to all of the above the Sunday School Committee of the Federation was instructed to study its relation to the National Sunday School Association as well as to the National Christian Council—reporting to the Executive Committee which should have power in the matter.

These actions of the Federation of last year marked a very decided advance in the matter of real co-operation between the missionary body and the Japanese Church towards a really indigenous Christian movement. By these actions the Federation definitely recognized the central representative position and character of the National Christian Council; by them the Federation placed upon the Council certain very definite responsibilities up to that time borne by the Federation itself; furthermore by these actions the Federation prepared the way for even a fuller recognition of the Council and the more complete assuming, upon its part, of the responsibilities involved in its becoming the central representative body of all the Christian interests in Japan.

In the light of these actions the writer of this paper believes he is right in interpreting the invitation of the Executive Committee to be one to give, as it were, an unofficial account of the stewardship of the Council with regard to the matters confided to it by the Federation;

since it is a general principle that faithfulness in the things already committed to one is essential to the conferring of greater responsibilities. It is with the conviction that the National Christian Council has more than justified its stewardship and is entitled to a larger consideration by the Federation that this paper has been written.

Time requires that it be taken for granted that the delegates to the Federation are familiar with the Constitution of the National Christian Council—with its basis of representation—with its budget—with its first program of activities as well as with the thoroughly representative character of the Council so far as the Christian organizations in Japan are concerned. The two articles in the 1925 issue of the "Christian Movement," by the two secretaries of the Council, are very enlightening upon these matters.

How then has the National Christian Council functioned? What, in its two years of activity, may be cited as justifying it and upon which further consideration by the Federation may be rightly asked?

### 1. THE WORK OF ITS EXECUTIVE COMMITTEE AND SECRETARIES.

In the first place just a few words regarding the work of the Executive Committees and Secretaries. Those familiar with the organization of the Council know that of necessity it functions largely through its Executive Committee—while even more directly, at times, does the burden of its work rest upon its secretaries.

Naturally at first there was a period during which the Executive Committee was finding itself—realizing and accustoming itself to its various duties—but from the very beginning there has been a sincere interest upon the part of the 21 members of the Executive Committee—this interest has deepened with the growing work and responsibility of the Committee; attend-

ance upon the monthly meetings has been well sustained—some members coming from as far as Kyoto.

It may be justly said, I think, that even those who had the greatest hopes for the Executive Committee have no great reason for disappointment and that the work of the Committee thus far bids well for the future growth and work of the Council.

Through the efficient work of its Secretaries the Council has established definite relations with the National Christian Councils of India and China; with the Educational Association of China; with the International Missionary Council; with the Federal Council of Churches in America; with the Committee of Reference and Council—as well as with the various church and mission organizations here in Japan. These relations have made possible frequent exchange of opinions on all movements of mutual interest while through the bulletin of the International Missionary Committee our Council is kept in touch with all of the Christian movements throughout the world.

## II. THE WORK OF THE COUNCIL AND ITS COMMITTEE.

Before passing on to a brief consideration of the various committees of the Council, there are some things that should be noted of the Council as a whole.

Immediately following its organization in 1923, the Council took over the work of the survey following the earthquake of September 1st., the survey which had been inaugurated by representatives of the Federation of Christian Missions, cooperating with the Federation of Japanese Churches. Through its own committees the Council conducted a thorough-going survey of the educational, evangelistic, and social conditions in the devastated areas and complete reports were made of these surveys. In these reports are to be found resolutions of great importance which should be kept

before the Christian constituency in Japan. There is just as deep regret upon the part of the National Christian Council, as upon the part of the Federation of Christian Missions, that so very very little of what was hoped for from these surveys has been realized.

None has forgotten, or is likely to forget, the great strain placed upon the relations of the United States and Japan by the Immigration Law of 1924 which included the Exclusion Act. Here, if ever, was a time for the National Christian Council to function! And how splendidly it rose to the occasion! In its fearless and challenging declaration—recognizing the Fatherhood of God and the Brotherhood of Man as fundamental to the spirit of Christianity—conceding the right of every nation to limit immigration according to its own best interests—the Council called upon the United States to place its legislation upon a plane far above all differences of race and nationality.

It was a declaration worthy of all the high motives underlying the National Christian Council. This resolution is cited by Daniel J. Fleming in his recent book entitled, "Whither Bound in Missions?" as a splendid example of the mutual profit to be found in the interchange of opinions between the Christian communities of different countries in their common cooperative struggle for a better world.

Without the National Christian Council it would have been exceedingly difficult to have brought to the Federal Council of Churches in America the full weight of the Christian opinion in Japan. In this same connection the Council has made possible the effective distribution of the recent questionnaire from the Federal Council of Churches concerning the effects of the Exclusion Act.

The first Year Book of the Council was a success in every way. Naturally, being a first effort, it lacks in many places but even then it has to its credit that it has



fully financed itself. It is hoped to have the second edition of the Year Book ready for the general meeting of the Council in October. This second edition will be larger and better in every way, for great care is being exercised towards perfecting the places wherein the first edition fell short.

It is a matter of sincere congratulation that the Japanese Government has recognized the Council and its central place in the Christian movement by officially asking that five of its members be appointed to be present at the Imperial Garden Party.

Last year the Federation of Christian Missions turned over to the National Christian Council the work of five of its committees! Was this action justified? Let us consider very briefly the work of these committees:—

#### 1. THE COMMITTEE ON EVANGELISM.

The outstanding work of this Committee has been the nationwide cultural campaign in the interests of Christianity. This campaign, in its large outlines at least, has just been concluded. It sought to touch only the larger cities—the nerve centres, as it were, of all the districts in Japan. Rather than being purely revival in its purposes it sought to be cultural and preparatory for the work of the coming years. There is no doubt but that, in some of its local aspects, this campaign left some things to be desired; it is likewise manifest that, viewed as a whole, it has been signally successful; and through it all the National Christian Council, as a national interdenominational body, has carried on.

A significant feature of this campaign was the unusually sympathetic attitude of the government upon certain occasions. The Home Department and the Educational Department went to the trouble of sending letters to certain various cities asking that all possible assistance be granted to the meetings

to be held in these places—as a result the meetings in Nagasaki, for instance, were held under the auspices of the City Education Association. Schools in many places were unexpectedly found open—government officials were unusually kind and nowhere was it necessary to sacrifice any of the Christian message!

While not directly revival in its purposes—yet results were not lacking—for instance in Shizuoka, where the cooperation in all of the meetings was unusually fine—40 people were received into the membership of one of the Methodist churches following the close of the campaign in that city. This is but one instance of the actual fruit of the campaign.

To those familiar with the work of the whole year the hand of God is plainly manifest in the campaign. Surely the Committee on Evangelism has functioned well!

#### 2. THE COMMITTEE ON STATISTICS.

When this Committee of the Council set about its work it was found that, by some mistake, the Statistician of the Federation of Christian Missions was already at work. Due to this confusion and to the desire not to unnecessarily duplicate work, the Council's Committee on Statistics cannot be credited with much work which otherwise undoubtedly it would have accomplished. Even as it was, much material was gathered and incorporated in the first Year Book of the Council,

#### 3. THE COMMITTEE ON EDUCATION.

The Committee on Education was another of the five committees transferred to the Council. This Committee and the Educational Association of Japan, by mutual consent, definitely divided their responsibility. The Education Association undertook a survey of the schools—also a survey on which to base the establishment of a normal course as well as an investigation of the various forms of



retiring allowances and pension systems. In all of this work they were to be assisted by the Council and reports, where necessary, were to be made to the Council.

The Educational Committee of the Council took up the question of organization outside of the direct church connections. They planned a survey of the whole educational situation in Japan and were to report upon the necessity of establishing new schools. They have also been preparing a list of Christian teachers in Japan—hoping to act as a kind of agency for such teachers. A survey of the primary schools—a study of the legal aspects of taxation with regard to church schools—and the matter of aiding students from Korea and Formosa are further items on its program of activity. Naturally all of this program has not, as yet, been realized. However all these things point to the fact that this Committee also is alive to its responsibility.

#### 4. THE COMMITTEE ON INTERNATIONAL RELATIONS.

Reference has already been made to the resolution adopted at the time of the Immigration Law—which rightly comes within the scope of the work of this Committee. But if this has been the outstanding event in international relations—of lesser note but nevertheless of importance—have been the efforts to cultivate a spirit of friendship and mutual understanding with the Chinese Christian workers in Tokyo, the very practical study of the opium question which was later widened to a general study of the illicit drug traffic with China, in an effort to create a Christianized public opinion upon this problem.

This summer the Hon. D. Tagawa, Chairman of this Committee of the Council, is in China studying the problem of unrest there in its international aspects. The work of the Committee on International Relations has been exceedingly practical as it has sought to make the influence and power of the united Christian

sentiment in Japan count in the creation of a real Christ spirit in all international relations.

#### 5. THE SOCIAL WELFARE COMMITTEE.

In the extent and vitality of the work that has been accomplished this Committee of the Council has been perhaps the most active. In conference with government authorities this Committee has carried out a most exhaustive survey of social conditions in Japan under the three divisions of "Social Movements"—"Social Work"—and "Social Education." It is perhaps not too much to say that these surveys are the most complete of such conditions yet made by the Christian organization in Japan. Much of this material will be made available in the forthcoming Year Book of the Council while it is hoped that all of it may eventually be given to the public in some usable form.

Again, under the auspices of this Committee, during the recent nation-wide conference of social workers in Tokyo, there was held a general meeting of the Christian social workers.

Some time ago there came to the National Christian Council a request, from the international gathering of workers at Geneva, for information concerning slavery in any form in Japan. Under the direction of the Council's Social Welfare Committee a thorough investigation was made as to the attitude of the government and of the facts concerning the slavery of women in Japan. The results of this survey have been incorporated in a pamphlet entitled, "The System of Licensed Prostitution in Japan," and this has been forwarded, together with an appeal from the Council, to Geneva for the reference of the League of Nations.

It is doubtful whether such a survey and investigation could have been made by a purely foreign committee—say of the Federation of Christian Missions.

This all too brief setting forth of the outstanding work of the main

committees of the National Christian Council will be sufficient, the writer hopes, to reveal the fact that the Council is taking itself seriously, that it has faithfully set itself to carry out its work, that it can meet and satisfy the needs of the Christian Movement in larger and better ways than committees of the Federation of Christian Missions alone could hope to do. And remember that the work of these committees was cooperative—missionaries and Japanese joined their hands together for the good work. Just to the degree that a fuller and more vital cooperation upon the part of all is realized will the future work of the Council be adequate!

### III. THE NEEDS OF THE COUNCIL.

Time need not be taken to mention any criticisms that have been offered concerning the Council and its work. Criticisms there have been and doubtless many of them justified, but whatever may be the faults of the Council there is no fault so vital but what it can be corrected if approached in that spirit of love so beautifully set forth by the Chairman of the Conference in the Conference Sermon—if we look beyond the means and keep the ends which the Council has in view always clearly before us.

I would much rather take time to mention certain great needs of the Council as these have more and more become manifest during the past two years:—

1. The first great need is that the representative character of the National Christian Council be clearly conceded by all and that all purely representative work be referred to the Council. Even in those cases where it may not be possible, perhaps, for the time being, for the Council to take the lead, care needs to be exercised that the Council at least shares in all such work.

Before the organization of the Council and in the lack of some central body to represent the Christian interests, certain of our Christian

organizations in Japan, of necessity, assumed this representative capacity in various matters. There can be no fault found with this. But with the creation of the National Christian Council the situation has changed—from now on all purely representative functions involving the entire Christian movement should revert to the Council.

Each organization has its own work naturally—here it should function, but surely all work of a purely representative or advisory nature affecting all Christian interests in Japan clearly comes within the scope of the work of the National Christian Council.

This representative character of the Council we need to keep clearly before us and everything possible should be done to make it truly representative of the whole Christian movement. The writer is presuming that we believe in the National Christian Council and that we concede its right to the place of being the central representative body of all Christian interests. If we do so regard the Council nothing should be withheld by any organization which will make the work of the Council increasingly effectual. No organization should forget that the Council presents an outstanding challenge to all to find the highest and best results in its cooperative fellowship.

2. A second great need of the Council is that the publications of organized Christianity in Japan should centre in the Council. Here direct reference is had to the "Christian Movement" and to "The Japan Evangelist." Let such cooperation be guarded in any and all ways the Federation may deem advisable, yet the writer believes that these publications should go to the Christian world as the organs of the National Christian Council—the central representative Christian body in Japan.

The writer has been told that a request was received from the National Christian Council of India for "The Japan Evangelist," the Coun-



cil in India thinking "The Japan Evangelist" to be the organ of the National Christian Council of Japan. It should indeed be so.

Again surely there can be found no great justification for two separate committees working, and producing, independently of each other, two separate year books—each containing much of the same material. Here some mutually helpful cooperation needs to be worked out.

3. An adequate central business office is needed for the Council. This is so evident that it needs no enlargement, yet a visit to the present cramped and, every way, unsatisfactory quarters, will impress more deeply upon all this need.

4. Moreover a full-time foreign secretary is needed. From its beginning the Council has been fortunate in possessing the services of a full-time Japanese secretary who has given himself unceasingly to the work of the Council. But the Council has been compelled to function with only part-time service from a foreign secretary and he a missionary with unusual burdens and responsibilities. The Council is deeply indebted to the Baptist Mission for the services of Dr. W. Axling and to the Canadian Methodist Mission for the work of Dr. R. C. Armstrong. Under similar conditions no better service could have been rendered than that which the Council has enjoyed from these two who have been named—but to the end that the work of the Council may be fully cooperative and that its higher interests may be served, a full-time foreign secretary is greatly needed.

5. It is now manifest that the work of the Council cannot be carried on within the limits of its income as received from the dues of its delegates. Even with the limited work the Council has at present approximately Yen 12,000 is needed per year above the regular income of the Council from dues. The Council has been compelled to secure this amount from abroad,

but all realize that this is not ideal. Just as soon as may be possible careful attention should be given to this need to the end that the work of the Council may become permanent and abiding.

#### IV. THE FUTURE OF THE COUNCIL.

And what of the future of the Council? Naturally to a large extent it will lie with the Federation of Christian Missions; it is equally true to say that it lies with the Japanese—for it will depend upon whether both are willing to exercise, in Christian love, that complete cooperation essential to its highest success. Throughout two years of service on the Executive Committee of the Council the writer has seen nothing but what would indicate that the Japanese are willing to meet more than halfway any such efforts at cooperation.

Whatever may be the faults of the National Christian Council—whatever may be its lack—he must be slow of heart and hard to believe who is unable to see in it and in its work the hand of God. During the two years of its life it has functioned in such a way as to give great promise that it will in time justify all the hopes which surrounded its organization.

It commends itself as the ideal way of Christian cooperation for the building of the Kingdom of God in Japan; the work which it has already done commends it; the ideals and vision with which it faces the future commend it.

It is the prayer of the writer that the Federation of Christian Missions and all other Christian organizations in Japan may be able to rise to the great privilege that offers itself—namely of finding in the National Christian Council the widest possible fellowship with Japanese Christians—and the most effectual agency for answering the prayer, "Our Father—Thy Kingdom come—in Japan."



# Minutes of The Annual Meeting of The Federation of Christian Missions in Japan, 1925

## Time and place

The Twenty-fourth Annual Meeting of the Federation of Christian Missions in Japan was held in the Auditorium, Karuizawa, beginning with the Sunday morning service, 10.30 a.m., August 2nd and ending 11.35 a.m., August 6th, 1925.

## Sunday Services

The Annual Sermon was preached by Rev. B. F. Shively, D. D., Vice-chairman of the Federation (later, by vote, made Chairman by reason of the absence of the elected Chairman, Rev. J. C. Mann). Dr. Shively had as his subject, "The Coming of the Kingdom," and as his text, "Our Father.....Thy Kingdom Come," Luke 11.2. Rev. W. H. Murray Walton assisted in the service.

The vesper service, at 5 a.m., was conducted by Rev. R. A. Hardie, M. D., Fraternal delegate from the Federal Council of Christian Churches in Chosen. Dr. Hardie spoke on the subject, "Three Conditions of Effectual Prayer," basing his address on John 14:12-14, 15:7 and 16:23, 24. Rev. W. K. Matthews assisted in the service.

## Cottage Prayer Meetings

Cottage prayer-meetings were held on August 3-6 from seven to seven-thirty in the morning. Messrs. Erskine, Hennigar, Logan, McCoy and Spencer very kindly opened their cottages for these prayer-meetings.

## Devotional Exercises

After Sunday, a fifteen to thirty minute devotional service was conducted as an opening exercise. The sessions were closed with prayer and the afternoon meetings were opened with a hymn and a prayer. The opening devotional services of August 5th and 6th were conducted by Rev.—Buck, D.D., of Drew Theological Seminary, and his subjects were; "The Grace of our Lord

Jesus Christ," and "The Grace of our Lord Jesus Christ as Manifested in His Human Ancestry."

The last hour of each morning session on August 3rd, 4th and 5th was given to a devotional service, conducted by Rev. Cleland B. McAfee, Ph. D., D. D., and was one of the most helpful and mediating ministries ever held in Karuizawa. Dr. McAfee's subjects were as follows:

"The Christian Worker and His Source of Power;"

"The Christian Worker and His Fellow-Workers;"

"The Christian Worker and His Faith."

After his last address, the Chairman, in the name of the Federation, spoke words of appreciation of Dr. McAfee's inspiring talks during the devotional hours.

## Conferences

A large part of each morning session was given to the conferences and discussions of the general theme, "Union and Federation Enterprises in Mission Work: a General Survey." The papers and the names of those discussing them follow:

1. "Cooperation in the Production of Christian Literature," by S. H. Wainright. (Monday afternoon.)
2. "Examples of Cooperation and Unity in the Church of Christ Today," by W. H. Murray Walton. (Tuesday morning.)
3. "Union and Federation," by C. W. Hepner. (Tuesday morning).  
(Papers Nos. 2 and 3 were discussed by A.D. Berry, Mrs. G. P. Pierson, W. H. Murray Walton, H. F. Woodsworth, D. S. Spencer, Miss A. L. Archer.)
4. "Cooperation in Evangelistic Work," by D. Norman. (Wednesday morning.)

5. "Cooperation in Social Work," by Mrs. H. E. Coleman. (Wednesday morning.)
6. "Going Forward Together in Evangelistic and Social Work in Japan," by J. Edgar Knipp. (Wednesday morning.) (Papers Nos. 4, 5 and 6 were discussed by Gilbert Bowles, C. B. Olds and D. S. Spencer.)
7. "The Actual Working of the National Christian Council," by T. A. Young. (Wednesday afternoon.)
8. "Cooperation in Normal and Theological Education," by B.F. Shively. (Thursday morning.)
9. "A Forecast of Normal Teacher Training in Japan," by Mrs. Gurney Binford. (Thursday morning.)
10. "A Forecast of Theological Education in Japan," by A. D. Berry. (Thursday morning.)

#### Memorial Services

The report of the Necrologist, W. E. Towson, was read by A. Oltmans, Mr. Towson having left Japan. The report was followed with prayer by the Chairman and by singing by a male quartet. The names of those for whom the service was held, are as follows:

Miss Martha Jane Barrows  
 Miss Louise Vergilia Bollinger  
 Rev. Benjamin Chappell, D.D.  
 Rev. Chas. E. Cowman  
 Mrs. Mary Bice Davis (Mrs. W.A.)  
 Rev. Marshall Richard Gaines  
 Miss Mary E. Laning  
 Mrs. Mary Susanna Meyers (Mrs. J. T.)  
 Rev. Paul Franklin Schaffner  
 Rev. Job Herd Scott.  
 Miss Mabel K. Seeds  
 Mr. John Vories  
 Mrs. Beatrice Margaretta Wansey (Mrs. H. R.)

#### Fraternal Delegates

The Chairman, on Monday morning, welcomed the fraternal delegates. Time not permitting a response from Dr. Hardie, on the recommendation of the Business

Committee, he was given a half hour on Tuesday morning. Each one of the fraternal delegates presented some phase of the work of the organization with which he was connected. The names and organizations follow:

Bishop K. Uzaki, National Christian Council of Japan.  
 Rev. K. Matsuno, National Christian Council of Japan.  
 Rev. R. A. Hardie, M. D., Federal Council of Christian Churches in Chosen.

#### Corresponding Members

By vote of the Federation, the following persons were made corresponding members:

Rev. R. C. Armstrong, Ph. D., Secretary National Christian Council.  
 Rev.—Buck, D.D., Drew Theological Seminary.  
 Rev. Cleland B. McAfee, Ph. D., D.D., McCormick Theological Seminary.  
 Rev. K. Miyazaki, Secretary National Christian Council.

The Chairman introduced these brethren to the Federation, and all but Dr. McAfee, who was the leader of the devotional services, responded with remarks and greetings.

#### Business Sessions

Some business matters were considered on Monday morning, August 3rd, and Tuesday and Wednesday afternoons, August 4th and 5th were given largely to business. The final business session was from ten-thirty to eleven-thirty on Thursday morning, August 6th.

#### Roll-call

The roll-call on Monday morning showed 87 delegates attending some or all of the sessions. (See Appendix A.)

### REPORT OF THE TREASURER

As indicated in the Report of the Executive Committee, the Treasurer, A. J. Stirewalt, presented his report of the calendar year, 1924, to a

meeting of the Executive Committee, on February 11th, 1925, which report was audited and found correct.

6th, the Treasurer read items from his report, and reported verbally in regard to the present financial standing, giving an optimistic outlook. The report for 1924 is as follows:

**1. Japan Sunday School Association :**

Support Received from 11 Bodies .....	¥ 350.00	
Paid to P. S. Mayer, Treasurer .....		¥ 350.00

**2. Christian Literature Society :**

Support Received from 21 Bodies.....	17,224.45	
Paid to J.S. Kennard and H.V.S. Peeke, Treas.		17,224.45

**3. General Account: Receipts :**

Fees from 33 Bodies .....	¥ 3,011.53	
Sale Photographs Presented Prince Regent .....	285.43	¥ 3,297.43

**General Account: Expenditures :**

Six Exec. Committee Meetings ...	432.74	
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**Expenses of Administration :**

Post & Supplies, Sec'y... ¥ 32.16	
300 Copies Minutes .....	24.54
Printing Programs .....	27.00
Reports of Standing Com. ....	40.00
Copies Minutes, Japan Evang. ....	14.20
Letter Heads and Envelopes .....	24.00
Additional Minutes .....	10.09
Treas. Incid. 3/8'24—	
31/12,24 .....	17.62
	189.61

Exp. Delegates 1924 Meeting .....	895.40
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Com. Newspaper Evangelism... ..	150.00
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Representative Canadian Acad .....	22.24
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Necrologist, W.E. Towson. ....	2.95
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Statistician, D.S. Spencer... ..	14.59
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Delegate to Chosen, T. A. Young .....	114.92
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S. S. Committee, Miss Bangs .....	50.00
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Editor Christian Mvmt., D. C. Holtom .....	194.00	398.70
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Pictures Prsntd. Prince Regent...		164.97
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1000 Photos of Above, Esaki.....		350.00
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Loan to Kyobunkwan Printing Evangelist .....		1,000.00
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Payment on Loan from A. J. Stirewalt.....	1,000.00		¥ 4,581.48
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Dec. 31, 1924, Amount of Deficit.		¥ 1,284.05	
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Total.....		22,155.93	22,155.93
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N. B. The Christian Literature Society received other sums directly.

N. B. The sums due from the sales of the Christian Movement for 1924 indicate that, unless something unforeseen occurs, the deficit above will be met and there will be a small balance.



## REPORTS OF STANDING COMMITTEES DELEGATES AND REPRESENTATIVES

### Executive Committee

The Secretary read the report of the Executive Committee, which was adopted as a whole, and is as follows:

Your Committee has held six meetings during the year and has in addition voted on several resolutions by correspondence. Three of the meetings were held in Karuizawa, one in Tokyo and two in Kyoto. The matters of business to be reported to you group themselves under several heads. With recommendations and appointments, they are as follows:

#### 1. Transfer of Functions to the National Christian Council:

As instructed by the last Annual Meeting, after due consideration, and upon the response of the Council, your Committee transferred the following functions: Those of the Committees on Evangelism, Statistics, Education, International Relations, Publicity. The Annual Meeting itself had transferred the duties of the Committee on Social Welfare.

#### 2. Future of the Christian Literature Society:

When your Executive began a study of this problem, an offer came from the Methodist Episcopal Missions, North, in regard to a merger between the Christian Literature Society and the Kyobunkwan. Your Executive thereupon proposed an organization for a thorough consideration of the whole matter. This organization was a Committee of Nine, and was duly constituted by the appointment of a Committee of Three from your own Executive, three from the National Christian Council, and three from the Christian Literature Society. This Joint Committee has made a detailed study of all the questions involved and has presented certain definite proposals. Your Executive presented these proposals to the constituent Missions for approval, as prompt

action was requested. But certain Missions requested delay, and your Executive found it necessary to postpone action till this Annual Meeting. In the meantime, the proposals were enlarged by a communication from Board and Society Secretaries in New York City about a Missions' Headquarters Building. Your Executive requested the Committee of Nine to consider this matter also. This they have done, and the report of the Committee was presented to your Executive and to the Executive of the National Christian Council. Your Executive has accepted and considered this report, and recommends it to this Annual Meeting for adoption, (the report to be the Order of the Day on Monday afternoon, August 3rd, after the paper by Dr. Wainright,) and that the following persons be requested to make explanations, twenty minutes each being allowed: A. J. Stirewalt for the Committee of Nine, A. D. Berry for the Kyobunkwan, and S. H. Wainright for the Christian Literature Society.

#### 3. Publication of the Christian Movement:

Every effort has been made to secure the publication of the 1925 edition on time. Copies are now on sale at the Kyobunkwan.

#### 4. Program of the Annual Meeting:

The program has been considered at each meeting of your Executive and is presented in printed form. The general theme of the conferences is: "Union and Federation Enterprises in Mission Work: a Survey." Owing to the death of the American Ambassador, certain changes in the printed program are necessary, and are as follows:

(See Minutes of the various sessions above.)

#### 5. Annual Report of the Treasurer:

The Treasurer presented his report to the fourth meeting of your Executive on February 11th. This report was audited and found correct.

### Christian Literature Society

Actions regarding this Standing Committee were taken through the adoption of the Report of the Executive Committee and through the various actions on the Report of the Special Committee of Nine.

### The Japan Evangelist

The report of the Committee on The Japan Evangelist was in printed form, and was accepted by vote of the Federation.

### The Christian Movement

The report of the Committee on the Christian Movement was made verbally by Mr. A. Oltmans, Editor-in-Chief, to the effect that his report had been made to the Executive Committee, including a statement of the account, and that the 1925 edition was then on sale at the Kyobunkwan. This report was accepted.

### Examiners on Japanese Language School

The report of the Examiners on the Japanese Language School, being in printed form, was accepted by vote of the Federation.

### Sunday School Work

The report of the Sunday School Committee was also in printed form, and their report was approved by the Annual Meeting, thus dissolving the Committee and striking off this Committee from the list in the By-Laws.

### The Japanese Language School

The report of the representatives on the Japanese Language School was read by Mr. W. P. Buncombe and was accepted by vote.

### Newspaper Evangelism

Mimeographed copies of the Report of the Committee on Newspaper Evangelism were distributed to all the delegates. Mr. C. E. Norman presented two recommendations of this Committee, which were adopted, and are as follows:

1. *Resolved*, that looking forward to the time when the work of Newspaper Evangelism will be under the National Christian Coun-

cil, the Federation invite the Council to appoint a Committee of Six to meet a similar number from the Committee on Newspaper Evangelism, to study policy and means of cooperation and to report to the Federation next year.

2. *Resolved*, that from January, 1926, the Fukuoka "Shinsei Kwan" have the same status as a branch office and that C. E. Norman be requested to get into touch with the supporting Missions and others with a view to the continuance and administration of the office as a cooperative one.

### American School in Japan

The report of the Representative on the Board of the American School in Japan was in printed form and was accepted as read.

### Canadian Academy

The report of the Representative on the Advisory Board of the Canadian Academy was in printed form and was accepted as read.

### Delegate to Chosen

The Chairman of the 1924 Annual Meeting, T. A. Young, who was the delegate to the Federal Council of Korea, presented his report in printed form, which was accepted.

### Delegates to National Christian Council

The delegates, appointed in interim by the Executive Committee, attended the Annual Meeting of the National Christian Council and made a report during the year to the Executive Committee. The Rev. J. C. Mann presented the greetings of the Federation to the Council.

## REPORT OF SPECIAL COMMITTEES

### Representatives on the Committee of Nine

In accord with the recommendation of the Executive Committee, twenty minutes each were given to Messrs. Stirewalt, Wainright and Berry on Monday afternoon, Aug. 3rd, to explain the Report of the Committee of Nine on the Future

of the Christian Literature Society, from the standpoints of the Committee of Nine, of the former Christian Literature Society and of the Kyobunkwan.

On Tuesday afternoon, Aug. 4th, the Secretary proposed a resolution, of four items, to carry into effect the proposed merger and the building of a Christian Headquarters Building. It was voted to consider this resolution item by item. Item No. 1 was adopted so as to read: "That Recommendation I of the Report of the Committee of Nine in regard to the merger of the Christian Literature Society and Kyobunkwan be approved in general." The Zaidan Constitution and By-Laws of the new Christian Literature Society were then taken up, discussed and adopted item by item. Article II was at first deleted, but later reconsidered by the insertion of the word, "religious," before the word, "literature," and restored as Article II. The Constitution and By-Laws were then adopted as a whole, as amended, and therefore Item 1 of the Secretary's resolution.

On Wednesday morning, Aug. 5th, Messrs. Stirewalt, Wainright, Barclay, Aurell, Olds, Oltmans, W. McS. Buchanan and Trueman were appointed a committee to meet before the afternoon session and to bring in recommendations in regard to the Christian Headquarters Building and in regard to the method of constituting the new Christian Literature Society and the Zaidan Hojin.

On Wednesday afternoon, through its chairman, the above Special Committee presented its report, which after some discussion was adopted without amendment, as follows:

"We recommend to the new Christian Literature Society the erection of a Christian Headquarters Building on the Ginza sites now occupied by the Kyobunkwan and the Fukuin Printing Company; and

"Further, as a necessary step to accomplish the above, we recommend *First*, The immediate purchase of the lease now held by the Fukuin

Printing Company and if possible, that held by the Saegusa Company also; and *Second*, That an appeal be made to the representatives of the interested bodies in New York for the funds necessary to supplement those already available in Japan for such Christian Headquarters Building; and

"*Finally*, we recommend that the incoming Executive Committee be instructed to name the twelve directors (trustees) who are to represent this Federation in the contemplated Zaidan Hojin, and that when the National Christian Council names the twelve directors who are to represent that body, the merger be considered constituted and the directors (trustees) be considered empowered to carry on the new organization and to effect the building of the Christian Headquarters Building and all involved therein."

By general consent, the adoption of this report was taken as disposing of Items 2, 3 and 4 of the resolution proposed by the Secretary on Tuesday afternoon and of which the first was adopted.

#### Future of Federation

The Special Committee to bring in recommendations in regard to the Future of the Federation and to propose amendments to the Constitution, as provided in the report of the Executive Committee, through C. A. Logan, the chairman, presented the following report, which was adopted:

"Your committee appointed to consider proposals in regard to the Future of the Federation would unanimously recommend the following:

"1. The continuance of the Federation of Christian Missions in Japan for fellowship, education and inspiration.

"2. That the delegates be elected by the Missions as heretofore.

"3. That the annual levy be reduced to Yen 20 for each representative in the Federation.

"4. That the Executive Committee prepare a program for four days, including the Sunday.



"5. And, in order to make the above changes, that the following amendments to the Constitution, according to Art. X., be made:

"Article II. Purpose; to read:

"The purpose of the Federation shall be to promote fellowship, mutual understanding and the spirit of unity among the Missions comprising it; to provide an opportunity for gatherings of an inspirational and educative character; and with due regard to the functions and purpose of the National Christian Council, to provide a channel for any cooperative work that may be necessary."

"Article III. Powers; after the words, "represented in it," add the words, "with due regard to the powers of the National Christian Council."

"Article IX. Expenses; change the words, "Yen 30," to read, "Yen 20."

#### Resolutions

The Special Committee on Resolutions, through the secretary C. K. Lippard, offered resolutions, which were adopted as a whole and are as follows:

1. *Resolved*, That this Federation, by a standing vote of thanks, express its appreciation of the generous action of the Methodist Episcopal Mission in turning over to the Zaidan Hojin, to be appointed by this Federation and by the National Christian Council, the entire assets of the present Kyobunkwan, including a cash contribution of Fifty Thousand Yen, in order to facilitate the publication and distribution of Christian literature in Japan.

2. To the fraternal delegates and representatives of other Christian bodies, be it *Resolved*. That this Federation express its deep appreciation of the kind words extended, for the spirit of cooperation manifested in their greetings, and for the hopeful character of their messages.

First, that we thank Bishop Uzaki, chairman of the National Christian Council, for his message, and that we assure him of our deep desire for close cooperation in all phases

of Christian work, and of our willingness to take part in forwarding the special work of the National Evangelistic Campaign Committee, of which he spoke, provided the same be continued for another year.

Second, to the Rev. R. A. Hardie, M. D., fraternal delegate from the Federal Council in Korea, that we are indebted for a most interesting and helpful account of the state of the work in Korea, that we sympathize with the Korean Church in its difficulties and rejoice with it in its success, that his trumpet call for missionaries of experience in Japan to come over and help in the evangelization of the Japanese in Korea has reached our hearts, and that we trust many may be found among us who can and will answer that call, that we wish for Dr. Hardie and his fellow-workers an ever-increasing measure of blessing in their work, and further that we trust we may have the pleasure of continued visits from their representatives in years to come.

Third, to the Rev. K. Miyazaki, Secretary of the National Christian Council, we express our indebtedness for his keen analysis of the social evil as it exists in Japan, and pledge our fullest cooperation in trying to eliminate this curse from society; and likewise that we express our thanks to Rev. K. Matsuno for his report of the National Evangelistic Campaign, in which we are deeply interested.

3. *Resolved*, That this body express its sincere appreciation of the willingness of Rev. Dr. Cleland B. McAfee to give us of his time and strength and beg that he will accept our deepest gratitude and that we assure him that we shall endeavor to express in our lives the virtues which he has so forcefully impressed upon us.

4. *Resolved*, That the thanks of the Federation be extended to the Rev. Dr. Shively, our presiding officer, as well as to all officers, special speakers, the quartette and all others who have so generously assisted in the program.

5. *Resolved*, lastly, that whereas the messenger of death has taken from our midst the late Hon. Edgar A. Bancroft, American Ambassador to Japan, a gentleman whose presence in Japan was greatly appreciated, and a Christian whose word of counsel was being awaited fervently by all who have the interests of brotherhood at heart in this land, be it *Resolved*,

First, That we bow in deep humility in our acceptance of God's holy providence.

Second, That we express our appreciation of the distinguished services rendered by this servant of God, whose kindly interest in the spiritual development of the Japanese was never failing, and whose deep concern for the maintenance of justice and peace in the Far East was helpful to all.

Third, That we ever strive to emulate his splendid qualities of honor and fairness, as they were directed toward a perfect understanding between nations.

Fourth, That our Secretary be authorized to mail copies of the resolutions concerning him to Mr. Bancroft's relatives in America, and to the American Embassy in Tokyo, thus expressing the sympathy and appreciation of this body in this time of sorrow.

#### Business Committee

From time to time, during the sessions, the Business Committee proposed changes in the hours of meetings, passed on resolutions presented, recommended orders of the day, and otherwise expedited the work of the Annual Meeting, their proposals and recommendations being adopted as occasion required.

#### Nominations

The Special Committee on Nominations presented its report, through its chairman, S. J. Umbreit. The report was adopted as a whole, and is as follows:

#### Officers:

Chairman .....H. A. Stirewalt.  
Vice-Chairman .(Miss) Jane Scott  
Secretary .....Harvey Brokaw  
Treasurer .....H. V. Nicholson

#### Executive Committee:

Term ending in 1926:—  
W. K. Matthews  
R. W. Millman  
(Miss)O. I. Hodges

#### Japanese Language School Trustees:

H. S. V. Peeke (Convener)  
W. H. Myers  
Wm. Axling  
(Miss) Alice Cary  
H. P. Jones

#### Japan Evangelist Board:

Term ending in 1926:—  
E. T. Iglehart  
W. H. Erskine  
(Miss)Mary Stowe

Term ending in 1927:—  
(Miss) K. Shepherd  
(Miss) B. E. Gillilan  
W. H. M. Walton (Ed.-in-Chief)

#### Christian Literature Society:

Term ending in 1926:—  
E. N. Walne  
H. V. S. Peeke  
H. C. Ostrom

Term expiring in 1927:—  
A. D. Berry (Convener)  
T. A. Young  
W. G. Seiple

Term ending in 1928:—  
Wm. Axling  
G. M. Rowland  
(Miss) S. Bauernfeind

#### Newspaper Evangelism:

Term expiring in 1926:—  
E. C. Hennigar  
F. W. Rowlands  
C. E. Norman

Term ending in 1927:—  
Rev. K. C. Hendricks  
C. H. Ross  
W. H. M. Walton

Term ending in 1928:—  
D. Norman  
R. J. Dosker  
R. S. Spencer

**Christian Movement:**

Term ending in 1926:—

A. Oltmans (Editor)  
(Miss) A. C. Bosanquet  
F. W. Heckelman

Term ending in 1927:—

C. B. Olds  
J. W. Hassell**Fraternal Delegate to Korea:**

B. F. Shively

**Necrologist:**

A. Oltmans

**Representative to American School**

(Mrs.) R. D. McCoy

**Representative to Canadian Academy:**

(Mrs.) Sherwood F. Moran

**Representatives to the National Christian Council:**A. J. Stirewalt  
(Miss) O. I. Hodges**MISCELLANEOUS BUSINESS****Delegation to Funeral of Ambassador Bancroft**

In response to a telegram, through Secretary Dooman of the American Embassy, from Mr. Neville, the Acting Chargé d'Affaires; it was voted that the Chairman appoint a delegation of three to represent the Federation in connection with the obsequies of the late Ambassador Bancroft and to attend the memorial services in Tokyo on Thursday morning, Aug. 6th. The Chairman appointed H. B. Benninghoff, J. G. Dunlop and T. A. Young.

**Response to Rev. J. C. Mann**

The secretary read a cablegram, "Ephesians six twenty-three," received from the Rev. John C. Mann, London. The Secretary was instructed to reply by letter to this message received from Mr. Mann.

**Delegates to N. C. C.**

The National Christian Council, through R. C. Armstrong, one of its Secretaries, having invited the Federation to appoint two delegates to the next annual meeting of the Council, the Committee on Nominations was instructed to name these two delegates. (See Report Nominations Committee.)

**Church Union**

The following resolution, proposed

by W. H. Murray Walton and seconded by H. F. Woodsworth, C. Burnell Olds, D. S. Spencer and Hilton Pedley, was adopted: "In a humble and deepening consciousness of our large responsibility as missionaries for the existence of the many church divisions in Japan today, and with the sincere desire that our Lord's prayer on unity may be perfectly realized,

"The Federation of Christian Missions would respectfully request the National Christian Council, as being the most representative Christian body in Japan today, to investigate the effects of our present divisions and to approach the several Japanese churches with the view to the setting up by them of a representative committee to study the possibilities of church union."

The adoption of this resolution was followed with a prayer by Mr. Walton.

**Also, re Church Union**

The following resolution, presented by C. Burnell Olds, and signed also by W. R. McWilliams, W. H. M. Walton and D. S. Spencer, was adopted:

"Resolved, That the Missions represented in this Federation be requested to appoint representatives to consider the question of closer cooperation and union in the work in Japan."

**Japan Evangelist**

A resolution, presented by W. H. Murray Walton and recommending the issue of The Japan Evangelist as a quarterly instead of a monthly, was referred to the incoming Executive Committee, with power to act.

**Normal Training School**

The following resolution, proposed by G. P. Pierson and Miss M. D. McDonald, was adopted:

"Resolved, That a representative committee of Five be appointed to consider the question of establishing a Union Christian Normal School, this Committee to report to our next Annual Meeting."



**Military Training**

The following resolution, proposed by F. W. Heckelman, was adopted:

"Resolved, That, in order to study the bearing of militarism, both from the home side and from Japan, upon the Christian movement in the Japanese Empire, a committee be appointed by the incoming Executive Committee to make this survey."

**Approval of Minutes**

The Minutes were read at various times during the sessions of the Annual Meeting, and (excepting those of the session of Thursday morning, Aug. 6th, which were committed to the Executive Committee) were approved after corrections.

**Closing**

The retiring Chairman, B. F. Shively, in a brief closing speech, welcomed into office his successor, A. J. Stirewalt, who made brief announcement of the memorial service for the late American Ambassador, Edgar A. Bancroft. The session of the Annual Meeting was adjourned at 11.30 a.m., a half hour early, by vote of the Federation, in order that this service might be held.

The Twenty-Fourth Annual Meeting was adjourned with the singing of the long-metre doxology and with the benediction by the new Chairman.

B. F. SHIVELY, Chairman  
HARVEY BROKAW, Secretary.

**THE ROLL OF THE FEDERATION FOR 1925.**

ABCFM.....Miss O. S. Hoyt, M. E. Hall, H.B. Newell, C.B. Olds, Hilton Pedley.  
ABF .....Miss A.S. Buzzell, Miss A. Pawley, H. B. Benninghoff, C. H. Ross, Wm. Wynd.  
AFP .....Gilbert Bowles, H. V. Nicholson.  
ABS .....K. E. Aurell.  
BFBS .....F. Parrott.  
CC .....Miss A. Crew, E.C. Fry.  
CMS .....Miss R.D. Howard, Miss L.L. Shaw, J.G. Barclay, W.H. Murray Walton.

EC .....Miss Laura Mauk, S.J. Umbreit.  
EPM .....Thomas Barclay.  
LCA .....Miss Helen Shirk, C.K. Lippard, G. W. Schillinger, A.J. Stirewalt.  
UCC .....Mrs. C.S. Wilkinson, W. J.M.Cragg, W.R. McWilliams, H.F. Woodsworth.  
MCCW .....Misses E.L. Bates, Louise Callbeck, H.R. Hurd, S. G. Hamilton.  
MEFB.....F. W. Heckelman, S. R. Luthy, D.S. Spencer, R. E. West.  
MEFBWE...Misses L.E. Goodwin, H. L. Perry, M.Z. Pider, A. B. Spowles.  
MEFBWW...Misses A. E. Peet, A. L. White.  
MES .....Miss Mabel Whitehead, W. J. Callahan, W. K. Matthews, Roy Smith, S.H. Wainright.  
MP&MPW...Miss O. I. Hodges, J. C. Auman.  
MSCC.....Miss A. L. Archer, P. S. C. Powles.  
OMJ .....  
PCC.....  
PN .....Miss M. D. McDonald, Miss F.E. Porter, Harvey Brokaw, L.C. Lake, G.P. Pierson.  
PS .....Mrs. C. D. Fulton, W. McS. Buchanan, S. M. Erickson, C. A. Logan, L.C.M. Smythe.  
PCA .....Miss J. Noordhoff, Miss E. Oltmans, H. Kuyper, A. Oltmans.  
RCUS.....Miss K. I. Hansen, A. Ankeny, H.K. Miller, W. G. Seiple, E.H. Zaugg.  
SBC.....Miss Cecile Lancaster, J.F. Ray, R.C. Smith.  
UB .....A. Sholty.  
UCMS .....Mrs. T.A. Young, W.H. Erskine, J. B. Hunter, R.D. McCoy.  
WU.....Miss S.A. Pratt.  
YMJ .....Harold E. Beatty.  
YMCA .....G. E. Trueman, H. S. Sneyd.  
YWCA .....Miss Edith Helmer, Miss J.N. Scott.

# Personal Column

## BIRTHS

CARY. On September 17th, at Otaru, to Mr. and Mrs. F. Cary, A. B. C. F. M., a daughter, Mary Alice.

CHAPMAN. On September 5th, to Mr. and Mrs. G. K. Chapman, P. N., Asahigawa, a son, Gordon Andrew.

GEALY. On September 7th, at Tokyo, to Mr. and Mrs. Gealy, M. E. F. B., a son, William James.

THEDE. On July 7th, to Mr. and Mrs. Harvey Thede, E. C., a son, Gaius Wendt.

## ENGAGEMENT

HUTCHINSON — PEARCE. The engagement is announced of Rev. E. G. Hutchinson, M. A., and Miss D. M. Pearce, both of the C. M. S. It is hoped that the wedding will take place early in the New Year.

## MARRIAGES

BRITT — HECKELMAN. In Columbus, Ohio, early in September, Dr. Clarence Britt to Miriam, the daughter of Rev. and Mrs. F. W. Heckelman, M. E. F. B.

WEST — MAY. On July 11th, at Nagasaki, Mr. Ralph E. West to Miss Pauline May, both of the M. E. F. B.

## DEATHS

BOUTFLOWER. On June 3rd, in England, Miss Margaret Mabel Boutflower, late of the Anglican Mission in Tokyo, and sister of the present Bishop of Southampton, formerly of South Tokyo.

GOODWIN. On August 30th, at Karui-zawa, Miss Lora C. Goodwin, M. E. F. B. aged 38 years.

## ARRIVALS

AYRES. On September 3rd, Rev. and Mrs. J. B. Ayres, P. N. and Donald Ayres, from furlough, to Osaka.

BEST. On August 31st, Miss Blanche Best, Y. W. C. A., from furlough, to Kyoto.

DAYTON. On Sept. 3rd, Mr. Charles Dayton, Y. M. C. A. T., to Nagoya.

DOLLARS. On Sept. 15th, Miss Dollars, M. U. C. C., to Canadian Academy, Kobe.

DYKHUISEN. On August 31st, Mr. C. Dykhuisen, R. C. A., to Meiji Gakuin, Tokyo.

FORSYTHE. On August 31st, Miss P. Forsythe, Y. W. C. A. to Kobe.

FULGHUM. On September 12th, from furlough, Miss S. F. Fulghum, S. B. C.

FULTON. On September 24th, from furlough, Rev. and Mrs. G. W. Fulton, P. N. to Osaka.

HANNAH. On Sept. 12th, Miss L. Hannah, S. B. C. to Fukuoka.

HAWKINS. On Sept. 17th, Miss V. R. Hawkins, A. F. P., to Tokyo.

HEREFORD. On Sept. 7th, Miss G. Hereford, P. N., daughter of Rev. and Mrs. W. F. Hereford, P. N., to Osaka.

HOEKJE. On Sept. 23rd, Rev. W. G. Hoekje and family, R. C. A., from furlough, to Nagasaki. Mr. Hoekje is newly elected secretary of the R. C. A. Mission in Japan.

HOEKSEMA. On August 31st, Mr. M. Hoeksema, R. C. A. to Nagasaki.

IGLEHART. On August 17th, Rev. and Mrs. C. W. Iglehart, M. E. F. B., from furlough, to Hiroaki.

JAMIESON. On Sept. 15th, Miss Jamieson, M. U. C. C. to Canadian Academy, Kobe.

KEIZER. On Sept. 7th, Miss H. Keizer, R. C. A. to Shimomoseki.

LAOUCK. On Sept. 15th, Miss Laouck, M. U. C. C. to Canadian Academy, Kobe.

LLOYD. On August 17th, Rev. J. H. Lloyd and family, P. E., from furlough to Wakayama.

MAUNDER. On Sept. 17th, Miss Maunder, S. P. G., from furlough, to Tokyo.

MCNAUGHTON. On Sept. 17th, Miss M. McNaughton, from short furlough, to Tokyo.

MILLS. On Sept. 17th, Mr. and Mrs. E. O. Mills, S. B. C., from furlough, to Nagasaki.

MORRIS. On Oct. 6th, Rev. and Mrs. J. K. Morris, P. E., to Otsu.

OUTERBRIDGE. On Sept. 17th, Rev. H. W. Outerbridge and family, M. U. C. C., from furlough to Kobe.

PARK. On Sept. 17th, Miss Park, M. U. C. C., to Canadian Academy, Kobe.

REISCHAUER. On Sept. 7th, Rev. and Mrs. A. K. Reischauer, P. N. and Edwin, from furlough, to Tokyo.

SHARPE. In August, Rev. and Mrs. A. L. Sharpe, S. P. G., from furlough to Zushi.

SPENCER. In August, Rev. and Mrs. R. S. Spencer, M. E. F. B. from furlough, to Fukuoka.

STARKEY. In August, Miss B. Starkey, M. E. F. B., from furlough, to Japanese work in Korea.

SUESS. In September, Miss E. Suess, R. C. U. S. to Sendai.

VANAKEN. On Sept. 12th, Miss VanAken, P. N. to Kanazawa.

WEIDA. On Sept. 11th, Mr. F. W. Weida, R. C. U. S., to Sendai.

WILBUR. On Sept. 20th, Mr. H. Wilbur, Y. M. C. A. to Tokyo.

## CHANGES OF LOCATION

BAZELY. Miss Bazely, J. E. B. from Mikage to Ogaki, Gifu Ken.

BRUMBAUGH. Mr. and Mrs. T. T. Brumbaugh, M. E. F. B. from Tokyo to Hiroaki.

CLARK. Miss A. Clark, J. E. B. from Kobe to Tokyo.

GARRARD. Mr. M. H. Garrard, from Kobe

to Tokyo, for language study and police work.

GILLILAN. Miss E. Gillilan from Shimomoseki to Hokusei Jo Gakko, Sapporo.

JONES. Mr. and Mrs. Tudor J. Jones, J. E. B. from Tokyo to Kobe to be in charge of the J. E. B. Mission Hall.

MOORE. Rev. B. C. Moore, R. C. A. and family from Nagasaki to Kurume.

OLTMANS. Miss E. Oltmans, R.C.A. from Kagoshima to Tokyo.

SCHERESCHEWSKY. Miss C. Schereschewsky P.E. from Tokyo to Nara.

STURDIVANT. Miss A. Sturdivant from Sapporo to the Girls' School, Hakodate.

WILKINSON. Mr. and Mrs. C.S. Wilkinson from Koriyama to Fukuchiyama, Kyoto Fu.

#### DEPARTURES

AMBLER. On July 14th, Miss L. Ambler, P.E. on furlough.

ARMSTRONG. On August 1st, Mrs. Armstrong and family, M.U.C.C., on furlough. Address—85 Asquith Ave., Toronto.

BAKER. In August, Miss D.D. Baker, R.C.U.S. on furlough.

CORRELL. In Sept. Rev. and Mrs. I. H. Correll, P.E., on furlough.

FESPERMAN. In August, Rev. F. Fesperman and family R.C.U.S., on furlough.

GUINThER. In August Rev. E. H. Guinther, R.C.U.S. and family on account of serious illness of Mrs. Guinther.

NOSS. In July, Rev. C. Noss and family, R.C.U.S. on furlough.

PAGE. In July, Miss M. Page. Y.W.C.A. on furlough.

PIFER. In August, Miss Pifer, R.C.U.S. on furlough.

SHACKLOCK. On August 29th. Mr. and Mrs. F. Shacklock M.E.F.B. on furlough.

WEED. In August, Miss H. Weed, R.C.U.S. on furlough.

WHENT. On Sept. 20th. Miss R. Whent P.E., on furlough.

WILKES. On Sept. 12th. Mr. and Mrs. Paget Wilkes on furlough.

#### MISCELLANEOUS

SCHWARTZ. Mrs. Schwartz, who with her late husband served for many years as a Methodist missionary in Japan, is spending a few weeks visiting her daughter, Mrs. Bell of Yokohama.

SIMPSON. On September 25th., Michaelmas Day, Rev. John Basil Simpson, Bishop-elect in the Diocese of Kobe, is to be

consecrated in London by the Archbishop of Canterbury. Bishop Simpson is expected out in the late autumn.

WELCH. Bishop and Mrs. Herbert Welch, M.E.F.B. are expected to be in Tokyo from Seoul in December.



#### CORRECTIONS

By special request attention is called to an error on pages 416-17 of the 1925 volume of the "Christian Movement," recently issued, where the report on the "Garden Home" is attributed to "Miss Towson." This should be *Miss M. Tapson*, and the place of the "Garden Home" is not Nogata, Hiroshima, as it appears there, but *Nogata Machi, Tokyo Fuka*.

While apologizing for the above error, the undersigned takes the occasion to apologize, and express his sincere regret, for other errors that occur in the book, notably that of a mix up of pages 139-42. The order of the reading there is as follows: page 141, 140, 139, 142, etc.

Several changes in the Directories of addresses came to hand too late for insertion in the volume, although that part of the book was kept out of the hands of the printers as long as possible, limited only by the earnest endeavour to get the book on the market by the time of the annual meeting of the Federation of Christian Missions, which was accomplished but with absolutely no margin of time.

Against the recurrence of mistakes like the above mentioned and all others, special precautions will be taken in connection with the next volume, especially in the way of more careful reading of final proofs.

A. OLTMANS,

*Editor "Christian Movement."*

Note: We are sure that we are voicing the opinion of the readers of the "Christian Movement" when we say that so far from finding fault with the mistakes referred to above, we congratulate the editor on carrying through so satisfactorily a piece of work of which only those in Japan with a limited purse know the difficulty.—*Editor "Japan Evangelist."*



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# THE JAPAN EVANGELIST

A JOURNAL OF CHRISTIAN WORK IN JAPAN

Vol. ~~XXXIII~~ 32

November, 1925

No. 9

## CONTENTS

Editorial Notes	341
Impressions of the Third Annual Conference of the National Christian Council, ( I ) Rev. M. Kozaki	344
( II ) Rev. L. C. M. Smythe	345
( III ) A Veteran Missionary	346
The National Christian Council Sermon. Bishop K. Uzaki	347
Speech of the Government Delegate. Mr. J. Shimomura	350
Christianity and International Relations. Rev. William Axling	352
Report of the Third Annual Conference of the National Christian Council	354
The Evangelistic Campaign. Mr. Hampei Nagao	357
The Abolition of Licensed Prostitution. Rev. E. C. Hennigar	360
Sunday School Lessons in Japan. H. E. Coleman	362
A Trip through Korea and China. Rev. R. C. Armstrong	365
Christian Literature Society of Japan	371
Temperance Notes	372
Book Reviews	375
Obituary—Mrs. Russell T. Barr	378
The Visit of the Hon. N. W. Rowell, K.C., L.L.D., to Tokyo. Rev. D. Norman	379
Personal Column	381

## ISSUED TEN MONTHS IN THE YEAR BY THE FEDERATION OF CHRISTIAN MISSIONS

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## Who's Who

*Rev. L. C. M. Smythe* came to Japan in 1913 under the Southern Presbyterian Mission Board. He is Head of the Kinjo Middle School in Nagoya.

*Rev. M. Kozaki* is the son of Rev. H. Kozaki, one of Japan's veteran Christian leaders, and is now acting as assistant to his father as pastor of Reinanzaka Congregational Church.

*Bishop K. Uzaki* is the present Bishop of the Methodist Church in Japan and has recently been elected Chairman of the National Christian Council for the second year in succession. He is an indefatigable evangelist.

*Mr. J. Shimomura* is the Head of the Government Bureau of Religions in the Department of Education.

*Rev. William Axling* is the tireless head of the Misaki Tabernacle in Tokyo. He came to Japan in 1901 under the American Baptist

Foreign Missionary Society and has been both Chairman of the Federation of Christian Missions and also acting-Secretary of the National Christian Council.

*Rev. R. C. Armstrong* is the acting-Secretary of the National Christian Council, an authority on Buddhism and Shintoism, and a missionary of the United Church of Canada of twenty-two years' standing.

*Rev. E. C. Hennigar* is a missionary of the same church who came to Japan in 1905 and is engaged in Evangelistic work in the city of Matsumoto. He is specially interested in Newspaper Evangelism.

*Mr. Hampei Nagao* was till recently Head of the Government Electric Bureau. He is one of the leading Christian laymen in the country and is a keen evangelist. He was one of the chief speakers in the recent National Evangelistic Campaign.

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# THE JAPAN EVANGELIST

A JOURNAL OF CHRISTIAN WORK IN JAPAN

VOL. XXXIII

NOVEMBER, 1925

No. 9

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*Readers of "The Japan Evangelist" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.*

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## Editorial Notes

IN many respects "The Japan Evangelist" is different from other papers and magazines in Japan. While some may derive a measure of comfort from this fact, in its present financial condition there are others who do not; for it is unfortunately true that since the earthquake the magazine has been run at a loss. There are many reasons to account for this over which both Editor and Publisher have had no control, but the main thing before us, who are now responsible for the paper, is not to lament or explain the facts, but to deal with them.

Of course there are many ways this can be done. It is possible to raise the price, but then you may lower the circulation and so get no further. "Well, lower the price and increase the circulation," says somebody. But is the constituency so big that while adhering to its purpose it can enlarge its circulation to an extent which would justify the experiment? We rather doubt it. Somebody growls out, "Why not stop it altogether, then?" Of course it would save a lot of paper and ink and worry to do so, but apart from the question of bad debts we venture to think that the magazine has still a necessary part to play in the interpretation of Japan from a Christian standpoint, and that even those who are its first critics might display some reluctance if they were called upon to be its chief mourners.

"Why not try and make it more attractive?" says a helpful critic. "Yes!" adds another, who happens to be a very busy person, "and couldn't you make it, say, quarterly? Even though it comes out late, I am generally not through my first copy before the second one comes in!" These last two critics happen, metaphorically, to be members of the Editorial Board and incidentally to have a certain amount of influence with Olympus, and so it has come to pass that having secured the nod of approval from the powers that be, from January next the mourners at the funeral of "The Japan Evangelist" will be asked to stand as sponsors at the christening of "The Japan Christian Quarterly." "The Japan Christian Quarterly" will contain about double the number of the pages of the present "Japan Evangelist;" it will have large print, be on thicker paper, with one column instead of two, and in appearance and get-up will not be unlike "The International Review of Missions." (Nothing like hitching your wagon to a star!)

Of the eighty pages of reading matter about sixty will be devoted to articles on the Christian campaign in its various aspects, and while these will of necessity be of a very varying character, yet an attempt will be made each quarter to group them round a central idea and so lend coherence to the whole. It is our intention to draw upon the help of Japanese writers more than

heretofore, for they, to an ever-increasing extent, must be interpreters of the country to which they belong. Amongst other writers in the first issue are to be Kagawa Toyohiko, Uzaki Kogoro, Chiba Yugoro and others.

The remaining twenty pages or so will continue as hitherto to provide information of what may be termed a more local character—the activities of various organizations, the movement of missionaries and other items of but passing interest.

By this means it is our hope to provide a magazine which will be both interpretative and informative, and will help to meet the needs of the Mission Boards at home, the younger missionaries on the field, not to mention those whose faithful support down the years has enabled the magazine to last as long as it has.

The price of the magazine will be unchanged, namely four yen per annum, in the hope that a careful financial policy will restore it to its former sound position. Whether it will be possible to do this at the present price, however, depends also on a factor about which our readers can have considerable say. This factor is the one of circulation.

The present magazine has a monthly circulation of about 550, of which number only about 50 copies are foreign orders. When we remember that apart from wives there are over 900 non-Roman missionaries in Japan, and of these about one-fifth are always out of the country on furlough and we presume want to keep up with what is going on, and when we further remember that there are between fifty and sixty Boards represented in Japan, we cannot but feel that there is substantial room for a big increase in circulation.

Now we appreciate tremendously the support that our readers have given us, so much so that without even the attempt at an apology we are going to make a very trouble-

some request of them and to ask them to become our canvassing agents. There is a famous advertisement well known all over England and America which runs, "Good morning! Have you used Pear's soap?" We do not suggest that our readers greet their fellow-missionaries and fellow Board members with exactly the same words, but if they can make such good folk feel that there is something lacking in their intellectual make-up if they do not take in the "Quarterly," and if this spirit of gentle reminder is quietly maintained, we have an idea that it may be possible to reduce prices next year! For this purpose we are enclosing with this issue five order forms for the new magazine, which we ask you to place not in the paperbasket (any fool can do that), nor send to some Tom, Dick or Harry who will do it for you (most folk can do that), but enclose with a covering letter from yourself to those who you think will really appreciate it. We would especially ask you to ascertain that your Boards and churches take it in; indeed we venture to suggest that it may even be a suitable Christmas present!

Such are the plans and pleas of the new Editorial Board. We face the future with confidence for we know we will have your cooperation. We make but one more request: remembering the purpose of this magazine, will you sometimes remember in prayer those who are responsible for its production?

\* \* \*

Just as the last issue was largely devoted to the report of the Annual Conference of the Federation of Christian Missions, so it was our intention to make this a special "National Christian Council Number." but unfortunately we have not been able to realize our ideals to the extent we had hoped. One or two of the papers have already appeared in previous issues and more will appear in subsequent ones. Never-

theless we are glad to be able to print the opening sermon and at least two of the speeches. That by Mr. Shimomura is worthy of special attention for it shows perhaps more markedly than anything else in recent years the changed attitude of the authorities to Christianity. The responsibility of the campaign, humanly speaking, now rests with us: we have to show that the message, for which we claim so much, does really have the power to change men and society.

We cannot help having one regret about the National Christian Council. It is that because of the time and place of its annual Conference it is not possible for more Japanese and foreign workers to attend its sessions. Apart from delegates practically all those who were present were residents of Tokyo. We wish some arrangement could be made by which more Christian leaders, whether Japanese or foreign, could be present as non-delegates. We can imagine few things more helpful to some backwoods missionary or pastor, who is up against real opposition year in and year out, and who knows only too truly, "...how hardly souls are wooed and won,

My choicest wreaths are always wet with tears,"

than to attend such a gathering. There in contact with Christian leaders from all over the country such folk could get new hope as they hear of more rapid progress in other places; they could realize anew the oneness of the campaign, and they would go away with a

bigger vision of the glory of the goal.

As a practical suggestion we would ask the question as to whether it would not be possible for the Council to meet year by year in different parts of Japan, next year in Osaka, for example, the year after in Fukuoka or Sapporo?

It was impossible not to notice the absence of certain sections of the Christian forces in this country. While honouring them for their faithful adherence to the principles which they believe compel them to keep out, we cannot but feel that a clearer understanding of the function of the National Christian Council would do much to clear up their suspicions. The Council by its constitution is prevented from handling all matters of an ecclesiastical and doctrinal character, matters which by their very nature pertain to the churches themselves and not to any outside body. The function of the Council is to handle subjects which no one section can handle for itself, which are independent of denominational differences, and which by their very difficulty demand the united contribution of Christian thought and statesmanship. A conspicuous example of this is the report issued this year on the White Slave Traffic in Japan.

The only thing for the Council to do is to wait patiently, and by the inherent value of its program, the modesty and effectiveness of its actions, and a rigid adherence to its constitution show that it is a veritable "sine qua non" and worthy of the title it at present enjoys.



# Impressions of the Third Annual Meeting of the National Christian Council of Japan

M. KOZAKI

MY first impression of the Council is its lack of progressive action. The most important matter before it, it seemed to me, was the subject of the union of denominations. Of course it was not its function to decide on this great problem, but it was easy to see the general atmosphere of the conference when it took up the request of the Federation of Christian Missions. On the one hand there was a strong desire to make a start as soon as possible in the work of unifying the denominations, but on the other hand there were conservative delegates who were afraid of anything which might cause change. It seems to me that the union of the denominations is only a question of time. The United Church of Canada is a good example that it can be done. The point of the conservative delegates on this subject was that while union is good as an ideal, yet much depends on how we set about to do it and they think the Council is not the place in which to initiate such a movement. The world is waiting to see union and most of our Christians without doubt are in favour of union. On such a clear problem, why cannot the Council take up a more progressive position? I think the very purpose of Christ's religion is the power which puts ideals into practise. If we lose this power of action we lose Christianity. In this sense the Council must fulfil its peculiar position by being ready to do anything good and desirable. My hope is the Council will use all its energy in taking definite steps to get the question of union of the churches considered and thus give Japan a fresh hope and make the Christian church more workable and reasonable.

The second impression received, was the need of applied Christianity. The three guests of honour, Mr.

Shimomura, head of the bureau of religions in the Department of Education, Dr. Lo of the National Council of China, and Dr. Van Buskirk of the Korean Federated Churches addressed the conference; they all took up the same line of applied Christianity. Of course when we consider a little it is clear that our main purpose and problem is not what kind of creed we have, but how we can apply to practical problems what we believe. Therefore it was only right for each of these guests to talk on political, social and economic problems. Mr. Shimomura after praising the work of Christians, asked the conference to give more thought to the forming of a healthy public opinion, thus making for peace and good-will between the classes and helping the nation toward a healthy development. Mr. Lo wished that the Japanese Christians could make the Japanese cotton-mill owners in China more humane in their treatment of the Chinese employees. Dr. Van Buskirk emphasized the need of a good understanding between Japanese and Korean Christians in order to see each other's side and thus minimize the misunderstandings which are so prevalent among the Koreans. All of these addresses were a real cry from the world to-day. The world wants to see Christianity applied. It does not care much what we believe but it cares much what we do. The work of the Council by its very nature is more along this line. But this is a most difficult thing to do. Here again the Council needs courage. It must criticize with authority anything which is contrary to Christian principles; it must show its colours on various problems that come up if it is to be a true representative of Christianity in Japan. In order to do this, such experts as Mr. Ka-

gawa will be of great assistance to the work. In this matter of applied Christianity all churches need to be wakened up, but a large measure of responsibility for this rests on the Council.

L. C. M. SMYTHE

IT was my privilege to attend the National Christian Conference three years ago at which the original plans were laid for the National Council but I have never had a chance to attend a meeting of the Council until this last. Being present merely as a coopted member I was somewhat embarrassed when asked to write an article on my impressions for the "Evangelist." But this request set me to watching and I found the next two days very enjoyable, sitting as a specially interested observer. I jotted down on the back of my programme impressions as they came to me, and think my best plan now is merely to record these impressions as they have remained with me.

My first impression as the delegates gathered in the big church, was a lack of spiritual unity. We didn't seem to know each other spiritually. Perhaps this was largely my own fault but if it were true of the others it argues for the necessity of such a meeting. Japanese Christians must be spiritual brothers. This impression passed away as the meeting progressed.

An impression originating with Bishop Uzaki's opening sermon and continuing through the whole conference, was that of the evangelistic earnestness of the conference. The members feel they have a gospel to preach and it is a whole gospel. And they want to preach it.

A study of the printed reports of committees, etc., showed that really valuable work had been done through the year. Not being an expert on social work I cannot speak so much for the lengthy report of that committee, but to anyone interested in educational work, the compilation of the names and addresses of Christian teachers

throughout the country and the graphic statement as to pension systems in Christian schools are most valuable pieces of research work. All these committees deserve our hearty thanks.

Was the meeting somewhat a gathering to hear reports of other people's work, such as that of the executive committee? Even if it were it has its place, not only to hear but to inspire and to direct. Instructions were passed on to the new executive committee which should result in further valuable work during the coming year.

Also did the missionaries take a rather secondary place? With a Japanese presiding officer and Japanese debate, my early impressions were somewhat of this nature but they tended to change. The Japanese members naturally take a prominent part but the missionaries did not fail to make their contribution when they had one. This was especially seen in Mr. Knipp's fine leading of our thoughts toward the problem of rural evangelization. The missionary is still pointing the way forward toward the unreached millions. But that he is seconded by the Japanese, was made clear in Mr. Kagawa's earnest appeal for the evangelization of the country people. On the whole, the two parts of the conference worked in fine harmony and I was very much impressed by the ease with which a bi-lingual debate was carried on. The best linguists in the missionary body never hesitated to speak freely in English and the Japanese in Japanese.

One of the most impressive meetings was that at which the greetings of the fraternal delegates were received and I was struck by the difference of treatment accorded such delegates from that accorded similar delegates at a meeting composed only of British and Americans. Each delegate was given full time for a speech and a suitable member of the conference was afterwards delegated to make a careful and appropriate answer. The



delegates and their speeches were themselves impressive. The head of the Government Bureau of Religions could not well have given a more whole-souled carte-blanche endorsement of the Council and the whole Christian movement, if he had tried. Bishop Uzaki's answer was equally whole-souled in stressing the essentially spiritual nature of the Christian programme.

I was again impressed by the delegate from China. A fraternal delegate from China to a Japanese National Christian Conference and speaking in English! Every word in that sentence has significance. The reception of this first Chinese delegate really seemed to me an epochal event.

The missionary delegate from Korea, with his entirely courteous but altogether unrestrained greeting to his Christian brethren in Japan was tremendously impressive. It gave me a new sense of the importance and possibilities of the Council. In no other possible way could a missionary from Korea have had a chance to present the case of the Korean Christian to such a body of Japanese native and missionary leaders. This was one of the high points of the meeting. Our own delegates from the Federation of Missions were also given good opportunities to present our missionary point of view.

Men of any nation know how to waste time in parliamentary debate as well as the men of any other nation. We are all tarred with the same stick, no more, no less. Also I do not consider the Japanese churches burning with zeal in the cause of church union. If the missionary body feel their responsibility in this matter they must communicate this spirit to their individual friends in the Japanese churches. The discussion of this question seemed to me rather polite and academic.

The chief rock before the council is the financial one. That seems clear to me. Can a way be found to stabilize and make permanent its

financial status? On the answer to this question rests the future usefulness, if not the existence of the body.

On the whole, as a result of my two days' attendance at the Council meetings, I came to the conclusion that this Council has a distinct place in the Japanese Christian world today. In fact it is a necessity. There is work of various kinds for the united body of Japanese Christians and there must be an organ through which they can do this necessary work. Also they must be able to know each other. Again, there is a place for the missionary. Fortunately this place is clearly recognized by both the church and missionary bodies and a splendid opportunity is given our missions to let the stream of their enthusiasm and experience flow into the ever strengthening current of Japanese and church Christianity.

May God's blessing and leading be on this Council!

#### A VETERAN MISSIONARY

"I went to the first session of the Christian Council with little sympathy and a rather critical spirit. When the end came I fully realized the possibilities of such a body in which the Christian churches could present an undivided front, and it seemed to me that the Japanese delegates also were strongly impressed with the same thought. A denomination can do something and stand for a good deal, but in certain circumstances it is only as a member of some such body as the Christian Council that it can have a real and adequate influence. The pathetic thing is that there is no large body of devout and economically powerful Christians behind this comparatively small body of educated and talented leaders. It may not be true to say that the Council is a child born out of due time, but it will be some years before it can function powerfully. When it finds itself the representative of large denomina-



tions made up of strong churches of spiritually and economically strong membership, we will begin to hear things."

## The Council Sermon

KOGORO UZAKI

"Brethren, my heart's desire and my supplication to God is for them, that they may be saved.—Rom. 10:1.

THE text is a patriotic prayer fervently breathed by Paul. He is praying for the salvation of his nation.

Now every Christian repeats the Lord's Prayer both day and night—"Thy kingdom come"—but do they not reiterate the words obscurely and with no deep sense of their meaning, just as Nichiren believers indulge in interminable repetitions of the sacred formula, "Namu-myo ho-rence-kyo"? Should we not pray in more definite sense and more urgent mood? Should we not pray, "Thy kingdom come in this Empire of Japan *very soon*"?

Now in order to achieve results we need to make greater efforts and to realize more keenly our responsibility in the evangelization of this nation. If we are indeed to realize the coming of the kingdom here and now we must strive to the uttermost. We must say with Paul: "I will most gladly spend and be spent for your souls" (2 Cor. 12:15). The spirit of our apostle was ready to wear itself out in evangelizing his fellow-countrymen.

If we study the "Great Awakening" of 1734 in New England, we shall see that it was really the result of the fervent prayers of Jonathan Edwards and his wife. The earnest prayer of their time was, "O God, grant to give us thy salvation *just now*!" Their faith and zeal are embodied in that word "now."

Just so the burden of the prayers offered by the Japanese Christian workers in the early years, say the fifth and sixth years of the Meiji

Era (1872-3), was that Japan should be saved. We have abundant evidence of the evangelistic zeal and fervent patriotism of those early Christians. Unless we, too, burn with zeal and exert our utmost with fervent prayer, there is no hope that the kingdom will come in Japan now or ever!

What, then, should we attempt to do at this time? What is the Christian's mission just now in the work of evangelizing our country? What Japan needs today—Japan, shrouded in scepticism and burdened with unrest—is it not the gospel message in its purity and simplicity? It must indeed be the "one" gospel, perfect and unalloyed, for "in none other is there salvation" (Acts 4:12). "For this gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). This transcendent salvation has the power to change the whole life, to bring renewal to the entire man—"able to save to the uttermost" (Heb. 7:25). In this sense we may claim that Christianity is revolutionary in its nature.

What, now, are the essential characteristics of the gospel teaching? What should we emphasize as of importance for the present age? First I should say the *reality of God*. Though there are some who forget God or doubt his existence, we should affirm with all positiveness that God exists and is an omnipresent reality. He is ever close at hand and awaiting our call. God is Love—Immanuel—God Incarnate—the God-Man.

Second, we may dwell upon the doctrine of *forgiveness of sins*. Sin is a fact in our lives. To deny the reality of sin is to deny universal human experience. Man is in a fallen condition. He needs to repent and confess his sins before God and be reconstructed. Sin is rebellion against God. Its stains remain. Character deteriorates as a result of sin. Men are polluted thereby. Yet a way of deliverance and perfect forgiveness have been found, for "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).

Third, we may call the *new life in Christ* the very heart of the gospel. Is not the inmost essence of Christ's teaching the gospel of the new life—the human heart renewed through the power of Christ—a new man created by a fundamental change of character? A new soul is born within us, we have received the "spirit of adoption whereby we cry Abba, Father." A demon is changed into an angel, a wolf into a lamb, a rogue into a saint. This creative power is the indwelling Christ—"For to me to live is Christ" (Phil. 1:21).

In the next place let us note that we must have a central agency if we would accomplish great things for the salvation of man. Is not this community which is in the world, and yet able to save the world, the Christian church, as it exists for individuals and society? In the middle ages the church and its institutions were separated from the community. Built on remote hill-sides and beside graveyards, the chapels and monastic establishments of that age were of little help to the masses. A religion of resignation was taught and preached, but today the church must find its mission among the people and become the servant of the community if it is to attain success. Its vital function is to work like leaven in the unredeemed mass. Hence the church of today cannot afford merely

to point the way to heaven from an eminence above the toiling crowds. Its doors must be open every day, not merely on one day in seven. Partitions should be removed within and without. All should freely worship together without discrimination of class. At the present day two-thirds of the pews in our churches are occupied by women; next in number come young people and students; after them the intelligent middle-class are represented. This shows a hopeful condition and one favourable to progress, but yet we must not forget the labouring class, so scantily represented. Our churches must show hospitality to the toilers as well as to others. The church is a sacred place to which men repair for communion with God, but it is also a family meeting place where human fellowship is to be enjoyed. "Communion of saints," "fellowship with the brethren,"—these phrases teach us that the church should be built upon the family ideal, should be in truth a church home. Believers, scattered here and there over the earth as they are, are yet brothers and sisters. Wherever they may go, they are yet bound together by the silken cord of love, and constitute a single fellowship. In receiving baptism, these believers enter not only the visible church on earth, but also, through the gateway of the different churches, the very kingdom of heaven—"for our citizenship is in heaven" (Phil. 3:20). Christians, whether of the Anglican communion, the Protestant, the Roman Catholic, or the Greek church all possess double nationality—in this world and also in the heavenly kingdom.

In spite of the fact that by external forms and ceremonies the churches are divided into numerous denominations, with doctrines differing in important particulars, yet we are in truth all one body in Christ and this is affirmed in the Constitution of the National Council of Japan: "Our aim is to become one body with the churches of the



entire world." "One Lord one faith, one baptism"—this should be our goal.

True, there exist differences in thought and doctrine among the churches of our day, yet Christian believers are one in experience. Between Arminianism and Calvinism, for example, the difference in theology is great but the vital religious experience of the leaders Wesley and Calvin was in essence the same. They were akin in the spirit of service and in their union with the Son of God. If then there is agreement in spirit, cannot we Christians walk hand in hand on our way to God? Christianity is neither creed nor system, far less rites and ceremonies. All these are important but secondary. The essential point in Christianity is the direct relation of the soul to God in Christ.

The Christian Church must earnestly strive to spread abroad the gospel message and at the same time work to promote purity and peace among its members. High ideals, exalted virtue, clean living should characterize Christians of this day, even as of old—"purify unto himself a people for his own possession, zealous of good works" (Titus 2:14). The duty of the church is obviously to edify and build up its membership in Christian character and to influence society Godward. The church should be outspoken against compromise with evil, double-mindedness, obsequiousness. Light and salt are her true characteristics. In her work for the community she must Christianize public opinion in respect of such reform movements as temperance, the abolition of prostitution and control of the opium traffic. The pure leaven of the gospel should permeate the three measures of meal of the community. To effect these purifying reforms we need: (a) to secure good laws; (b) to create a sound public opinion and encourage its frank expression; and (c) to inculcate the rudiments of Christian ethics among the people

and increase the sensitiveness of the individual conscience.

"On earth peace, good-will to men." The peace of the whole world—is not this the ideal of Christianity for humanity? The international peace movement owes its inception to Christian thought. Take the League of Nations, for example. While there are weak points in its constitution and it has been the object of attack and criticism not infrequently, yet its fundamental principle is Christian, and slowly but surely it is working toward the ultimate goal of "peace on earth."

Christianity is in favour of peace and opposed to strife and the spirit of revenge, ever tending to uplift international ethics to the high level of Christ's Golden Rule. We must purify the fighting instinct and utilize it in the service of peaceful enterprise. The constant aim of us all as Christians should be for a "warless world," and to this end we must earnestly pray as well as work. "Blessed are the peacemakers." The principles and aspirations of the modern peace movement clearly derive their cogency from Christian faith and teaching.

And in conclusion, if you will permit me to do so, I should like to consider briefly the problem, How can we attain missionary zeal? Are there not several means which we need to study and make trial of? Does not missionary zeal arise chiefly from (a) religious conviction, (b) observation of the need all about us, and (c) the influence of the Holy Spirit? If our conviction is strong we shall work whole-heartedly as did Paul. His teaching was intense and simple. With single eye and sincere heart his followers accepted and propagated a few essential principles. Christ was the Head and the Bible their sole standard. So in Japan, in the early years of Meiji, the infant church was enthusiastic in evangelizing efforts, but free from slavish adherence to denominational rule.

Then, again, by looking about us



and observing the need, our hearts will surely burn with zeal to bring comfort and relief to those so sorely oppressed by sin and misery. Was not Martin Luther stirred to action by his indignation over the sale of indulgences and the resulting evils? Was it not the corruption of the Established Church which moved Wesley to preach to the people? Did not General Booth organize the Salvation Army because he had seen the darkness and sin of East London life? So, too, Dr. Chalmers of the Scottish Free Church was moved to devote himself to work for the proletarian class after viewing with his own eyes the wretched condition of Edinburgh slums and the crying need of salvation for these poor outcasts. If we of today observe the conditions in Japan and the spiritual need all about us, surely our hearts, too, will burn with zeal to carry the good news to our fellow-countrymen!

Finally, if moved by the Holy Spirit, we shall work with power and assurance—"Our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance," we are told. Moved by the power of this Spirit, Christian consciousness awakes; joy and peace and assurance are within our hearts. Then we shall testify with boldness and conviction, not

only that we "believe in the Holy Ghost," as in the words of the creed, but that we have received the Holy Spirit into our own hearts and know His power. The church in our country today needs Christians who will testify to the power and saving grace of the living Christ. Like Paul, we must pray and exhort with patriotic zeal.

A word here about our National Council and its organization. We see it gradually becoming established and systematized and note the increasing measure of unity and cooperation between the Council and other religious forces at work in this land. The denominational bodies and the various Mission boards are working with the Council in increasing harmony and ever closer intimacy. The National Evangelistic Campaign, which has continued since 1924, is an example of this effective cooperation for which we thank God from our hearts. But in order to extend this spirit of unity throughout the country we need to know each other better, to understand the faith and spiritual power with which we are mutually working in diverse spheres, and thus to cherish and strengthen the consciousness that we are in truth all one in Christ.

## What Christianity has Contributed and For What it is Responsible

JUICHI SHIMOMURA

Head of the Bureau of Religions, Department of Education

IT is a great honour to me to be given this opportunity of attending the Third General Meeting of the National Christian Council of Japan, and of expressing my hearty greetings before Dr. Lo and Dr.

Van Buskirk, who have come so far, from China and Korea, and other influential people of the Christian world.

I am most thankful to the Christian Council for what it has contri-

buted towards the improvement of the spiritual life of the Japanese. I also feel gratitude to the National Christian Council for what has been done for the nation as a whole and for the great success that you have attained in the propagation of the spirit of Christianity in more than two hundred cities and towns during the nation-wide Evangelistic Campaign which has been conducted during this last year in harmony with the Imperial will concerning the promotion of the national spirit. The work that your Council and its cooperating bodies are doing is not limited only to the problem of faith, but they have done and are doing much in charity, rescue work, and educational work. Moreover, it is an undeniable fact that it was chiefly the example shown by Christianity that stimulated the rest of our religions and brought a change in the whole religious world of Japan.

The only wish I would like to express has to do with the solution of our social problems—chiefly the solution of the problems of capital and labour, and that of the class-struggle. There have from time to time been various ideas and arrangements made public concerning these problems, but they seem to have always been inclined to emphasize the material side of things; they have mostly had to do with the production and distribution of wealth or with political problems. In my opinion, problems of the mind or heart (*kokoro*) are the most important. In the solution of social problems to give the people right religious knowledge is most essential.

According to what I have quite recently read about the end ascribed to education for adults in England, the aim of all such education is after all, to give grown-up men a true knowledge of Christ and to teach them to be faithful to Him. This, I think is indeed aptly said. Originally, education for adults in England was started for the purpose of solving social problems, but today, its aim has turned out to be as I have just described it. Some influential men of the church take the lead in this work. It seems to me that it is work that makes the English different from any other nation in making appropriate movements to meet all sorts of problems. It is almost impossible to give a solution to the social problems unless it is done by means of religion and education. Therefore, I hope that the Christian Council will pay special attention to this point. I do not think it is unreasonable to make this request of the Christian Council.

There are many Christians among the students of the schools above the middle-school grade, and I think the problems which the politicians and enlightened men reckon to be very hard to solve would easily be solved if the education for adults should be given to these Christian boys. It is an urgent necessity of the moment to create a good public opinion, and I hope the National Council will take an active part in this line.

In conclusion, let me express my deep respect for all the delegates.

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# Christianity and International Relations

WILLIAM AXLING

(A translation of an address given in Japanese before the Third Annual Meeting of the National Christian Council of Japan)

IF one looks carefully into the international life of our times with a view to fostering harmony and unity among the nations there arises on the horizon a great flaming fact, namely, that in the life of the nations there are divergent elements which are legion, and, what is more serious, these elements are anything but superficial; they cut deep into the very life of the nations themselves. They are evident at every turn in the intermingled life of our modern world. Languages and thought-processes vary; customs hoary with age are different; backgrounds are unlike one another; no two environments are the same. More fundamental still are the far-reaching differences in national spirit, national psychology and racial characteristics. This multiplicity of divergent elements evolves a differing point of view, sentiment and experience.

So large do these differences loom in the life of nations that even among world leaders there are those who despair of girdling this globe with a bond of brotherhood. Kipling voices their conviction in words that have become all too familiar when he says,

"East is east and West is west,  
And never the twain shall meet."

With him there stands a host of men and women who, when they face the perplexing problem of harmonizing international relations, find themselves baffled and without a program.

To Christianity there comes the privilege and possibility of pioneer work in this urgent and tremendous field. As Christians we can approach this problem with high hope. Our God is not a tribal God; He stands above race and nation, class and creed. His is a universal

rule. The human heart is circumscribed and hemmed in by geographical boundaries; the heart of God knows no East or West. He takes the whole human family into one all-embracing Fatherhood. He has revealed Himself through Christ, who was the first and continued to be the greatest world-citizen. He lived in an age when bitter distinctions ran riot between man and man, nation and nation, despite the benevolent attempts of the 'pax Romana.' At the portal of His heart such feelings stood barred; they were undesirable immigrants. In his presence men of every nation were privileged to stand as beings of high birth and noble destiny. To Jesus a man was a man regardless of the colour of his skin. He respected him as man. He looked not on his mere exterior, but discovered within a soul created in God's own image. He made this standard of values and so saw in every man a being of infinite worth.

Other religious leaders have made their discoveries in the realm of truth; Christ is the great Discoverer of the value of human personality. In the realm of the soul He found a latent life full of hidden values and limitless possibilities. Into this new ocean He launched a new epoch for the world; He discovered a new norm by which to build a united race.

It is beyond the range of possibilities to standardize the languages and customs of the world; it is more than we can do to make uniform the varying points of view and outward experiences. It is not desirable even that it should be done. The children in a home are all different, and the measure of these differing temperaments and talents is the measure by which



the life of that home is broadened and enriched. And that is not all; because of this very variety the contribution of the home to the life of the community and nation is enlarged both in possibility and in range.

The same is true of international life. In the differences existing between the nations in their life and culture there may be found glaring defects and serious weaknesses, but there are also characteristics which are of real value to all. Standardization would blot out these higher and finer traits, which a nation possesses, and so would impoverish the whole. Both East and West have much to give to one another. But that does not mean we are called upon to Americanize Japan or vice versa. But it does mean that we have a passionate desire to Christianize both America and Japan. We must banish from our minds and hearts the ingrown thought and feeling that difference means inferiority. Because a point of view or custom is different from our own it does not make it inferior. To harmonize and unify international relations does not mean their standardization, the casting of everything into a single mould. It does not mean goose-stepping the world's life.

Last year in the city of Philadelphia there was held an "all-nations meeting." In that gathering some twenty nations and eight races or subraces were represented. At it were gathered those divergent elements which loom large in the international arena. It was a cross-section of the world's life. There was a babel of tongues. Different customs loomed out large. On every hand there were evidences of far-reaching national and racial differences. Yet these distinctions had no adverse influence on that gathering of the nations. The spirit of that world-group was welded into an inward unity by an unseen Presence. These men from the ends of the earth were brothers in Christ. Their God, their faith

and their life-purpose were one. Their Christ-created personalities found union in a deep heart-centred comradeship. In that atmosphere of inward understanding outward differences sank into oblivion.

In the far-stretching arena of international relationships this was but a small experiment, but it pointed the way to a greater goal. The recent Universal Christian Conference at Stockholm was a similar experiment on a larger scale with the same significant reality.

Not standardization but Christianization of the world's life should be our slogan. It is only when Christ is in the world's heart and His ideals and Spirit control its inner life that we will get a true harmony and unity in international relations. When Christ is crowned Lord of a whole world's life and His principles are made the norm of international life, man everywhere will stand as man, racial misunderstandings will disappear, suspicion will give way to heart-understanding, and appreciation will displace prejudice. "The desert shall blossom as the rose," and love will burst forth into bloom where hate has embittered human relationships. Christ will enlighten and quicken the world's conscience; he will make new the world's heart.

In this invisible and spiritual empire Christ will unify the life and relations of the nations through a common faith, a common heart-experience, a common respect for personality and a common life goal.

I return from my work in America in connexion with the question of a better understanding between my country and Japan with a deeper conviction than ever that Christ is the world's one Hope. No new international agreement will build the world's life into one harmonious brotherhood unless the ideals and principles of humanity's Elder Brother are their moulding and vitalizing power. I am also convinced that unless the Church of Christ comes to a new realization of its responsibility to fashion the

inter-related life of the nations after the Christ-mould, and pours its best brains, its united influence and its correlated strength into this task the world is doomed.

In America's discriminatory Exclusion Law we have a sad and sickening example of what happens when the Church leaves the solution of international problems to narrow-minded politicians who cannot see beyond the bounds of their own land.

In the Museum at Toronto there is on exhibition the skeleton of an enormous dinosaur. Recently a biologist took a group of students to see this wonder of the old world. Amazed at its size and thinking in terms of hunter and hunted, one of the students broke in with the question, "Professor, who killed that thing?" Back came the answer, "The climate." The changing climate of an evolving earth had wiped this giant of the plains and all his species out of existence.

It is only a change of climate in the international world that will extinguish the giants of suspicion, hate and war. The present climate breeds and feeds and fattens these enemies of mankind. If Christ's way of life with its gospel of goodwill, its passion for peace, its cultivation of an understanding heart, and its spirit of service, is made to prevail then we will see a change in the climate. In it suspicion and prejudice, hatred and war will die out of their own accord, and that day will dawn foreseen

by the world's dreamers and seers when men "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid."

We are today living in an age when public opinion determines and directs politics in both national and international spheres. Thought and religious conviction are the fountain springs out of which this public opinion flows. Education and information are the creative forces back of the public mind. Politicians and militarists have already recognized the rôle which public opinion plays and they are in the field with their organizations and programmes and well-planned system of propaganda. If the Church leaves this field to them she does so not only at her peril but at the peril of the world itself. I am profoundly convinced that if the Christians of all nations would only get together and join their forces in a worldwide crusade to make mankind everywhere know the mind and the method of Christ and would make a serious attempt to apply His principles to our international problems, the day would not be far distant when we should see a warless world and hail, enthroned in His rightful place, the Prince of Peace.

## Third Annual Meeting of the National Christian Council of Japan

At Reinanzaka Church, Akasaka ku, Tokyo,

October 8th and 9th, 1925, at 9.00 a.m.

**M**EEETING opened at 9.00 a.m. with prayer, Rev. K. Akagawa leading. Bishop Uzaki in the chair. This was followed by the President's annual Address, by Bishop Uzaki;



at the close of this address came the Roll Call of delegates. Organization followed:—Bishop Uzaki was re-elected Chairman, Messrs. Kobayashi and Axling were appointed Recording Secretaries by the Chairman. The following were elected corresponding members to sit with the regular delegates:

Hirono Sutejiro, Moriya Azuma, Dr. Oltmans, Saito Soichi, Oki Chogoro, Watanabe Hajime, Daito Chusaburo, Rev. H. D. Hannaford.

Japanese Secretary Miyazaki made a report of the work done by the Council during the past year, bringing out the main features printed in the annual report of the Executive Committee.

In the Executive Committee's annual report, the material from No. 1 to No. 16 represents the work of the Executive Committee and of the Standing Committees. From No. 17 on, the report deals with work done by special committees.

Mr. Tada asked why the Executive Committee did not give this session of the Council any opportunity to decide the question of whether or not the Ex. Com. should be increased to thirty members, instead of bringing in a report that it was not necessary. Mr. Tagawa replied, giving the reason.

Dr. Armstrong gave a summary of the Annual Report in English. The Report of the Executive Committee was unanimously adopted as presented.

The Treasurer's report for the year was made by Dr. Armstrong, covering also the finances in connection with the Nation-Wide Evangelistic Campaign.

After several questions regarding the Treasurer's report, it was unanimously adopted.

Secretary Miyazaki gave a brief summary of this work as outlined in the printed report. This report was also unanimously adopted.

Mr. Matsuno as special secretary of the Nation-Wide Evangelistic Campaign, presented the report of the work of that movement.

Report adopted.

Visitors were introduced as follows:—

Dr. Low of China National Christian Council.

Dr. and Mrs. Van Buskirk of Korea.

Mr. Stirewalt and Miss Hodges as representatives of the Federated Missions.

Mr. Kerr from Korea.

Morning session closed with song and benediction by Dr. Van Buskirk.

Afternoon session opened at 2.00 p.m. with an address by Mr. Kagawa on the Christian Church and Social Problems.

Mrs. Kubushiro in the chair.

This was followed by a business session.

The following organizations having applied for membership in the Council, and its Executive Committee having approved the same, the Council was asked to approve:

1. The Japan Council of the World Alliance for International Friendship through the Churches.

2. The Japan Christian Endeavour Society.

Membership approved by the Council.

(10) The request of the Federated Missions Conference that the Council take steps to have a representative committee appointed to study the question of the possibility of church union was considered.

Dr. Oltmans moved and Mr. Nagao seconded the appointment of a committee to study this question, and bring in a definite proposition before the close of this session.

Mr. Tagawa moved a substitute motion, seconded by Dr. Ibuka, that this request be received, and referred to the incoming Ex. Com. for study and report to next year's meeting of the Council. Passed by large majority.

The request of the Federated Missions asking for the appointment of six members to act with six members of the Federation of Missions to study the question of cooperation in newspaper Evangelism was considered.

Moved and carried to refer to



incoming Executive Committee.

(11) The request that the Council appoint 12 directors to act with 12 directors from the Federated Missions as the Trustees of the merger of Kyobunkwan and Christian Literature Society was considered.

Referred to incoming Executive Committee.

(12) Request for appointment of two members on Editorial Board of Japan Evangelist referred to incoming Executive Committee.

(13) The question of the taking a share in the proposed Central Christian Building was considered and postponed until after a session as Committee of the whole.

(14) A nomination Committee of seven was appointed to bring in nominations for the incoming Executive Committee: Messrs Tada, Hatano, Chiba, Hirata, Umbreit, Reischauer, and Axling.

(15) Moved to refer matter of nominating the coopted members to the incoming Executive Committee.

Adjourned after singing of Doxology and prayer by Rev. S. Tada.

(16) "Resolved: That in order to study the bearing of militarism upon the Christian Movement in the Japanese Empire, a Committee be appointed by the incoming Executive Committee to make this survey."

The above resolution was passed by the Federation of Christian Missions at its 1925 meeting.

The new Executive Committee considered this resolution and decided that such a committee should be jointly appointed by the National Christian Council and the Federation of Christian Missions, and hereby asks that the National Christian Council appoint such members.

A. J. Stirewalt, Committee, with Miss O. I. Hodges, to present the matter to the National Christian Council.

Passed.

October 9th.

Morning Session.

The morning session was opened

with a season of prayer under the leadership of Dr. Schneder.

This was followed by an address by William Axling, D.D., on "Christianity and International Problems."

Mr. Tagawa in the Chair.

Then followed the introduction of visitors and fraternal delegates with addresses and responses.

Mr. J. Shimomura, head of the Bureau of Religions in the Department of Education.

Dr. Van Buskirk, representing the Federation of Missions and the Federation of Churches and Missions of Korea.

Dr. Low representing the China National Christian Council.

Dr. Stirewalt and Miss Hodges representing the Committee of Federated Missions of Japan.

Dr. Tsunajima was also introduced, and reported on his recent work in America.

Mr. Coleman, Mr. Wilbur, Mr. Maruyama, Mr. Ka, Mr. Ro, Mr. Shang, Mr. Sun, were introduced.

October 9th, 1:30 p. m.

The afternoon session was opened by song and prayer.

(16) The Nominating Committee reported the following nominations for members on the incoming Executive Committee:

Bishop Uzaki, Messrs. Kozaki, Matsuno, Kobayashi, Ishikawa, Yorogi, Tagawa, Chiba, Suzuki, Nukaga, Kakehi, Mrs. Kubushiro, Sakai, Urazawa, Wainright, Reischauer, Axling, Gillette, Neilson, Miss Scott, Dr. Schneder.

(17) Voted to keep the prorata assessment at ¥50.00 per delegate and adopted a budget of ¥14,000 for next year to come from the following sources:—

¥	3,600	assessment
	2,000	carried forward
	4,400	individual gifts
	4,000	New York
	14,000.	

Expenditures.

Current expenses	¥ 6,000
Rent	800
Expenses for meetings	3,000
Office expenses	1,200

Monthly Bulletin	600
Emergency Fund	400
Jigyohi	2,000
	<hr/> 14,000

(18) Voted: That we express our desire and purpose to partake in the building of the proposed Central Christian Building and instruct the incoming Executive Committee to appoint a special Committee to make suitable plans to raise the necessary ¥ 50,000, it being understood that the churches shall not be burdened with these funds in the form of any assessment.

Voted—to ask the Executive Committee to continue the Nation-Wide Evangelistic Campaign, in as far as possible with the money that has not yet been paid in, but should be available.

Voted—to petition the authorities to withdraw its reservation in regard to fixing the age for prostitutes at 18, rather than at 21, as requested by the White Slave Trade Committee of the League of Nations, and that this policy be extended to Korea, Formosa, and all Colonies.

Voted—to petition the authorities to raise the age designated in Juvenile Anti-Drink Law from 21 to 25 years.

Voted—to protest to authorities on their attitude that (Koshi) prostitutes are not slaves, but carrying on a free-will profession and endeavor

to get others to take a different attitude.

Voted—to refer the matter of the place and time of the next annual meeting to the incoming Executive Committee.

Voted—to ask the Rural Evangelism Survey Committee Mission to continue its work and report at next annual meeting.

Voted—to fix a National Christian Council Day, and ask the Churches to observe it, emphasize and pray for its work, and give the collection of that Sunday to the Council for its work.

Voted—to ask the Executive Committee to take up and consider the matters brought to the attention of the Council by Dr. Van Buskirk in his address this morning.

Resolved, that we express our sincerest appreciation to the Canadian Mission for its generosity in giving the Council the use of quarters at No. 23 Kamitomizakacho, Koishikawa.

Resolved, that we express our gratitude to the friends of the Reinanzaka Church, especially Dr. and Mrs. Kozaki, for their fine hospitality.

Resolved, that we express our gratitude to the officers for their services in connection with our Annual Gathering.

WILLIAM AXLING,  
*Recording Secretary.*

## The Evangelistic Campaign

HAMPEI NAGAO

SINCE in the Evangelistic Campaign carried on during the whole of the past year I had the honour of participating, it might not be entirely without significance to record here a few of the many lessons derived from this experience.

1. *The harvest is whitening and ready for the sickle.*—We see Japan

now transfixed on the horns of a dilemma, materially and also spiritually, as the effect of the Great European War. Her leaders have tried every specific, just as if the country were a patient on the verge of death, yet without success. Finally, in despair, they are beginning to believe that the only solution is a

resort to religion, everything else having been tried in vain. Both public officials and men of influence in all realms seem to have attempted to apply any remedy suggested, with little concern as to its applicability to the case. Indeed our country is not unlike Athens as it was at the time when the apostle Paul wrote: "I found also an altar with this inscription: To an Unknown God," (Acts 7:23). We see our people realizing that all their efforts are fruitless and inclining to call upon some "Unknown God" to help them. The unprecedented action of the vice-ministers of two departments—Education and Interior—in regard to the aforesaid Evangelistic Campaign lends some colour to this supposition, at least. For did they not send private instructions to various prefectural governors to show hospitality to those conducting said campaign, by providing places of assembly, etc?

We note several of the strenuous attempts made by cabinet officers to improve the general situation have not been markedly successful. The campaigns to encourage thrift, and to direct current thought in wise channels, may be cited as striking examples, since it is well known both at home and abroad that things are going from bad to worse in these respects. So it appears to us that the authorities wished to utilize our Evangelistic Campaign in helping on these two projects of theirs and also to show their good-will, hoping to gain ours in return.

To be sure, many think the courtesies rendered by these ministers of state were merely friendly gestures of no special significance, and that the ship of state was continuing to drift with the current, but slightly directed by her pilots. It was said that these courtesies were nothing more than bids for popularity. My belief is that this does not explain the facts completely since we have evidence of the attitude of the Privy Council toward religion in a conversation recorded at the time the

general suffrage and peace preservation laws were being discussed by said Council. The following explicit interrogations are said to have been addressed to these high councillors: (1) What consideration would you show for religion? and (2) While indifferent or sceptical as to the religious faith of the people, how can you consistently direct their practice?

Again, it is said that officials connected with the railway department requested the Young Men's Christian Association to increase the religious efforts being made by their organization, and even in the elementary schools, I am told, concern is being felt by persons in charge regarding the religious training of the pupils and the hope publicly expressed that since they are prohibited from teaching religion in school the Sunday schools will make good this deficiency. Now formerly we were told to speak on intellectual rather than religious topics and, as we vividly remember, there were many and serious objections made to sending pupils to Sunday school. What a radical change has taken place in a very short period of time! I can myself bear testimony to the fact that in the past ten years a great change has come over the public and that a speaker on religion is given a respectful and often very attentive hearing even to the close of the services, quite in contrast to the experience of campaign workers a decade ago. Of course the size of the audience differs at different times, the depth and intensity of interest vary, and the motives which induce people to attend are of many kinds, but still the whole situation is so hopeful that we may truthfully say: The fields are white unto the harvest, Thrust ye in your sickles and reap.

2. *The connection between transmitters and receivers.*—As I had a fine opportunity to renew old friendships in meeting former acquaintances during my work in connection with the campaign I had also



a chance to note the progressive tendency among young people in scientific and intellectual lines. (a) I was asked such questions as this: "Will transmitters and receivers work with different wave lengths at the same time?"

Young people are always demanding new ideas and information on up-to-date subjects. While they are often light, frivolous and changeable and need reproving, yet on the other hand we must not disregard their natural desire for progress. And indeed this characteristic is not confined to the young. All of our people are speedily becoming emancipated from old conservative ideas and are demanding more comprehensive teaching. So if the religious message we take them is not impressive and such as touches them to the quick, permanent results cannot be hoped for.

(b) This suggests to me the need of speaking a word about pastors and preachers in the same connection. We find on investigation that in education, specific information and point of view there are quite notable differences between pastors and preachers on the one hand, and public officials and business men on the other, especially non-Christian Japanese—but of course there are many exceptions.

The secular leaders are usually regular readers of the newspapers and magazines of the day, and are fairly conversant with conditions at home and abroad. They therefore incline to regard the clergy as impractical and are impatient of conversing with them, considering them merely conservers of religion and useful chiefly when formal ritualistic ceremonies are to be performed. The clergy make efforts to adapt themselves to these conditions, it is true, but often show lack of balance and veer too far to the extreme on either one side or the other. Some strive after the business man's point of view and become too materialistic and worldly minded. Others eschew the difficult path of compromise and sympathetic adaptation and,

looking up to heaven, remove themselves to a metaphorical Mount of Olives where they can withdraw their skirts from the pollutions of the world. Thus both classes fail in gaining the respect and influence they need and deserve. This is one great obstacle in the way of achievement in our Evangelistic or "Christian-culture" campaign. Ought we not to give more serious consideration to this important matter?

And ought we not, especially, to remind ourselves that it is not by any means the clergy alone who are responsible for this state of affairs? Need I explain in detail the reasons why our young pastors cannot make themselves at once into the wise, well-rounded, intelligent moulders of public opinion which they ought to be? Is it not because the churches can supply only very meager salaries to these pastors? But they, with large families and heavy pastoral duties, sermons to write, and committees to meet—how can they purchase the latest books and magazines, and find time to read in different tongues even the merest summaries of recent discoveries, events and theories?

And if we go to the bottom of this question we shall find that even the churches are not wholly responsible. In my opinion, the divisions into denominations, the overlapping and waste of money caused by lack of unity among the Christian forces of the world, is the greatest reason for the lack of results in our work. This was abundantly shown in places which we visited last year. Where Christian influence had declined most lamentably, the cause was often seen to be due to the dissensions of the local churches and their unchristian relations.

(c) We must make ourselves intelligent regarding modern conditions, that is clearly our duty at the present time. We cannot cure our patients until we have correctly diagnosed the diseases from which they are suffering. The pressure of modern civilization is such as to vulgarize and harden the human

heart, and people will not listen to a gospel which does not appeal to them as thoroughly practical, concretely comprehensible and beyond question beneficial and helpful. Paul says in Acts 17:23, "What therefore ye worship in ignorance, this set I forth unto you." First knowledge of the ills and then advice must be the rule for the Christian as well as the physical healer.

Throughout twenty centuries has not Christianity shown power to prescribe remedies for all the evils that afflict mankind, and shall we today lose faith in its efficacy for our own times, different as conditions are from those of preceding ages. No, indeed, the world is longing for help and comfort and salvation just as people long for clouds and rain in a drought or rainbows of promise after a flood.

Another suggestion may not be out of place viz., as to how we may

make this evangelistic or cultural movement more effective and richer in permanent results. Could we not give a larger measure of leadership to the laity, encouraging the pastors and preachers to hold up their hands from behind? These lay members are well acquainted with conditions. They have suffered from the "modern disease" themselves and know what the best remedy is. Led us encourage such to take a leading part, to carry on the meetings in their own way, to suggest the most effective method and plan for the best results and how to utilize them. Then the words of the spiritual leaders will fall on prepared soil and we may confidently expect an abundant harvest. We must not hold the speakers alone responsible but demand wiser and more thorough preparation in the various localities where these campaigns are conducted.

## The Abolition of Licensed Prostitution

### A LIVE QUESTION IN JAPAN TODAY

ONE of the really live questions in Social Welfare circles in Japan at the present time is the question of the abolition of the system of public licensed prostitution. From the Privy Council down the matter is receiving attention in many quarters. It is no secret that there has been some pressure brought to bear from the side of the League of Nations. The matter is evidently being very carefully studied by the government. A recent newspaper carried the statement that "the Home Department is considering the advisability of abolishing licensed prostitution and in its place recognizing private prostitution." This plan of attempting to regulate private prostitution has of course been tried and found wanting in Europe and we may hope that the government

will be better advised than to attempt it in Japan. The leading newspapers are quite largely on the side of abolition. The Tokyo Asahi recently had an editorial arguing in its favour. The Osaka Asahi and Mainichi have more than once given voice to the same sentiments. The best opinion in the country is surely, if slowly, lining up on the side of purity. In the Imperial Diet in February of this year 53 members, in a small house of 210, voted for a bill proposed by several Christian members to the effect that permission be withheld from any new girls wishing to enter the brothels and that no new brothels be established, thus ending the nefarious business in some six years. This vote, given in spite of some very serious opposition, was consider-



ed a real moral victory and augury for success in the future. Those at the head of this movement estimate that the same proportion would hold throughout the empire, that if the matter were put to a popular vote probably 25% of the people would vote for abolition. As is well known one prefecture, namely Gumma, has had no licensed prostitute quarters for over 30 years, and despite repeated attempts, the latest in the spring of this present year, on the part of the trade to obtain permission to re-establish these quarters, the prefectural authorities always turn a deaf ear. Wakayama prefecture ranks next with licensed quarters in only two places. This system, rotten to the very foundation, is surely tottering at this time. It is up to the Christian forces to give it a push wherever possible and thus hasten its fall.

I have been asked to outline the work that has been done in the province of Shinshu looking to abolition. The movement began two years ago, when, after the earthquake, the forces in Tokyo which were endeavouring to prevent the rebuilding of the Yoshiwara appealed for assistance from the provinces. We had no preparation, no literature and no organization at that time. But we had several thousand copies of the Tokyo petition printed locally and we distributed these with a printed letter to most of the churches and to some 550 enquirers in our Newspaper Evangelism mailing lists. The result was most gratifying. In less than two weeks these correspondents had sent in over 1200 signatures and when time was called were still asking for more petitions. Many young people secured from ten to twenty names. Three young men in widely separated towns secured sixty each. I received many such letters as the following: "We have long wanted to strike a blow at this evil system but there seemed to be nothing we could do. We are grateful to you for giving us this

opportunity of doing something concrete in the matter," or "Please go on with this movement until our country is rid of this system which has destroyed so many homes, etc." The churches turned in 800 signatures and the total of 1500 was sent in to the central committee in Tokyo.

So encouraging was the response secured in two weeks and without any preparation, literature or newspaper propaganda that it was decided to carry on from year to year. We gathered a group of those in our own city of Matsumoto who had been most interested in the campaign and formed a local branch of the Kakusei Kwai (National Purity Society). This is the society founded by the late Hon. S. Shimada and now presided over by Dr. I. Abe, Dean of Waseda University. Dr. Abe came to Matsumoto and delivered a lecture on Abolition which resulted in a large increase in the membership of our society.

Last fall, under the auspices of this local Purity Society, the second campaign was put on, just before the meeting of the Prefectural Assembly. This time we were able to distribute 2500 pamphlets on the subject. The newspapers gave us ample assistance. In all about twenty-two columns of matter were published, all gratis, of course. We circulated a petition addressed to the Governor setting forth the evils of licensed prostitution and asked that it be abolished throughout our prefecture. All of the missionaries, most of the churches and a gratifying number of non-Christians worked most heartily. Altogether 6500 signatures were secured. This in itself, as a demonstration against prostitution, was a worth-while achievement, but it is possible that the largest value was educational. Up until this time little thought had been given to the matter of prostitution. If thought of at all it was looked on as a necessary evil. Now public opinion was aroused as never before. The pros and cons were discussed on all sides. Newspaper



articles from the brothel keepers point of view were called forth. These articles in general admitted that, ideally, the case was with the abolitionists but argued that abolition was not practical in the present state of Japanese civilization—a sorry admission. This of course gave our side the best possible chance of a public reply. In many of the Young Men's Associations the matter was debated, in one case that came to our notice till two o'clock in the morning. All this was pure gain, for the keepers' position admittedly has little argument on its side. One country association of these Y.M.A.'S (Seinendan) passed a resolution in favour of Abolition. And in January of this year the association of Matsumoto city and the three adjacent counties meeting in joint session, with 500 delegates in attendance, passed the same resolution. And so evidence is accumulating that public opinion is growing in opposition to the system

and with a little organization can be registered in a demonstration. This fall again a petition is being circulated for presentation to the authorities at the time of the meeting of the Prefectural Assembly.

This old system, one of the last relics of feudalism, is greatly out of place in 20th Century Japan. If the Christian forces would take the lead there are many high-minded people in every province who would join the crusade for a purer Japan. It may take some few years of strong educational work, but the sooner this is undertaken the sooner will the greatly desired end be reached.

As to practical methods—the leaders of the Kakusei Kwai and the W.C.T.U. will gladly render all assistance possible. There is a growing literature, in Japanese, on the subject and the writer of this article will be pleased to furnish samples to any who may be interested.

*Matsumoto*

E. C. HENNIGAR

## Sunday School Lessons In Japan

H. E. COLEMAN

MY contact with missionaries during the last year has convinced me that it may be profitable to give a careful explanation of the present lesson situation.

The National Sunday School Association has been at work for several years on a new system of graded lessons comprising eleven years. Up to the earthquake we had six years done and plans to complete the series within two years but these texts were all destroyed. The Committee went to work at once and have issued for the present year one text for each grade, suggesting that one text can be used for all classes in one grade until the system is complete. A new text will be gotten out for next year beginning April 1st, 1926.

This lesson course was prepared under the direction and with the approval of a general committee representing the various denominations and missions. The practical work of writing and editing has been done by a committee of experts under the direction of the National Sunday School Association. Two foreigners with special training were on the committee that made out the course outline.

### REASONS FOR GRADED LESSONS

AMERICA is definitely committed to the Graded principle in lesson making. The following resolution presented in a report of a Commission of Seven in 1922 appointed by the International Lesson

Commission is proof of this fact:

*"Resolved, that all our lesson schemes should be constructed upon the principle of gradation, and that at the earliest possible moment two basic types of Sunday School lessons be adopted, namely (a) lessons graded by year; (b) lessons graded by age groups."*

Already the Lesson Commission in the United States is preparing group graded lessons for primary and junior children, and they definitely say that the uniform lessons are *"no longer intended for children under twelve years of age."*

From 1927 *group graded lessons will be prepared separately for the Primary, Junior, Intermediate and Senior departments.* Nothing is prepared for Beginners, the commission definitely recommending the lessons in the completed graded course. For the present year there is no uniform course for the children of the Beginners, Primary and Junior Departments (under twelve years). It is only as people insist on taking the lessons not intended for children and try to make an explanation somewhat adapted to them that uniform lessons are still used for children. This is said to be *"more convenient for the teacher."* How long shall we continue to sacrifice the needs of our children to tradition and our own *"convenience?"* From 1927, therefore, the uniform lessons will be a thing of the past for five departments, i.e. children from four to seventeen years of age inclusive. They can still be used for young people and adults eighteen years of age and above.

The reason for giving up the uniform lessons may be stated as follows:

First: The religious needs of the child are now considered foremost. Religious instruction is so important that they should have progressive teaching to meet their needs at the various stages of growth. The uniform lesson series *"contains no principle of progression."*

Second: The uniform series of

lessons *"does not afford to younger children the Christian nurture which they need."* As an actual example of a misfit, one four-year-old boy in September, 1906, began his religious education by going to Sunday school. The first lesson he was taught was on the problem of whose wife a woman should be in the resurrection when she had married seven men. Such horrid examples may not be very plentiful, but *"the fact remains that the general outlines of a uniform series are chosen without reference to the moral and religious experiences and needs of any particular grade or age group,"* therefore, the fundamental need of no group can be properly met.

Third: *"The principle of uniformity affords no adequate basis for the teaching of the full range of Biblical truth."* It has been claimed that the *"Uniform Lessons take pupils through the Bible once in every cycle of seven years and these same folk have criticized the Graded Lessons as being less true to the Bible. The fact is precisely the opposite. The Uniform Lessons have never taken pupils through many of the most precious portions of the Bible; while the Graded Lessons, on the other hand, provide a far more adequate basis for its study."*\*

In fact investigation has shown that in fifty-four years (1872-1925 inclusive) 60% of the Biblical material has never been assigned for study. The whole of the Acts has been used, almost the whole of the Synoptic Gospels, and five-sixths of the Gospel of John. One-half of the Old Testament narrative material has been assigned; one-third of the Epistles; one-sixth of the Prophecy, and less than one-eighth of the Poetry and Wisdom literature. For example, from the book of Amos only ten lessons were assigned in fifty-four years, three for special temperance lessons, another for home missionary lesson, etc. *"Only three of these lessons gave Amos his proper place historically and a real chance to convey his message*

to the minds of the pupils who study these lessons. One of these was in 1877 and another in 1891. Never was the heart of Amos' message concerning God's rejection of ritual religion when unaccompanied by justice and righteousness of life (5:21-24) assigned for study, nor even the visions of Chapter 7."

Micah 6:6-8 which has been called the greatest saying in the Bible save one, was never given for study and none of the following great Psalms were ever studied in all that time—34, 42, 46, 90, 91, 95, 96, 109, 104 and many others. Many more such facts were given by Dr. Weigle but these were enough to show sufficient reasons for giving up the Uniform Lessons. A little thought, too, will show that they have been a failure from the standpoint of the adult. To think that they have never been taught adequately the greatest teachings of the richest part of the Old Testament, namely, the great prophets, is pathetic to say the least. Weigle says again that such study "has tended to arrest the spiritual development of adults, in so far as that depends upon their study of the Bible, at or about the level of early adolescence." In fact many people in the United States believe that this continued existence of the Uniform Lessons "constitutes on the whole, the greatest obstacle in the way of the more effective progress of religious education in our land and in the world."

Our present graded course in Japan is made up from the three best graded courses in the United States and is selected to meet the needs of children according to their years. Moreover, it is planned to give as complete a study as possible in these few years of the principal portions of the Bible. While special

selections are made for the Beginners and Primary departments, two years' study of the Old Testament is made in the Junior department and one year of the life of Jesus, while in the Intermediate department a study of the early apostles, the life of Christ, and the Christian life are given. This plan should not only lead the pupil to faith in the Christ but lead him into Christian living. The more thorough study of the Bible will be carried on in the Senior and Young People's departments when they can be prepared. Enough has been said to show that the course is progressive and enough of biblical teaching given in these years to give a good foundation for the Christian life.

By getting out one text for each grade the graded system can be put into effect at once. The first year class in each group will take in succession the three years' study for that group (two for beginners). The older pupils will be advanced to the next higher group when it seems wise and then take the full three-year cycle in that group.

It seems to me, therefore, that any fair consideration of the needs of children and the material available to meet those needs must lead to a use of the graded lessons. For those who have weekly training classes, I suggest a more fundamental training by the use of our texts for teacher training (Jido Shinri, Kyoiku teki shinri, Kiristokyo den, Kyu Yaku seisho, Kyoju ho, Shukyo Kyoiku shi, etc). The explanations for teaching the lessons as given in our teachers' texts are so explicit that any intelligent teacher can use them with reasonable preparation.

\* The above quotations are from an address by Dr. L. A. Weigle of Yale at the World's Sunday School Convention in Glasgow in 1924.



# A Trip through Korea and China

Robert Cornell Armstrong

ON August 13th, Mr. Tagawa and I started from Tokyo for Korea, where we spoke at Fusan, Seoul, Pingyang and Shingishu. From there, we passed into Manchuria, speaking at Fushun, Dairen, Port Arthur and Mukden. Leaving Manchuria, we entered China, where we spoke at Tientsin, Peking, Tsingtau and Shanghai, visiting Tsinan, Taizan, the sacred mountain which Confucius described as first under heaven, and Choufu, where the tomb of Confucius and the scene of his early home is located. We passed through Nanking to Shanghai. We spoke in some of these places more than once. The meetings held in public halls and club rooms were well attended, averaging nearly five hundred. Meetings held in churches were better attended than similar meetings in Japan proper. For example, at Seoul, in spite of the extreme heat, we had a morning congregation of about one hundred and forty. The social meetings, receptions and dinners averaged about twenty persons. The dinner in the home of one of the members at Peking was especially appreciated because it was held in a lovely home and attended not only by men but by their wives and some other members of the family group.

The religious situation greatly impressed us. Over and over again we were reminded of the early days of the Christian Church. We came back strengthened in our conviction as to the genuine life and character of Japanese Christians scattered through these cities of Asia. Over and over, as we came into intimate touch with Japanese Christian homes, we were greatly encouraged and inspired, for wherever there is a Christian home there is the nucleus of a Christian church whether there is a pastor or not. At Tsinan a gentleman, a strong Christian, met us and helped

us very much. From him and from others who knew him, we learned that the little group of Christians in the city meet regularly in his home every Sunday and even non-Christians come to their meeting.

At Peking, the state of the church is further advanced. There are several Christian families who rent a preaching-place and do not neglect the assembling of themselves together for Christian fellowship. They have no regularly appointed pastor, but they took a sympathetic pastoral interest in each other, which was almost ideal. At Tientsin, Shingishu and Fushun the work was further developed. They had one church, but several active church centres and many Christian workers. Everywhere, the members we met were a very fine class of people, well educated and prosperous. The general impression we received was that the Japanese Christian Church has become fully indigenous and capable of carrying on its work in an aggressive and efficient manner. At Tientsin they said that this was the first time that a missionary had given them a Christian lecture in Japanese in their public hall, which indicated the small place the missionary has taken in the organization of most of these churches.

Everywhere we were welcomed by Japanese Christians. In one place, two very fine Korean men, who had been educated in Japan and knew Mr. Tagawa, were at the station to meet him. Everywhere, when we were not at meetings, the Christians provided guides, automobiles and other essentials to help us to understand the situation and see places of interest. Everywhere we were cordially entertained, sometimes in the best hotels and at other times in the best homes. In addition to these regular efforts, the Governor-General of Korea, H. E. Viscount Saito, welcomed us to his

home and gave us much of his valuable time. The President of the South Manchuria Railway Company also gave us a long interview which was cordial and friendly rather than stiff and formal. Various Consul Generals cordially invited us for dinner and showed keen interest in our trip. Business men invited us to their homes, which were usually in foreign style, and sometimes even more artistic than the average home in America. In short, thanks to Mr. Matsuno, the trip was well organized and seemed to be greatly appreciated everywhere, judging by the open-hearted and efficient preparation which was made and by the large audiences which greeted us. It is impossible to express our appreciation in detail, but everywhere there were Christians in Christian homes with whom we felt we wanted to keep up a permanent friendship.

In China, we had a double purpose. Of course our first mission was to the Japanese churches scattered along our way. But we also planned, if possible, to have some conversations with Chinese Christian leaders. We carried introductions from Tokyo to several on whom we called at Mukden, Tientsin, Peking and other places. We had a most enlightening conversation with Dr. Timothy Lew, who, in spite of serious indisposition, met us and gave us a frank, outspoken presentation of the situation from his point of view. At Shanghai, we were welcomed by the National Christian Council leaders, by the City Pastors' Association and others. The writer spoke in St. Peter's Chinese Church, where he was invited to join the others in Holy Communion. After the service, a small group took him to a Chinese restaurant and talked very freely, comparing the conditions of development within the churches in China and Japan. Mr. Tagawa spoke to a large gathering of Chinese people in the afternoon and gave them a very helpful message.

#### CHURCH UNION IN CHINA

WE can learn much from the Church in China. They have a large number of Christians and their church services seem to be better attended than those of Japan. Union Movements seem to be further advanced in some ways than in Japan. The secretary of the Executive Committee of the Provisional General Assembly of the Church of Christ in China, Rev. C. G. Sparham, of Shanghai, kindly made the following statement of facts about the interesting movement which promises much for the future of Christianity in China. The movement aims at bringing about organic union between the Presbyterian and the Congregational Churches of China but it is confidently expected that "churches of other orders may also enter the union which will be known as 'The Church of Christ in China.'"

Mr. Sparham says: "In April 1918 the Federal Council of the Presbyterian Church in China held its fifth and last meeting. This Council for eleven years had worked for the organization of one Presbyterian Church for China. During the year 1918 it had become clear that the situation was approaching a successful issue, and that the formation of a General Assembly should not be long delayed. At the same time, it was noted that in many parts of China, the organization of the Churches associated with the London Missionary Society and the American Board was on lines similar to those of the Presbyterian Churches. Informal consultation with a view to exploring the possibilities of union took place between members of the missions and churches concerned, and subsequently the Presbyterians issued a cordial invitation to the American Board and London Mission to appoint delegates to attend the meeting of the Federal Council to be held at Nanking, April 13th, 1918. This invitation was gladly accepted, and when the Council



convened, a united service was held at which a Presbyterian pastor preached and a Congregational missionary administered the Lord's Supper.

"For two days the Council then went into Committee of the whole, Presbyterians and Congregationalists at this stage sitting and voting together, and articles of agreement were unanimously adopted for the formation of a Federal Council of Christian Churches in China, the object of which was to make such a comparison of views and adjustment of practices as might prepare the way for organic union. It was from the first decided to extend a cordial welcome to other like-minded churches that were desirous of entering the union. On April 17th, 1918, the Federal Council of the Presbyterian Church, having completed its deliberations, resolved itself into the Provisional General Assembly of the Presbyterian Church in China. An early act of the Assembly was to vote that the action of the Federal Council with reference to union with Congregational bodies be regarded as an action of the Assembly. It was agreed that a representative joint committee of twelve (subsequently enlarged to sixteen) should be appointed to confer and make recommendations to their constituent bodies as to (a) the formation of a Federal Council; (b) Articles of belief, constitution and rules of the proposed union.

"It was further provided that when such a plan of union had been drawn up and had secured the approval of the constituent bodies the committee should summon a meeting of representatives of the churches concerned for further deliberation. This meeting of representatives constituting a Joint Committee met at Nanking January 10-13, 1919. It unanimously recommended that the Church union should be organic and not on a federal basis; and drew up a Doctrinal Statement and General Plan of Union. The action of this

Joint Committee found wide acceptance. A conference attended by 120 Delegates of the Churches and Missions interested was held at Shanghai April 27-29, 1922. The Doctrinal Basis of Union and the Plan of Union as drawn up at Nanking were revised and adopted, with the exception of the question of the powers of the General Assembly, which was referred to the Executive Committee. The Conference was then constituted as the Provisional General Assembly of the Church of Christ in China. It was agreed that as soon as the Executive Committee had received from two-thirds of the District Associations (Presbyterian) approval of the union they should make public announcement of the completion of the union (see Minutes of the Conference of Church Union, pp. 30-40, for details of Plan of Union and Doctrinal Basis).

"While the Union Movement steadily progressed, the situation did not call for the calling of the Executive Committee until May 1925. It was arranged that the Executive Committee both of the Presbyterian General Assembly and of the United Church General Assembly should meet in the Missions Building, Shanghai, May 11-13, 1925. The Committees met at different hours and members of one Committee were invited to attend the other Committee's meeting. It was agreed that the Rev. A. R. Kepler become General Secretary for the Administration of affairs of the Church of Christ in China. Mr. Kepler will have his residence and office in Nanking, and will hope to visit the Synods or Councils of the united Churches or those considering union. It was voted to elect eight Regional Secretaries with whom the General Secretary may be associated in administering the affairs of the Church in their respective regions. The eight Regional Secretaries, together with the General Secretary, will form a permanent Secretarial Committee. To this Committee is referred the questions of General



Assembly, Finances, Home Missions and other tasks and affairs of the Church.

"There will also be a Directing Committee of the National Administrative Office consisting of Revs. Dr. P. F. Price, T. H. Zia, Kung Tsz-Yun and C. G. Sparham. The Executive Committee of the Provisional General Assembly will continue to function. It was feared that some of the existing Synods, while perfectly willing to be associated with less conservative churches in one General Assembly, might desire to maintain a strongly conservative position within their own area. It was accordingly agreed, 'that each Synod, in addition to the Credal Statement held in common by the whole Church, is empowered to retain its original standards of faith.' With a view to securing that union in the one Church shall secure effective local union, it was agreed, 'that the union of other communions with the Church of Christ in China should first receive the approval of the Synod immediately concerned.' If satisfactory progress is made, it is hoped that in the year 1927 the General Assembly of the Presbyterian Church in China and the General Assembly of the Church of Christ in China may convene simultaneously, and that the union of the churches may be consummated.

"The following Synods have already been formed: (1) The Synod of Kwantung. This consists of seven District Associations or Presbyteries, representing 19,733 communicants. The churches formerly associated with the following missions are incorporated in this Synod: American Presbyterian North, Canadian Presbyterian Mission, New Zealand Presbyterian Mission, London Missionary Society, American Board Mission, United Brethren in Christ, Swedish American Mission. (2) The Synod of South Fukien. This consists of six District Associations or Presbyteries, and has 9,600 communicants. It includes all the churches in South Fukien

associated with the English Presbyterian Mission, Reformed Church in America Mission, London Missionary Society. In addition, two District Associations representing 3,700 communicants have been organized in North Fukien. Owing to the great difference of dialect between North and South Fukien sympathetic touch is maintained by exchanging visits of fraternal delegates. (3) The Liang Hu Synod (Hupei and Hunan). This consists of seven District Associations or Presbyteries and has 5,000 communicants. The churches formerly associated with the following missions are incorporated in this Synod: London Missionary Society, American Presbyterian Mission North, Church of Scotland Mission, Reformed Church in the United States Mission.

"The results of union have been a stronger and more independent church life. When one church organization is associated with one mission, the mission tends to lead. A united church representing several missions takes the central place and the missions adjust themselves to its needs."

#### THE CHINESE LANGUAGE SCHOOLS

CHINESE Mission institutions are better developed than those of Japan. Take for example the Missions Headquarters Building in Shanghai. It is a magnificent building and is making a great contribution as a centralizing force in China. Our attention has also been called to the organization for Chinese Language Schools. Their interests are wider than mere language. They are attempting the equally important task of interpreting the best that has been handed down from ancient China. For example the Yen Ching School of Chinese Studies in Peking has sought and obtained affiliation with the University in order to make it possible for students of the Chinese language to get cultural work in Chinese thought, history, geography

and civilization, art and religion. They encourage research work and make special efforts to meet the needs of such work. Dean Porter recognizes the importance of this when he says: "The culture of China is not simply one of archaeological and historical interest. It is not to be studied as the culture of Egypt—as unrelated to present-day problems. Everybody's study of Chinese culture has a direct relation to the serious problems of international relationship which press upon us so peculiarly to-day." From such a school we might well learn. It is not much wonder we missionaries in Japan are losing out as preachers if we are unable to illustrate from and adjust ourselves not only to present-day Japanese life and thought but to all the movements of Japanese history and religion.

#### A COMPARISON OF THE CHURCHES IN JAPAN AND CHINA

WHEN we come to discuss the ways in which the Church in Japan is in advance of China, we have a very delicate problem on which one who has only been in China twice is incompetent to pass judgement. But certain impressions remain as a result of these visits which we will attempt to express. The Chinese leaders whom it was our privilege to meet were superior men in every way. In fact, it would be difficult to discover better men anywhere. We felt, however, that they were suffering from a complex caused by the contrast between their ideals for China and the Chinese, and the actual conditions which exist. They seemed to fear criticism from other Chinese. They feared they might be misunderstood if they were courteous and hospitable toward Christians of countries which are mixed up in Chinese politics. We felt that they were not anti-foreign in their attitude nor in their vision. Even their attitude toward Chinese missionaries has no doubt been sometimes misrepresented. They have awakened sud-

denly to the necessity for Chinese leadership and they are naturally desirous of rejecting foreign paternalism. Missionaries must be patient. These developments are signs of growth, not unlike similar movements which took place in Japan about ten years ago. In Japan, however, these problems are not now very important. The Japanese are not worrying about the church being indigenous. The churches in Japan have already become indigenous. They are independent, self-determined and self-propagating. At the same time Japanese Christians do not desire to be yoked up and bound down by traditions, superstitions and customs similar to those which are throttling the vitality of Organized Buddhism.

#### IMPROVED POLITICAL SITUATION IN KOREA

THE political situation in Korea has greatly improved under the wise and paternal rule of Governor-General Viscount Saito. Everywhere we went and from all kinds of people we heard words of appreciation for the efforts of Viscount Saito. One was even heard to ascribe the spirit of his rule to the fact that Viscountess Saito is a Christian. Upon returning to Japan we learned that Lady Saito is a graduate of the Canadian English Girls' School in Azabu. Whatever the secret of his influence is, we were impressed by the sincerity of his plans for Japanese and Koreans alike, and by the strong, quiet personality which is capable of realizing those plans in efficient and statesmanlike ways.

We have heard rumours of dissatisfaction with the practices of the Oriental Development Company and also with the Irrigation schemes, because of the burdens they place upon Koreans who are unable to bear the financial pressure. This dissatisfaction may be due to two main causes. It may be the natural outcome of the situation and the result of centuries under the easy-going methods of the Korean people.



In which case the suffering caused by these changes is the natural outcome of the past and is so far as we can learn very much less exacting under Viscount Saito's rule than it would have been under that of their own rulers. On the other hand, if the methods of the Oriental Development Company are obviously unjust and grasping, then let the facts be known, and without doubt Viscount Saito will do his best to have the abuses corrected. In these days no native race can be enslaved without violating the high sense of justice which is being developed so slowly but surely by the various agencies which are cooperating with the League of Nations.

From the outset, Viscount Saito has been exceedingly wise. Like the late Emperor Meiji, when he came into power, he announced five great principles to govern him in effecting reforms. These principles were:—"Stability of public security, diffusion of fuller education, development of productive industries, adjustment of communications, and sanitation and revision of the local system, that solidity might be secured for the basis of a liberal government in keeping with the current of universal progress." In spite of the short period of time which has elapsed since Viscount Saito began his work, great strides have been made toward the realization of his humane ideals. We received the impression that Viscount Saito is sincerely attempting to "further the culture and foster the resources of the Korean masses," and above all, is "striving for harmony and cooperation between the Japanese and Korean peoples."

We were struck by the fact that the advance of Japan through Korea and Manchuria has been characterized by progress and the advancement of civilization. The present situation in Korea and Manchuria could not have been possible if there had not been preceding it centuries of neglect and shiftless-

ness on the part of both Koreans and Chinese. Even in Tsingtau, which was one of the prettiest spots we visited, we heard everywhere of the way in which the roads and forests are again falling into neglect as the hand of the progressive Japanese has been removed. One American, pointing to the Japanese Schools, commended them for their high standards and modern methods. It was the same in Manchuria and Korea. Japan has set a very high standard of excellence for her schools, hospitals, hotels and industrial plants. It is impossible to estimate the civilizing influence of such institutions upon not only Chinese and Koreans but other Orientals as well. At Dairen we attended an Industrial Exposition which seemed greatly to interest Chinese ladies and gentlemen who flocked to the Exhibition in large numbers and seemed to be greatly impressed by what they saw. The progressive spirit of Japan is influencing the whole Orient.

China, on the other hand, is largely as Korea was before the Japanese began their work of administration. Three years ago, we expected great things from the Nationalist Movement of Young China which boasted of a Chinese Renaissance. Unfortunately for China, Soviet Russia found the Chinese situation favourable for propaganda, and taking advantage of the opportunity offered by certain Chinese leaders, who hoped to use them for their own personal ambitions, they entered and to-day are no doubt trying to make China the cat's paw in an attack upon Britain and to a less extent upon other Imperial countries. We were interested to hear the opinion of Chinese Christian leaders about the so-called Christian General Feng. They were unanimous in their confidence in his integrity. One man, to prove the sincerity of General Feng, quoted the following words which had been secretly copied from the General's pocket Bible: "No matter how others may criticize me, no



matter how others oppose me, I will stick to my way. I am sure the Lord will help me if I am right." Whatever mistakes of judgement General Feng may make and they acknowledge the possibility, they have no doubt of his sincerity and good faith.

Things will never be right in China so long as eighty-five per cent of the people remain illiterate. The crying need of China is for properly equipped schools, better means of communication, enlightened habits of cleanliness, modern methods of sanitation, a centralized government capable of guaranteeing the safety of property and life. But as a matter of fact, we passed over thousands of miles which were without proper roads or much evidence of public schools for little children. Even the hot towels which the porters passed around lost their interest when we saw them passed to many others without being sterilized. The teacups were given us after they were wiped by these same towels. And hearing from a friend that the

sterilized water had been taken from the train tank we began to feel very uncomfortable. It is not possible to correct such dirty habits without school training. Even the berths on the one railway which was entirely controlled by Chinese were the only ones in which we had small companions.

If the comparatively small group of students in China wish to help China, let them make this kind of experience impossible. At least, it cannot be accomplished in less than one generation. Let the students force the military leaders of China to sacrifice their petty ambitions for the sake of China. If these military leaders love China let them do as Saigo and Katsu Awa did at the time of the Restoration in Japan. They sacrificed personal ambitions for the sake of their beloved land and its young ruler. Until the spirit of humility and self-sacrifice becomes a reality in the lives of the people the Republic of China cannot be said to be permanently established.

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## The Christian Literature Society of Japan

**THE** Christian Literature Society and the Methodist Publishing House are to be merged into one enterprise for publishing and selling both Japanese and English books, making a headquarters for Christian publishing interests. Plans are being worked out for a new building on the Ginza, the Fifth Avenue of Tokyo, a great busy thoroughfare.

New publications issued this month are the following:

**A Story of Bethlehem:** a Christmas Cantata, by Mrs. Hennigar, Price 80 Sen.

**Service of Song,** by Mrs. Hennigar, for Christmas and Flower Sunday. Price 80 Sen.

**The Business of Being a Friend,** by Bertha Conde. pp. 164. Price 60 Sen. Neat board cover.

**Louise.** The Japanese title of "One Girl's Influence," Dr. Robert E. Speer's memorial of Louise Stockton Andrews. pp. 187. Price 60 Sen. Board cover with picture.

**Commentary on St. Luke's Gospel,** by S. Murata. Price Yen 2.50. Cloth. The third in the series of New Testament Commentaries now being issued by the Society.

**Sabbath Observance,** pp. 102, three prize Essays, 3rd edition. Price 25 Sen.

## Temperance Notes.

### Temperance Forces Urge Extension of Juvenile Prohibition Law

THE National Temperance League of Japan is concentrating its efforts this year especially upon the movement to secure a revision of the Juvenile Prohibition Law, raising the age from 20 to 25 years. This would make it include practically all students and those in the military service. The principal reasons advanced are as follows:

(1) As physical and mental maturity is not reached before the age of 25, or even later, the protection of the law is needed during these critical habit-forming years.

(2) As the years between 20 and 25 are not only important in economic production but in racial reproduction, the higher age limit would help materially in reducing the poisoning of the second generation by alcohol.

(3) The three million members of the Young Men's Association, between 15 and 25 years of age, should be protected as much as possible from the physical and moral dangers of intoxication.

(4) The strength and morale of the Army and Navy must be conserved. Many dishonourable acts of soldiers are the result of drink. Often, too, soldiers return to their native villages with bad drinking habits formed during their period of required military service.

(5) The protection of student life. In spite of the large expenditures for education, many students fail as a result of idle drinking in cafés.

(6) Many social customs, as well as the fact that the right of suffrage begins at 25, indicate that this is a natural dividing point in life.

The plans for the campaign include: (1) special lecture trips and mass meetings to arouse public sentiment, (2) the interrogation of all members of both houses of the Diet on the subject, requiring them to declare themselves, (3) efforts

to secure the cooperation of all local societies, many being still unaffiliated, (4) rallying the influence of the common people, especially the students and the members of the Young Men's Associations, and making their voices heard, through petitions, at the seat of government, and (5) the election of pledged drys to the Diet.

The League's special lecturers, Mr. Hampei Nagao, Mr. Kazutaka Ito, Mr. Shozo Aoki and Mr. Kichitaro Muramatsu, will be available for intensive campaigns and rallies. For special conditions and terms, application should be made to the headquarters of the League, stating which speaker is desired.

### Activities of the Japan Intercollegiate Prohibition League

THE program of the Nihon Gakusei Haishu Remmei for this fall includes several special features:

(1) *Poster Contest.* First prize ¥ 50, two prizes of ¥ 30, five of ¥ 10 each. Subjects: (a) The drink bill of Japan is ¥ 4,000,000 a day (the amount given by Rockefeller for the Imperial University Library), (b) Saké manufacture requires 5,000,000 koku of rice, or enough to feed five million people for the entire year. The contest is open to all students in Japan and closes on November 25 th, 1925.

(2) Monthly meetings, first Saturday, for reports of special research by the branches in the different schools.

(3) Publication of monthly paper, "Mushu Koku" (Prohibition State) beginning in October.

(4) Special appeals to the Diet for the revision of the Juvenile Law.

(5) Departments and Department Heads have been named as follows:

Chairman Executive Committee,  
Kanji Koshio  
Research Department, Yoshio Suge  
Propaganda Department, Masayoshi Otaki

Business Department, Hiroshi  
Shibagaki  
Treasury Department, Nanao  
Okada  
Editorial Department, Shigeo  
Masumitsu

(6) At the time of the National Convention of the Young Men's Associations in Tokyo, in October, the N. G. H. R. will have a special room in the Convention hall for its special temperance exhibit, distribution of literature and other special means of reaching these thousands of leaders of young men in Japan. The N.G.H.R. is making the most of this splendid opportunity.

The Kwansai (Western Japan) Branch of the N. G. H. R., including Kyoto Imperial University, Doshisha University, Kobe Higher Commercial School, Osaka Medical School, Third High School and Wakayama Higher Commercial School, held a mass-meeting in the Nakanoshima Auditorium, Osaka, on October third. The speakers included Prof. T. Kimura, former head of the Osaka Medical School, Dr. Ushitaro Matsuura, Hon. Professor of Kyoto

Imperial University, Mr. Ryutaro Hayashi, President of the Osaka Temperance Society, and others, including five student speakers from these schools.

The Nagano Prefecture District Temperance Union, including forty-nine local societies, was organized on September 27th. Mr. Hampei Nagao was the speaker at the organization meeting. Much credit is due to Mr. E. C. Hennigar for the growth of the temperance work in this section. On the following day Mr. Nagao spoke in the Matsumoto High School and a new student society was organized there.

A new temperance society, recently organized in the Shanghai Dobunshoin (school for Japanese and Chinese) has affiliated with the N. G. H. R.

There are over 600 members in the temperance society organized among the workers in the Mitsubishi Workers' Training School, Kobe. Mr. Shokichi Ogawa, head of the school, is president of the society.

## Japan Officially Represented at International Conference on Alcohol Problem.

MR. TAMON MAEDA, one of the directors of the International Labour Bureau of the League of Nations, representing Japan, has been appointed to represent the Japanese Government at the International Conference on the Alcohol Question meeting at Geneva, September 1-4, 1925. This action is a new departure by the Imperial Government, this being the first time that Japan has officially participated in such a conference. Mr. Maeda, who was formerly assistant mayor of Tokyo, is a very capable man and well qualified to represent the nation at such a gathering.

The conference, called by the International Bureau against Al-

coholism, was to consider three questions: (1) the question of the alcohol traffic in Equatorial Africa, in mandate and ordinary colonies and independent states, as regards results of legislation now in force and needed reforms, (2) the prevention of conflicts which have arisen during recent years as a result of measures taken by alcohol-producing countries to force alcohol upon weaker peoples which have adopted restrictive or prohibitive measures for themselves, and (3) the need and development of international conventions in regard to the smuggling of alcoholic beverages. The promoters of the conference hope that eventually the League of



Nations will give serious consideration to the alcohol question, especially in its international aspects, as it has already done in the case of the opium traffic.

#### EARTHQUAKE ANNIVERSARY OBSERVED AS TEMPERANCE DAY

IN accordance with the decision of the annual convention at Niigata last April to observe September first, the anniversary of the earthquake disaster, and April first, the anniversary of the promulgation of the Juvenile Prohibition Law, as special national temperance days, the day was quite extensively observed by the local societies of the League and other organizations interested in the cause. The program for the observance of the day as planned by the League was as follows:

1. *Petitions for the Enforcement of the Juvenile Law* were to be sent by the district and local societies and other cooperating organizations to the governor, the heads of the departments of home affairs and social welfare, the chiefs of police, and other officials in each prefecture and also to the local officials. At the same time delegates called upon school and newspaper offices and other institutions to create public sentiment for the observance and enforcement of the law.

2. *Mass Meetings, Street Demonstrations* and exhibits of posters were held in the different centres,

and these were followed by special membership campaigns during the following week. In Tokyo a meeting was held in the Kanda Y.M.C.A. with Mr. Hampei Nagao, Mr. T. Kagawa and Miss Azuma Moriya as speakers. Street demonstrations were held in a score of centres throughout the capital city and thousands of handbills distributed urging abstinence and prohibition as the means of improving the individual and social welfare. The Kyofukwai (W. C. T. U.) and the Nihon Gakusei Haishu Remmei (Intercollegiate Prohibition League) cooperated with the League in these meetings.

3. *The Cooperation of All Societies* interested in moral and social reform, such as churches, Sunday schools, Young Men's and Young Women's Christian Associations, Salvation Army, Buddhist Temples and Monasteries, Young Men's Associations and Girls' Associations, Boy Scouts and student clubs, was requested by the League in helping to challenge the public conscience on this question and some of them responded. It is hoped that in the future many more will join in making these two days outstanding temperance days in Japan.

4. *Special Literature*, including 20,000 posters and 800,000 handbills, was provided by the League headquarters and a special edition of "Kinshu no Nippon" published.

## First Summer Camp and Institute of the Japan Intercollegiate Prohibition League.

HELD AT KARUIZAWA, JULY  
17-23, 1925

THE first summer camp and training institute of the Nihon Gakusei Haishu Remmei (Japan Intercollegiate Prohibition League) was held at Karuizawa this summer. About forty students were enrolled

from fourteen colleges, universities and technical schools.

The forenoons were devoted to study and lectures, the afternoons to rest and recreation, and the evenings to discussion and songs around the camp fire. The students lived in true camp style and did their own cooking over an open fire.

Special lectures were given by Professor Iso Abe of Waseda University on "Birth Control," by Mr. Yukio Ozaki, liberal leader in the Diet, on "Universal Manhood Suffrage," and by Mr. E. C. Hennigar on "The Twin Evils—Alcohol and Social Vice." Mr. Mark R. Shaw, Secretary of the Methodist Board of Temperance and Representative of the World Student Federation Against Alcohol, gave a series of five lectures on the history and methods of temperance work, as follows:

- "Brief Analytical History of the Movement against Alcohol."
- "A Consideration of the Principal Objections to the Prohibition Movement."
- "The World Student Movement and the Intercollegiate Prohibition Association in America."
- "Program of Regular and Special

Activities of Local Student Leagues."

"Special Activities for Summer Vacation Work."

Some of the Lectures were held in the Summer University building and some in the open air at the camp near Lake Kumobaike at the foot of Hanare. It is expected that the summer camp-institute will become an annual affair of this new, growing organization of students in Japan which now has local organizations in over thirty institutions with a total of 2,460 members. Following the close of the camp a number of the students made the ascent of Mount Asama, the most active volcano in Japan. Many of the members of the camp spent the rest of the summer in field prohibition work in their respective districts.

## Book Reviews

*The Editor will always be glad to receive short reviews (not exceeding 250 words) of books which readers feel will be of use to the missionary community at large.*

**THE CHRISTIAN MOVEMENT IN JAPAN, KOREA AND FORMOSA.** 1925. Kyobunkwan. Editor: Rev. A. Oltmans, D.D. Price ¥3.00. 836 pp.

**THE** 1925 edition of *The Christian Movement in Japan, Korea, and Formosa* was issued from the press on such accurate scheduled time, and with such marked efficiency in editorship that its appearance on sale, and a few facts of appreciation, should be known by all.

The editor-in-chief, Rev. A. Oltmans D.D., whose rich experience in Christian work in Japan covers a period of thirty-nine years, is an outstanding personality in the missionary body, and is well able to make the book what it is. We note as his associate editors the names of persons whose accuracy and

opinions we readily trust in the matter of collecting and recording, for our present needs, information which naturally, in a volume of this kind, soon becomes recorded history of very considerable value to the Christian Church.

This staff of editors was able to secure articles from seventy-four persons whom they considered well competent to write on the subjects assigned them. Christian work in its various forms receives careful attention. The industrial, social, political, and other phases of life in their relationship to the Christian cause are treated, and help to give a proper setting to the work that is being done, and which is yet to be done.

The book contains 836 pages, 650 of which are devoted to the articles mentioned. Of this space, 18 pages are given to articles on the work in Formosa, and 174 to articles on the work in Korea.

The alphabetical list of missionaries gives the address, date of coming to Japan, mission relationship, telephone, and postal transfer if any. The same names are then re-listed according to cities and towns, and then, once again, according to missions. These lists are very instructive, and are valuable to those who have to deal with the personnel of the work.

The statistics are from Dr. D. S. Spencer, our well-known co-worker whose care in such things has given him a reputation which has kept him in office more than long enough to acquire all the experience that is to be had in this department. No one who is interested in getting the bearings of the Christian movement in this empire will pass over this part of the book hurriedly. It is instructive and stimulates thought, especially when compared with statistics of the past.

Twenty-one pages are occupied by a list of Christian Educational institutions which range from the kindergarten up. The addresses of these are given. This is the first time in six years that this list appears in this annual. Its value is attested by the wide request made for its appearance in the 1925 edition. It is illuminating and valuable, but might have been more valuable had the name of the head of each institution been listed.

Twenty-five pages are devoted to the obituaries of thirteen of our number who have gone to their reward during the past year.

There is perhaps no article in the book that is not worthy of special mention. Each is interesting in its own line, but the forty page article by the editor-in-chief on the "Review of the Year 1924" gives us a birds'-eye view of the year in condensed form. In reading it, one is impressed with the number of prominent events that have already escaped his memory.

While the difficulties encountered in Christian work are not concealed, the book is rich in encouragement,

and will be stimulating to any one who may be depressed and who needs a wider view of conditions and of what is being done.

The book is on sale at the Kyo Bun Kwan, 1 Shichome, Ginza, Tokyo, at three yen per copy. A ten per cent discount is given on orders of five or more copies.

A.J.S.

#### THE PROBLEM OF THE CROSS.

Rev. V. Storr, M. A., Canon of Westminster. Student Christian Movement. Price 4/-pp. 169.

In this book by one of our leading English theological teachers of today we have a fresh study of the meaning of the Cross in the light of modern thought and knowledge. After an examination of the principal passages of Scripture on the subject the author goes on to discuss some of the chief interpretations of the Atonement, e.g. the substitutionary, the representative, the exemplary, showing what elements of value each contains, and what elements the advance of experience and knowledge have shown to be unsatisfying. Finally he points out what he believes to be the message of the Cross for today in the power of appeal of a Love which suffers in order to reveal its nearness and its depth. However important may be the message of the Incarnation in a land where the idea of God is vague, however useful is a study of the character of our Lord for a people who are only now awakening to the value of personality, as we read this book we realize anew the utter centrality of the Cross of Christ in all our Gospel. While the brevity of the book is at times tantalizing, for it inevitably leaves many passages of Scripture undiscussed, and while the modern attitude to the Bible may not meet with general approval, yet we confidently recommend it to all who would have a new vision of the Cross and who like St. Paul would fain "preach Christ and Him crucified."

W.H.M.W.



## REBUILDING EUROPE.

Ruth Rouse. Student Christian Movement, Price 4/-.

Those who are sceptical about the work-a-day value of fellowship ideals would do well to read this book. In 1920 when throughout Europe post-war conditions had left the universities destitute, students starving and the cause of learning in mortal danger, a few women and men had the faith and courage to attempt what seemed an impossible task, namely to save physically a whole generation of students. From small beginnings the work gradually spread throughout the universities of the countries affected until 75,000 students had been reached and thousands more had been cheered and uplifted by this practical demonstration of friendship. Significant as the work has been, perhaps even more valuable are its indirect results. Mainly through the help and encouragement of European student relief, the "work student" system has been established throughout Europe and everywhere students have learnt to recognize and value the ties which bind them to each other. Surely this fact is a gleam of light on the puzzling future of international relationships!

Japan has helped and has been helped and this book should encourage those who are trying to lift student ideals here from a narrow patriotism to a sense of world-citizenship.—H.M.H.

## NATIVE CHURCHES IN FOREIGN FIELDS. Henry Hosie Rowland, Published by the Methodist Book Concern, N. Y. Price \$1.50.

It is ten years since A. J. Brown's "Rising Churches in Non-Christian Lands" appeared and the book under review deals with the same problems and along much the same lines as the earlier work. It is in fact a sequel—one too which had become very necessary owing to the great progress made in the direction of establishing indigenous Churches during the past decade.

The writer devotes considerable space to a history of Church Building during the Christian era. Even so it is inevitable that his survey of what has been done in India, China, Africa, Japan and the Islands of the Sea during the period of Protestant Missions should in the space at his command be exceedingly concise, so much so as to be almost cryptic in some of its statements. Possibly greater detail in some few well-chosen instances would have served the writer's purpose better than his attempt to cover all the ground; but the writer's points are mostly well taken and his conclusions sound.

As we might expect, it constantly appears that Japan leads the mission fields of the world in such matters as self-government. Inevitably, therefore, there is less in this book for a Japanese missionary to learn than there might be for our fellow labourers in other lands. Yet we are grateful for this work to remind us of what has been done towards the establishment of indigenous churches and of what still lies before us to be accomplished in this all-important work of the missionary.—J.G.B.

## In Memoriam

MRS. RUSSELL T. BARR

A BEAUTIFUL sunset is only made possible by the clouds, on which the rays are reflected; and so the passing of a lovely life into the Home beyond sheds its glory even on the dark clouds of earthly sorrow, and beautifies the things which are left behind.

It is such a life that has gone out from us, in the death on August 21, of Mary Winn Barr, wife of Russell T. Barr. She was born in Yokohama, Japan, on August 9, 1878, and was the eldest daughter of Rev. Thomas C. and Mrs. Lila Wil'ard Winn, missionaries under the Presbyterian Board of Foreign Missions. She was baptized in infancy by Rev. S. R. Brown, D.D., who was the first missionary appointed to Japan after the opening of that country to the outside world.

After graduating from Knox College, Galesburg, Illinois, in 1900, she returned to Japan and taught for four years in Presbyterian mission schools, first in Kanazawa Girls' School, later in Osaka Girls' School.

Mrs. Barr was descended from a long line of missionaries, and her two brothers, Rev. George H. Winn, of Taiku, Korea; Rev. Merle C. Winn, of Kanazawa, Japan; and a sister, Mrs. Walter C. Erdman, of Taiku, Korea, are now engaged on the field.

In 1904, she returned from her mission school work and married Russell T. Barr, of Quincy, Illinois, who, together with three children, survives her.

Mrs. Barr's life, with her radiant personality, has witnessed for her Master under whatever circumstances she has been placed. Upon reaching Quincy as a bride, she at once identified herself with the First Presbyterian church, of which her husband was already a member. She became active in the work of the church, especially in the advancement of its missionary interests, and was for several years president

of the Women's Missionary Society. Mrs. Barr was prominent as a speaker at Presbyterian meetings and missionary gatherings in central Illinois and throughout the Synod of Illinois. In 1915, the family removed to Germantown, and became active in the West Side Presbyterian church, where she was president of the Women's Missionary Society.

Such an influence for good cannot die, and she will live in the hearts of her friends, and in uplifted lives, which have been touched by hers.

During her long months of suffering, many prayers have gone up to God that she might be spared to us, and to her dear children, over whom her heart yearned so deeply. God's answer to these prayers was the gift of a wonderful peace and the gradual letting go of the things of this life, yielding all into the keeping of her Lord.

She expressed a strong desire to leave, at the ending of life, some testimony of the reality of the Gospel, which would be a help to others, and a few days before her death she said to her father, "It seems as though Heaven were only a step away."

At the very last, when speech seemed to be failing her, Dr. Winn began to repeat the twenty-third psalm, and when his voice broke with sobs as he came to the words, "I will fear no evil," with a clear voice she continued, "for Thy rod and Thy staff they comfort me."

Many of our church societies will look back to visits of Mrs. Barr, which have given new zest to their work, and will rejoice that they were privileged to have her, and hear her ringing message. In her own church home she has been greatly missed during her months of illness, but her interest and influence continue to be felt, and will be down the years that are to come.

# The Visit of the Hon. N.W. Rowell, K.C., L.L.D., to Tokyo

D. NORMAN

CHRISTIAN workers in Tokyo were encouraged and pleased to have a hurried visit on Friday and Saturday, the 25th and 26th of September, from the Hon. N. W. Rowell of Toronto, Canada. Rowell is well known outside of his native land, not only because of his prominence as a public man, an ex-cabinet minister of the Dominion Government, Canadian representative to the League of Nations, and a member of the Privy Council of the British Empire, but also because of his devotion to the cause of Christ. He has for years been a member of the Board of Missions of the Methodist Church in Canada, and has taken part in many International Christian Conferences. It was very encouraging to pastors and missionaries in Tokyo to know that while he had letters of introduction to the Premier of Japan and has personal friends among those of high rank in Japan, yet he preferred to spend most of his time in Tokyo meeting the members of the National Christian Council, members of the mission of his own church, hearing from Miss Caroline Macdonald about her slum and settlement and ex-prisoners' work, visiting the East Tokyo slum work, meeting members of the Central Tabernacle of Hongo and getting at first hand all the information he could about all phases of Christian work in Japan.

In the afternoon of Friday, September 25th, at the residence of the Rev. R. C. Armstrong, Ph. D., Koishikawa, Mr. Rowell met the leaders of the N.C.C. and discussed with them the situation as to evangelism and the prospect for the future in Japan. He was asked to speak on the religious situation in Canada, especially in regard to the recent Union of three leading churches. The following is but a summary of

what he said: His remarks were marked by his sympathy with all evangelical bodies; nothing critical to other branches of the Church of Christ, even to the dissenting Presbyterians who remained outside the Union, was to be detected in his words.

As Mr. Rowell spoke, it was clear to all that he gave a comprehensive yet simple and clear presentation of the movement. He said; "In the Canadian Union Church Movement three great religious streams have united to form one mighty river. Each exists in the united church, for each has brought in its rich heritage from the past and all that was best and most worthy was conserved and brought in to enrich the new church. No one of the three, Congregational, Methodist, or Presbyterian, was asked to sacrifice anything that it considered essential, so now in the United Church we inherit all of the love of freedom in worship of the Congregationalist, the passion for truth and religious liberty of Presbyterians, the zeal for evangelism and for social and political righteousness of the Methodist. One convincing evidence of this is the fact that this new united church has been recognized as a legitimate child by all the Mother Churches in the old lands. The Pan-Presbyterian Council recently in Wales, the Executive of the Ecumenical Methodist body, the Congregational Unions, also various representative bodies in England, Scotland and Wales have sent greetings or representatives to their new offspring, the United Church of Canada.

"What led to the union? It has been felt for years that the Church had not made and was not making its reasonable contribution in the social, national, and international



problems. Questions of industry, the relation of labour and capital and other important questions were not being satisfactorily solved and estrangements from the church on the part of certain classes were not being met. So much time and money and effort was being spent in keeping up the many organizations that it almost seemed as if these organizations were ends in themselves instead of being but the means to other ends. It was felt that the Church of Christ should create a spirit and an atmosphere by means of which the difficult problems of humanity could be solved. The church with its many divisions into denominations seemed impotent in the face of great problems. It has been the hope of many who advocated union that much of the money and energy spent in the upkeep of organizations would be liberated for the real work of the Kingdom.

"In Canada another and an im-

mediate cause for union was the pressing problem of reaching the settlers in the West. Crowds of immigrants from Europe and many from the East were settling in the new provinces of the West and the churches in their divided condition were unable to follow up and give the settler the Gospel. A generation was growing up in many sections that had not heard the preaching of the Gospel. That crystallized the union sentiment and made the union possible. A great work for God and humanity lies before us in Canada. Our hope is that our movement may be but the precursor of a larger and wider union there and also in other lands."

Mr. Rowell, in closing, referred to the movements towards union in England, the United States, and Japan, and said that he wished to learn what he could of the work here and its needs from the Japanese leaders and workers.

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## Personal Column

### MARRIAGE

**McCOLLUM-BENNINGHOFF.** On October 2, in Rochester, New York. Lieut. A. H. McCollum to Miss Margaret Benninghoff, daughter of Dr. and Mrs. H. B. Benninghoff, N. Baptist Mission, Tokyo.

### DEATHS

**BARR.** In Quincy, Ill., U.S.A., on Aug. 21 st, 1925. Mrs. R. T. Barr. (née Mary Winn) late missionary of P. C. U. S. A. Japan, and wife of Russell T. Barr.

**MacKAY.** In Taiwan, Mrs. Minnie MacKay, wife of the late Dr. G. L. MacKay, first Canadian missionary to Formosa.

### ARRIVALS

**ADAIR.** In October, Miss Lily Adair of the United Church of Canada, Formosa Mission, from furlough. Miss Adair is stationed in Taihoku.

**ARMSTRONG.** On Oct. 12, Miss Clare Armstrong, Y. W. C. A., Kobe, from summer vacation in America.

**ARMSTRONG.** On Sept. 1, Miss M. E. Armstrong, W. M. S., United Church of Canada, from furlough. Miss Armstrong has returned to Toyama.

**BAGGS.** In Oct. Miss Baggs, C. M. S., to Bp. Poole Girls' School, Osaka.

**BOYD.** On September 8, Miss Evelyn Boyd, for one year's service in Kobe Jo Gakuin.

**CARPENTER.** On Sept. 24, Miss M. M. Carpenter, N. Baptist Mission, Tokyo, from furlough.

**CURTIS.** On Oct. 7, Miss Edith Curtis, American Board Mission, Baikwa Jo Gakko, Osaka, from furlough.

**DURLAND.** On Sept. 8, Miss Mabel I. Durland, for three years, as secretary to President DeForest of Kobe Jo Gakuin.

**GILLESPIE.** On Sept. 1, Miss Jean Gillespie, new missionary of the W. M. S., United Church of Canada. Miss Gillespie is attending the Tokyo Language School.

**HANNAH.** On September 12, Miss Lolita Hannah, to join the S. Baptist Mission. Miss Hannah is studying the language in Shimonoseki. She is to teach music at Seinan Jo Gakuin, Fukuoka.

**HOTSON.** Miss Jenny Hotson of the United Church of Canada Formosa Mission, Taihoku, from furlough.

**KAUFMAN.** Oct. 12, Miss Emma Kaufman, Y. W. C. A., Tokyo, from furlough.

**KILLAM.** On Sept. 1, Miss Ada Killam, W. M. S., United Church of Canada, from furlough. Miss Killam is stationed in Fukui City.

**LINDSAY.** On Sept. 1, Miss Olivia Lindsay, W. M. S., United Church of Canada, to be associated with the foreign faculty of the Women's Christian College, Tokyo-fuka.

**MCCAUSLAND.** On Sept. 8, Miss Isabel McCausland, American Board Mission, from

furlough. Miss McCausland is again at the Kobe Jo Gakuin.

**MILLS.** Mr. and Mrs. E. O. Mills, S. Baptist Mission from furlough. Mr. and Mrs. Mills are located in Nagasaki.

**MOOAR.** On Sept. 8, Miss Eva Mooar, for one year in Baikwa Jo Gakko, Osaka.

**REEVES.** On Sept. 8, Miss Grace Reeves, for one year in Baikwa Jo Gakko, Osaka.

**RORKE.** On Sept. 1, Miss Luella Rorke, W. M. S., United Church of Canada, to teach at the Eiwa Jo Gakko, Shizuoka.

**SCRUTON.** On Sept. 1, Miss Fern Scruton, new missionary of the W. M. S., United Church of Canada. Miss Scruton is attending the Tokyo Language School.

**TROUT.** On Sept. 28, Miss Jessie Trout of the United Christian Mission, from furlough. Miss Trout is stationed at Akita.

**VEAZEY.** On Sept. 1, Miss Myra A. Veazey, W. M. S. of United Church of Canada, after an absence of seven years. Miss Veazey is stationed in Tokyo.

**WILSON.** On September 8, Miss Eleanor Wilson, American Board Mission. Miss Wilson is studying in the Kobe Language School.

### DEPARTURES

**GARDENER.** On November 5th, Miss F. Gardener, C. M. S., Hiroshima, on furlough.

**HARKER.** On Oct. 20, Miss Hazel Harker, United Christian Mission, on sick leave.

**ROBINSON.** On Nov. 5, Dr. J. Cooper Robinson and Miss Robinson, Canadian Episcopal Mission, Gifu, on furlough. Dr. Robinson and Miss Robinson will travel in Europe.

**UUSITALO.** On August 20, Miss S. Uusitalo, Finnish Evangelical Lutheran Mission, for furlough in Finland.

**WILKES.** On Sept. 12, Mr. and Mrs. A. Paget Wilkes, Japan Evangelistic Band, Kobe, for furlough and deputation work in America and England.

### CHANGES OF LOCATION, WORK, ETC.

**HAMILTON.** Miss F. G. Hamilton, W. M. S., United Church of Canada, has been appointed principal of Tokyo Eiwa Jo Gakko, Tokyo, to succeed Miss Blackmore, retired.

**KAREN.** Mr. and Mrs. A. Karen of the Finnish Lutheran Mission from Kamisuwa to Iida, Nagano Ken.

**LYNN.** Mrs. Hazel B. Lynn, of the Bible Training School, 212 Bluff, Yokohama, is detained in America for the present by illness in her family.

**MacKAY.** Mr. and Mrs. G. W. MacKay of Tamsui, Taiwan, are residing in Kobe where they are attending the Language School.

**McLACHLAN.** Miss May McLachlan, W. M. S., United Church of Canada, is located in the Eiwa Jo Gakko, Shizuoka.

**MACCLEOD.** Rev. and Mrs. Duncan MacCleod, Principal of the North Formosa

Theological College, and family, to Tainan, in connection with the temporary union of the colleges of North and South Formosa.

SANDBERG. Miss Minnie Sandberg, N. Baptist Mission, is detained at home on account of health.

SMITH. Miss Ruth Smith of the N. Baptist Mission has postponed her return to Japan because of illness in her family.

WARD. Miss Ruth Ward, N. Baptist Mission, is detained at home on account of health.

## MINUTES OF THE ANNUAL MEETING F.C.M.

By reason of some inexplicable error, one whole page of the MSS. of the minutes of the Annual Meeting of the Federation of Christian Missions was omitted in the printing as it appeared in the September-October issue of the Japan Evangelist. This was half of the report of the ad interim actions of the Executive Committee. This page of the MSS. is printed below, and should be added on to p. 331 of the Evang. list. In the copies sent to Mission Secretaries, the correction is made by inserting an extra page.

The members of the Executive Committee, other than the officers, was incomplete, and the corrections will be found below.

The Federation's members of the Board of Directors of the new Christian Literature Society are also reported below, as is the name of the successor to Rev. R.M. Millman on the Executive Committee. Mr. Millman is leaving Japan on furlough.

### Report of the Executive Committee(Cont'd.)

#### 6. Future of the Federation,

As instructed, your Executive through a sub-committee made a study of the future of the Federation. Acting on the report of the sub-committee, your Executive herewith submits certain proposals. (Handed to committee below). That they may be properly considered, your Executive makes the following recommendation:

"That a committee of eleven be appointed to consider these proposals and to make recommendations to this Annual Meeting, including amendments to the Constitution, this committee to be composed of the following persons: C.A. Logan, convener, (Miss) J.N. Scott, C.H. Ross, W.H. Murray Walton, H.F. Woodsworth, (Miss) A.B. Spowles, S.H. Wainright, (Miss) A.L. Archer, W.G. Seiple, H.B. Newell, W.H. Erskine.

#### 7. Business Committee and Minute Secretary.

Your Executive has appointed M.E. Hall and H.S. Sneyd as a Business Committee for this Annual Meeting, and W.G. Seiple as Minute Secretary. We recommend that all matters of business be submitted through the

Business Committee and that they fix the time and place for all committee meetings.

#### 8. Nominations Committee.

Your Executive recommends that the following persons be appointed as a Nominations Committee: S.J. Umbreit, convener, F. Parrot, H.B. Benninghoff, H.V. Nicholson, J.B. Hunter, E.R. Bull, (Miss) M.D. McDonald, (Miss) O.I. Hodges, (Miss) K.I. Hansen.

#### 9. Committee on Resolutions.

Your Executive recommends that the following persons be appointed as a Committee on Resolutions: F.W. Heckelman, convener, (Mrs.) T.A. Young, J.F. Ray, C.K. Lippard.

#### 10. Routine Business.

The routine business of your Executive included such items as the following: the readjusting of the appointees on the Christian Literature Society and the Sunday School Committee; upon invitation, the appointment of delegates to the Annual Meeting of the National Christian Council in October, 1924; an appeal to the Bible Societies in regard to a translation of the Old Testament; the placing of copies of the Christian Movement and the Japan Evangelist on steamers; the appointment of Hilton Pedley to take the place of (Miss) C.B. DeForest on the Executive Committee; a representation to the National Christian Council about the work for Koreans in Japan proper; a representation to the National Christian Council about a concordance of the Bible, the work of H.J. Bennett; the unavoidable agreement to the withdrawal of the Finnish Lutheran Mission from the Federation; the appointment of A. Oltmans as Necrologist in the place of W.E. Towson who had left Japan; and other minor matters.

Also, the members of the Executive Committee, other than officers, should be as follows:

Term Ending in 1926: W.K. Matthews, R.W. Millman, Hilton Pedley.

Term Ending in 1927; (Miss) O.I. Hodges, H.K. Miller.

Please note, also, that the members of the Directors of the Christian Literature Society were changed by reason of the merger, and are as follows:

Term Ending in 1926: (Miss) E.A. Camp, C.D. Kriete, S.H. Wainright, T.A. Young.

Term Ending in 1927: A.D. Berry, W.F. Hereford, E.T. Iglehart, (Miss) J.N. Scott.

Term Ending in 1928: D.H. Blake, S. Heaslett, G.M. Rowland, A.J. Stirewalt. Successor to R.M. Millman on Executive Committee: P.S.C. Powles.

Harvey Brokaw,

Secretary F.C.M.



# THE JAPAN EVANGELIST

A JOURNAL OF CHRISTIAN WORK IN JAPAN

12  
Vol. XXXIII

December, 1925

No. 10

## CONTENTS

Editorial Notes	383
The Gospel of Emmanuel. Rev. Y. Inagaki	385
Australia. Impressions of a Visit. Bishop S. Heaslett	388
A Christian View of World Peace. D. Ebina	392
A Buddhist View of World Peace. S. Arai	395
A Shinto View of World Peace. T. Senge	400
The Claims of the Japanese in Korea on the Church in Japan	...
...	R. A. Hardie 404
The Missionary Association of Central Japan. Wm. C. Buchanan	406
Christ among the Neglected. Alice P. Adams	408
National Christian Council Bulletin. R. C. Armstrong	412
Sunday School Notes	415
Temperance Notes	416
Purity Campaign	419
Christmas Cheer for Lepers	419
In Memoriam: J. McD. Gardiner—C. H. Evans	420
H. B. Johnson—D. S. Spencer	422
Book Reviews	424
Personal Column	427

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## Who's Who

*Rev. Yoichiro Inagaki, D. D.*, is Professor of Systematic Theology at the Central Theological College of the Seikokwai, at Ikebukuro, Tokyo.

*Rt. Rev. Samuel H. Heaslett* has been for twenty-five years a missionary of the C.M.S. in Japan, and is now Bishop in South Tokyo. Bishop Heaslett was some time Assistant Editor of The Japan Evangelist.

*Danjo Ebina* is one of the senior leaders of Japanese Christianity, long a popular pastor in Tokyo, and now President of the Doshisha, Kyoto.

*Mr. S. Arai* is a Buddhist priest belonging to the Zen sect. He has travelled extensively in America and is now in charge of one of the temples in Kamakura.

*Mr. T. Senge* is a representative of

one of the modern Shinto sects in Japan.

*Dr. R. A. Hardie* went to Korea as a Southern Methodist missionary in 1892, and has since been prominently identified with its varied missionary activities.

*Dr. W.C. Buchanan*, of the Southern Presbyterian Board, has been in evangelistic work in Japan for almost thirty-five years. He is now located in Gifu.

*Miss Alice P. Adams* is a missionary of the American Board, and has for many years done evangelistic work in the city of Okayama.

*Messrs. Shaw, Coleman and Armstrong* are regular contributors to this paper, as leaders in Temperance, Sunday School and National Christian Council activities, respectively.

# THE JAPAN EVANGELIST

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*Readers of "The Japan Evangelist" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.*

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## Editorial Notes

WE are just passing through another Christmas Season. The Christmas message which ought to abide with us through at least one month of the New Year is the Fact of our Christian Unity.

The other eleven months of the year are a sufficient time in which to bewail our denominational differences. During those eleven months let the ardent proponents of Church union hold up before our gaze and before the gaze of a mocking world the evils of denominationalism in their effort to shock Christians into a closer unity.

But during all the thirty-one days of the month that comes immediately after Christmas let us rejoice with great joy over the grand fact of our present Unity.

It is Christmas that makes us one. For the real point of Christian unity is in the relationship of the heart of each individual Christian to the Lord Jesus Christ. It is in that sweet relationship of our hearts with Jesus Christ that we are all so absolutely alike.

So our present point of Christian unity is at the Centre of our Christian religion and not somewhere out in the Circumference. The centre of all religion is in the soul's relation to its God. And the centre of our Christian religion is the soul's relationship to Jesus Christ—who is God With Us.

Back in America I have an old school friend who was born and

brought up in a Methodist parsonage and converted at a Methodist altar and became himself a Methodist preacher—and then passed on into the Roman Catholic Church. He has told me about his Christian life in that Church. He told me that to his great surprise he had found that the piety, the Christian experience, of devout Roman Catholic Christians was exactly of a piece with the experimental Christian religion he had known so intimately through all his boyhood days in Methodist class meetings. He need not have been surprised if he had reflected on the fact that a Roman Catholic wrote and Methodists love to sing—Jesus the Very Thought of Thee, With Sweetness fills the Breast!

There was a time when I myself felt that the Russian Church was almost as different from Christianity, or from my idea of Christianity, as Buddhism. I had read much about the Russian Church and had been through Russia and in Russian Churches and the whole thing seemed strange and foreign to me. But one day I happened to be reading an article in a magazine by a Russian scholar and in the midst of it he dropped down from his philosophical argument to talk about his own personal relationship with the Saviour. And at once my heart began to beat quicker for it was the language of my own heart's love for the Saviour—only he could say



it more sweetly than ever I could hope to do.

This is why we find it so easy and natural to sing our Christian hymns together. Our hymns are mostly about the Lord Jesus Christ and the attachment of our hearts to Him. And this is why it so easy for high and low church missionaries to get together in a prayer meeting when they can get together in no other kind of service. In the informality of a prayer meeting we talk and sing and pray mostly about the Lord Jesus Christ and what He has done for us and how much we love Him. And of course He has done the same great thing for us all and we all have the same hot love for Him. And this is why fundamentalist and modernist Christians so easily worship together when they cannot talk theology together for two minutes. Our worship is mostly falling on our faces before the Throne and before the Lamb. In that attitude it is hard to tell us apart. And in that attitude about the only thing we can do is to reach out sidewise and touch hands together and feel the same warm blood in each other's hands.

Our ecclesiastical, our liturgical, our theological, our denominational differences are only the various ways we try to express and to explain and to propagate the common attachment of our redeemed hearts to the Lord Jesus Christ. It is too bad we cannot do these so necessary things together, in the same manner, so that we might be as near alike in all the circumference of our Christianity as we are at the centre. But anyhow it is good to realize at Christmas time that we are all alike trying to express and

to explain and to protect and to propagate absolutely the same precious thing. Not to realize that is the saddest of all heresies.

So through all the month of January let us not bewail nor dwell upon nor even so much as mention our Christian divisions. For one whole month let us fix our minds intently on that glorious point of our Christian unity—the common love of our broken hearts for the Lord Jesus Christ. Let us think much of Him who loved us and gave Himself for us—and then listen in wonder to the quiet beating of all our hearts in unison.

A. D. B.

With this issue "The Japan Evangelist" passes on to what we trust will be a new and fuller life as "The Japan Christian Quarterly." Circumstances, some of which have been beyond our control, others of which are but the signs of a new and younger life, have brought about this change. We do not regret it; but in making it we as a point of honour must pay our tribute to those who from year to year have made "The Japan Evangelist" what it is. Foolish would we be, if we were unmindful of the lessons and example which they have given us. God works in history and human experience no less than in science and religion. In seeking to carry on their tradition and at the same time to adapt it to the rapidly changing position in Japan, in which the indigenous church is coming to its own, we thank God for their inspiration and pray that we may be accounted worthy to follow in their steps.

W.H.M.W.

Does Your Board take in  
"The Japan Christian Quarterly"?

# The Gospel of Emmanuel

## A Meditation on the Incarnation

Y. INAGAKI

"They shall call his name Emmanuel, which being interpreted is,  
God with us" (St. Matt. 1:25).

IN the light of the Incarnation, the Babe in the crib at Bethlehem means Emmanuel, God with us, actualized in a unique historic fact. "The Word became flesh and dwelt among us and we beheld his glory." To the world destitute of joy and peace, burdened with its sins and sufferings, this is "the good tidings"; as it was then, even so now. Nothing short of it can fully satisfy human cravings after God.

### I

Primarily, the Gospel of Emmanuel is the blessed outcome of the Incarnation. The Eternal Son of God took human nature in order to show that God is willing to be with us. The Incarnation was God's chosen method of consummating His self-manifestation. "No more perfect revelation of God to humankind can be imagined than His acceptance of our human nature and His visible submission to our condition."

The New Testament describes the Incarnation in one of its principal aspects as a *taking*. He who was "in the form of God" "took the form of a servant." From the moment of that event began His temporal and human life, experiencing and functioning. In His assumed Manhood He had to undergo all humiliations, sufferings and death. But this does not involve any essential change on the part of the Eternal Son of God. "Remaining what He was, He became what He was not." "Non conversione Divinitatis in carnem, sed assumptione Humanitatis in Deum." The Self of Godhead was not subverted by also becoming the Self of Manhood. In becoming Man He continued to be full God.

### II

"But why the Incarnation in its old Creedal sense?" one might ask. In fact, in some quarters the belief in the union of God and man in one person is flatly denied as unthinkable. Rather we are urged to realize that "incarnation is neither one event nor confined to Jesus Christ, but a long process by which God actualizes and finds Himself in developing mankind": in short, to regard the Incarnation as a supreme instance of immanence—Jesus Christ as a God-filled man. It sounds modern. No wonder some are attracted to it. But modernness does not guarantee soundness. Besides, this is not the original meaning of the angelic chorus sung on the first Christmas Day. Godhead and manhood are mutually exclusive (though there may be an affinity between the two since man was made in the image of God), unless God deliberately take human nature upon Himself as was the case of the Incarnation. Immanence is not incarnation. A reversion of the original meaning is by no means a restatement.

To cut out of the record of the Gospel story, in order to suit one's own taste, here an incident, and there a saying, and elsewhere a miracle, so as to have at last no more than a great ethical Teacher who had taught the Fatherhood and the brotherhood of men—this is not fair play. Intellectual honesty forbids us so to do. To the fair-minded reader of the record He is not a magnified. In Him was manifested the fulness of the Godhead bodily; the final and unique revelation of perfect union between Godhead and manhood. To be with Him is to

be with God. To believe Him is to realize Emmanuel.

What man is looking after is not an example, however supreme and splendid it may be. A mere example seldom can ennoble and sanctify man. Besides, the greater the example the harder one finds it to follow. The exhibition of a great character may inspire man, but hardly goes any further. What man needs is the living, energizing power which quickens him in realizing his religious ideals and cravings. That Jesus Christ is the Example par-excellence no one will deny. But we cannot stop there. We must go further. He is the Incarnate Son of God.

Fervent loyalty to Jesus Christ is the logical result of an unreserved self-committal to the Catholic faith in the Incarnation. Short of this how can any one dare to devote himself to Him as His faithful followers did in bygone days. Man acts according to what he believes. Faith and loyalty generally go together. If Jesus Christ is only a perfect creature, we may not treat Him as very God, and the customary worship of the Christian is not due to Him. Christian worship however is not Jesuolatry. If it were so, Christmas would be one of those empty anniversaries of great figures in history. We have no cause for rejoicing on the Day, if Jesus Christ is only "the Jesus of history."

### III

In the Divine economy the Incarnation was to be followed by the Atonement. Bethlehem naturally anticipates Calvary. The purpose of the Incarnation was to save sin-stricken mankind. The method was to take human nature on Himself, bearing the consequences of sin, undergoing the death on the Cross, and finally rising from the grave, thereby testifying that God accepted His sacrifice as the redemption of the sins of men.

Christ Incarnate thus has brought back and has bestowed on men

once more the possibility of communion with God. "God was in Christ reconciling the world to Himself." In Christ, God and man, sundered by sin, were brought together again, never to be separated. "The Incarnation furnishes an absolute and divine personal background and value to all that Christ was, taught, achieved, while on earth." His love was God's love.

The right conception of the Atonement therefore must be the outcome of the right conception of the Incarnation. Undervalue the one and you undervalue the other. If Jesus Christ, in His person, is less than the Son of God, how can the death on the Cross be the supreme manifestation of the love of God towards men? You have, as it has been done by some, to explain the mystery in some other way to our great dissatisfaction.

But to the Christian believer, because Jesus Christ was incarnate and redeemed humanity, the world is "the restored Garden and the Paradise regained," in spite of its evils and sorrows. Believe this, and you have the whole truth and purpose of the Incarnation; experience it, and you cannot gainsay that God and men are one in Christ.

### IV

But how can the life and work of God-Incarnate, lived and done at so remote a time, avail us to-day? The obvious answer is in the Church and her Sacraments. It is impossible to separate in idea between Christ and the Church; between the Church and the Sacraments. The Church, we believe, is the Home of Grace; the Sacraments are an extension of the Incarnation, so far as through them the Incarnate Lord still offers His own saving grace to us. "The Incarnation is the greatest of all sacraments, a visible sign of invisible grace; and on that sacrament the church and all her sacraments depend." The Church therefore stands for the witness to Emmanuel: the Sacra-



ments are the demonstrations of it.

If Jesus Christ is not the very God-Incarnate, the Church cannot have any divine origin and life. It will be but a society of men and women assembled for some religious purpose, and therefore one is free to join it or not as one pleases. But the Church is in very truth the Body of Christ, and we are made the members of it by the appointed means. If Jesus Christ is not the very God-Incarnate, where is the guarantee of the Sacraments? But they are indeed the sure means by which He, supernaturally, by His Spirit, quickens, nourishes, cleanses, and sanctifies us.

## V

But we must go further. The Gospel of Emmanuel, by its nature, must be a Gospel of evangelization. It must be proclaimed to the mass of people outside the Christian household. The Christian Gospel is pre-eminently an evangelical Gospel. It is Catholic—universal—as the Saviour is for all mankind and redemption sees no difference of colour.

The heart-desire of men is for a revelation of truth and life: They want to realize the invisible purpose of present existence, and illuminate the mystery of life beyond the grave. The "Good-news" of Emmanuel satisfies this: it brings to them the Incarnation of the Eternal Son of God, the source of truth and the fountain of life; it throws a new light upon the life here; it solves the mystery of death and the great Beyond, for the God of this world is the God of the world to come; "God is not the God of the dead, but of the living." "God with us" passed into the eternal which knows no end.

In bygone days men saw that God had been with His Church when she, though seemingly weak, was conquering the Roman Empire, and when later she was discipling the barbarians of Europe. In these days we, the natives of the Land of the Rising Sun, have

witnessed the victory of the Gospel, brought to us oversea by the untiring, self-sacrificing servants of Christ. The victory of the Gospel is the witness to Emmanuel. There is no "Good-tidings" higher, nobler, sweeter than the news that God is, God is with us, God loves us. The want of a panting hart is satisfied when he finds the brook: the heart-need of man is more than fulfilled when he hears of, believes in, and experiences Emmanuel.

The world is struggling because it does not realize Emmanuel. The only way to quicken it is to preach the Gospel of Emmanuel,—that God took flesh and dwelt among men; God has reconciled the world in Christ; God provides the means of grace in the Church; God quickens us through His Spirit.

But how can we enkindle in our hearts the enthusiasm for evangelistic enterprise unless we secure the right idea of the Incarnation? Evangelization does not mean a mere social-betterment campaign. It is a natural outcome of our loyalty to our Lord. If He is really and fully divine, His Gospel must be divine. If the Gospel is divine it must be preached to the whole world for it has the Divine authority behind it and the command: "Go ye therefore and teach all nations .... lo! I am with you alway." Faith in Christ and enthusiasm in evangelistic work stand and fall together.

\* \* \*

We speak lightly and almost casually of the Incarnation, but who can really fathom the mystery? If we can penetrate its meaning even in the smallest degree, it will move us to prayer and worship. The Incarnation is the God-given key with which we open the wonders of life. Jesus Christ is the central figure in the Great Drama of the Divine Love, which made salvation possible for mankind. He is the ultimate and complete solution of all problems.

At Christmas we shall read again

the familiar Gospel story and ponder over the mystery of the Incarnation and give thanks to Almighty God for the wonderful blessings which it has brought to the world.

## Australia

### Impressions of a Visit

BISHOP S. HEASLETT

I ARRIVED at Sydney on Friday May 1st. No description of Sydney Harbour can adequately describe it. The first view is bewildering, further acquaintance with it deepens the wonder and finally, its beauty, utility, and amazing variety of scenery make one as enthusiastic as an old inhabitant. This is conceding a great deal! My concern however was with persons first and scenery second. I received a royal welcome. I think there were ten photographers and twelve reporters. I know there were cars enough and willing hands enough to get me away from the customs in record time. It was a typical Australian welcome.

The time I spent in Australia was so filled up with engagements that it was impossible to gain more than surface impressions of the country. Everything I learned was from conversations with passing friends and my own casual observation. My impressions were however not fleeting, they were permanent impressions made upon a fascinated mind. Owing to the nature of my work I saw more of the country and people than would have been possible if I had been a traveller. And my impressions were gained in a very short stay during which I travelled through only the most settled parts. But I did come in contact with some of the best informed minds on the continent.

I have no statistics to record. There is some truth in the remark

of the chief officer of the steamer on which I returned: "*Facts* always spoil an argument. They put an end to all discussion." I did not go with the intention of making an inspection and a report. In no sense was I a spy. This somewhat limited my vision for I saw little of other bodies than my own Church. Opportunities for sizing up the religious life and the people came, however, in abundance. The Churches in Australia are a living force. I said to one official when we were discussing the dryness (not alcoholic) of the land, "Why don't you get some of the Mormon farmers from Utah to come and teach the people the secret of dry farming?" "Yes," said he, "and what would *you* people say if I did that?"

The Church of England claims about half the population. This might be better expressed by saying that half the population claims the Church of England. There's a difference in the viewpoints. Half of the other half are Roman Catholics, and the last quarter of the people is divided into as many camps as England boasts of though on this point, compared with America, Australia lags behind.

I began my experiences in Australia with somewhat the same feelings as the small boy who was thrown into a deep pond to learn to swim. There was already in progress at Melbourne when I landed a Church Congress attended by 1500 delegates from all parts of the country. In connection with

this there were various functions, and so, almost before I had recovered my breath from the voyage, I was lunching with grave officials, rattling teaspoons in the presence of great persons, supping with selected parties of celebrities, and gaining a pleasant insight into the Australian mind and soul as I listened to sermons, lectures, criticisms and summings up in the Congress Hall.

I was struck by the intellectual ability and spiritual power of the leaders of the Church. There is a vigorous life, less conventional and more adventurous than English Church life. The main thing that struck me was how local conditions were helping to form local church life. There is a deep attachment for, and a great looking towards the home church, but the church there has a life and outlook of her very own. I read two papers before the Congress, one on White Australian Policy from a Japanese angle, and the other on Missions and International Peace.

The eleven weeks of my visit I spent in four out of the six states, and spoke in the five large cities and ten of the smaller country towns. I had the pleasure of meeting the Governor-General, Lord Forster and Lady Forster (beloved of all), the Federal Prime Minister and various members of the Government. I spoke at Melbourne University, and twelve public schools, addressed 30 public meetings, and preached 30 sermons. Japan was my theme everywhere. I companied with two archbishops and ten bishops, wore the conventional attire of an English bishop and was addressed everywhere as "My Lord." Those of you who may have itinerated in Japan will realise that the gaiters of an English bishop were never designed for life on Japanese floors where to sit on one's heels is a necessity. Within two months of my return I was held up by an ordinary policeman and walked off to the police station where I was catechised for

half an hour in no polite manner before being released. This was in the North Island of Saghalien, during an episcopal visit there. So you may realise how refreshing was the atmosphere in Australia.

Of course life was not all serene and calm. Any bubbles of pride that might have formed on my heated brain were very definitely pricked when a devout brother prayed at a Y.M.C.A. meeting I addressed, "*We thank Thee, that our brother works in another country.*" Then there was the very small Australian girl who had never seen a bishop at close quarters and knew nothing of knee breeches, silk aprons, and gaiters, and when I arrived at her home and had patted her on the head she ran to her mother and said, "Oh, mother, he's a nice man, he's a *very* nice man, but he's got no trousers on."

Two things dominate the Australian business mind just as two things dominate the Japanese mind. In Australia it is wheat and wool, in Japan silk and rice. An Australian lady who was travelling in Japan met a Japanese interested in sheep. The conversation naturally turned to the subject of flocks and herds. "Do you keep sheep?" the lady asked. "Oh, yes," replied the Japanese, "I have a large flock." "Really," she replied, "how many?" "I have 59," he proudly answered! Flocks of from 100,000 to a quarter of a million are common in Australia. She boasts of nearly 80 million sheep and 12 million head of cattle. The wool industry is the basis of her prosperity. There is a delightful book called "*We of the Never-Never*" by Mrs. Gunn that gives a very happily written description of life on a cattle ranch. The classical story of bush life is of course "*Robbery under Arms*" by Bolderwood.

Farmers however have to contend with plagues as definite as the ten enshrined in the pages of Exodus. And one of them is like a modern edition of one of the ten. Plagues of mice are a feature of farming



life. Where they come from and where they go to is an unsolved mystery. An Australian bishop assured me (and I'm afraid I looked incredulous) that he had motored along a road at night where he had literally crushed thousands to death. I saw in one district acres and acres of Indian corn standing erect. I made an examination of one field and found every cob stripped clean of the grains of corn, the ground riddled with big mice holes, and the crop useless. One farmer in the neighbourhood had caught thirty thousand by different devices. In the end the crop was abandoned to the mice.

Rabbits, of course, are famous in Australia. I saw only three during my visit. But the endless wire fences erected at enormous cost, show what a plague they are. They eat up vast quantities of grass that would feed great flocks of sheep. In a country where feed for sheep and cattle is sparse they are a great nuisance and expense. Lately their skins have become valuable. The gradual decrease of wild animals with good fur has created a demand for every class of fur, and the humble and despised rabbit seems destined for more honour after death than during his lifetime. He is transformed into all the best kinds of fur in Europe. It is said that the fur takes a good dye! His fame has spread everywhere. He may be met frozen stiff on costermongers' barrows in the East End of London. He may be met moving in the form of furs in the best society. Even church dignitaries show an interest in him. "When I was at Jerusalem," an Anglican doctor of Divinity related, "I received an invitation from a Greek Patriarch to call and see him. I was flattered and brought into position my historical and theological brigades of knowledge expecting that matters of high import would form the basis of our interview. The conversation revolved entirely round *Rabbits*, their

origin, use, abuse, and value!"

When the New Zealand and Australian troops marched through France, the people likened them to Greek gods. Australia is a land of handsome women and splendid men. It is the paradise of working men, the land of labour governments. I found the men whom I met, pleasant, very intelligent, friendly and generous. I shall not forget the man who had just been to the dentist and had had three teeth out and was smoking a rank cigar, but who, on my expressing sympathy, insisted on paying my fare. Nor the commercial traveller whom I helped at a critical moment with a crossword puzzle. We were travelling up over the famous Blue Mountains and my interest in the scenery was disturbed by a voice speaking to me. "Excuse me sir," it said, "but could you tell me a word of four letters, beginning with 'B' and ending with 'L,' the name of a god worshipped by the Canaanites?" My Old Testament knowledge having proved capable of passing this test we became very friendly. He first presented me with a somewhat battered warm cigar from the pocket over his heart, he then offered me a tin of 100 cigarettes that he said his wife had given him but which did not suit his taste, and finally at the halt on the top of the mountains he paid for the tea we had together in the refreshment room. Nor can I forget the very honest scoundrel who came up to me one Sunday morning and bluntly announced, "I've been drunk three days. I've been out all night. I want something to get a cup of coffee to put me straight." Of course he got it. Such honesty would meet a reward anywhere! I have often wondered since if he was really so bad as he made out. Auyhow he had my humble coin and I hope was put straight thereby.

A visit to Australia without seeing something of the aboriginal inhabitants would have been very incomplete. I was most fortunate

in that I saw something of them under good guidance. It is supposed that there are 22,000 but as quite 16,000 of these still live the primitive life of the 'bush,' careful statistics cannot be secured. About 6000 are in Mission stations and under good conditions. I had heard and read of their low state of life, lack of religion, and the impossibility of reclaiming them. I spent a night and two days in one of the villages under a Congregational mission. There were a school and a church and a store. The children had a flute and drum band and played very well. They sang in most pathetic and plaintive tones, songs and hymns. In the evening about two hundred gathered in the church and I gave an hour's lecture on the Great Earthquake. This was much appreciated and well understood. The audience was composed of pure aborigines and half castes. All spoke English well. I also stood many times on the same platform with a splendid specimen of black manhood, a pure native from the north, James Noble (since then he has been ordained the first native deacon in the church) and his missionary addresses were logical, spiritual, attractive.

With regard to the relationship of Japan with Australia I gained two very definite impressions. On the one hand I am conscious as it were of a long procession of indignant housekeepers carrying broken china, feeble unusable matches, cracked enamel ware, electric bulbs that refuse to show light, all marked "made in Japan," and there arises from them a chorus of "*This is your Japan!*" And coming up be-

hind them another procession of varied persons armed with banners bearing the slogan, "Japan's the enemy!"

Then on the other hand I see a vision of the faces of the congregations and audiences whom I addressed about a land with a long and not inglorious history, a people with a great language and literature, a nation with great religions and an appreciation of nature and art second to none in the world of men. And as I have spoken of modern movements and the stirrings in the religious and social life of this people the sympathetic response I remember, was encouraging. Side by side with an amazing ignorance there was an amazing desire to know about Japan. And as I pressed home the points that the relationships of the West with the East were not all such as we could take pride in, that in a period of 25 years I had found the Japanese fundamentally amenable to reason, that I was certain that the demand here for equality of treatment would increasingly challenge the White Australian Policy, and then pointed out how our great hope was that bodies of men of good will in all countries were the best guarantee of peace, and the possibilities of the work of the Church in this direction, I was much encouraged in my belief that if the best elements in the two peoples could know more of each other there was real hope of a lasting peace between them, and interchange of many helpful things would make the lives of both better and more useful.

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# A Christian View of World Peace

DANJO EBINA

President of Doshisha University

IN speaking on the Christian view of peace, I think I had better give the history of Christianity in connection with it, because Christian pacifism has given various tints to its long history. To tell you first about the condition of the world when Christ began His teaching, it was the time of peace for the Roman Empire which had brought all the countries under her sway. However, as for the countries along the Mediterranean coast, they bore animosity toward the Roman Empire which had conquered them. Especially in Judea where Jesus was born and brought up, there were many dissatisfied people. They formed themselves into different parties, and were planning to take vengeance. Especially the party of Judas was extremely patriotic and was even ready to resort to arms to restore the independence of Judea. Accordingly, they were earnest jingoists. Jingoism had been the leading principle of the Jewish nation until 70 B. C. Besides these, there was the Essene party which was indifferent to what happened to society, and the party of the Sadducees which inclined to compromise with the Roman Empire, and the party of the Pharisees which was democratic and never thought of fighting with the Romans. At any rate, the Jewish nation was the most strenuous of the nations that had been conquered by the Romans. Accordingly, it is a fact that the Romans constantly watched them. It is very interesting to see what attitude Jesus Christ, who was born and brought up under these circumstances, had toward peace.

"Love thine enemy." These words eloquently tell what a thorough-going pacifist He was. However, among His disciples, there were

some war advocates. The influence of an age when the patriotic spirit prevailed made Jesus Christ, who was a pacifist, speak what would more likely come out of the mouths of war advocates. For instance, He said, "Think not that I am come to bring peace on earth. I come not to bring peace, but a sword." However, it is clear that by "sword" he indicated the words of God and not a metal sword. Anyway, I do not think that Christ taught men clothed in anti-war argument, but I am sure that His whole heart was in bringing peace. They had slave trade in those days. Christ did not especially try to abolish this custom, but His spirit of looking at the slaves as brothers gradually took the form of a movement for the emancipation of slaves. Availing themselves of the occasions of funerals and baptisms, they set slaves free just as we let some birds free at the time of funerals. Finally, when there were no more slaves to set free, they had the custom of letting caged doves free.

We find that Christ never opposed war. He had military officers among His converts, and we find words spoken in praise of these men in the Bible, but we do not find Him saying, "Cease to be a military man." Cornelius, who was a military man, always came to church. However, it is quite natural that in His spirit of making all men His brothers and loving His enemies, anti-war feelings naturally took root. "The Kingdom of God is like a mustard-seed."

Christ's spirit is like yeast. When it is put into man's mind, it raises the bread called "peace" and "anti-war feeling." It appears that the Christians did not take part in the war by which Judea was destroyed. Those who brought Judea to ruin



were the patriotic war-advocates. For 300 years afterwards (until Constantine the Great was converted) almost all the Christians were anti-war people. We find this is true in the words of the pastors who said "We ought to serve the Roman Empire in some other way than enjoying ourselves in war."

Since the beginning of the 4th century, when Constantine the Great was converted, and Christianity was made the state religion of the Roman Empire, the Christians seem to have begun to be war advocates.

Since the time of the Church of Rome, which appeared with the fall of the Western Empire, they rapidly became war-advocates, because they had to set up against Mohammedanism which had great power in Africa as well as in South Europe. The Mohammedans tried to destroy all the Christian Churches wherever they went, and the Christians could no longer stand on non-resistant principles. Finally, they organized the Crusades to recover Palestine. This is the first war that they had ever had. Their idea was to consolidate the whole world through the Church and to bring about peace, or in other words, they attempted to create the world of Christianity. Accordingly, in the sphere of the influence of the Church, a comparatively long peace was maintained under the rule of Roman Catholicism. However, within the sphere of the influence of Roman Catholicism, there gradually came into being several nations containing different races.

The Reformation that took place just then became the means of defending the nations that were rising. In short, Protestantism was so national a religion that for the first time powerful parties which had their basis in the nation became independent of Roman Catholicism. Wycliffe stood up leading the English nation, Huss leading the German nation, Zwingli leading the Swiss nation, Calvin leading the French nation, Knox leading the Scotch nation. Zwingli stood up

sword in hand for the sake of the tribe in Zurich.

Consequently, in Protestantism it was understood that "Christianity protects the nation," and therefore there were few anti-war Protestants. I do not mean to say that they were war-like, but they would not hesitate to take up arms when it was required. Then there began the conflict between the Roman Catholics and the Protestants, and it finally led to the tragic Thirty Years' War. As the fruit of this war, an article saying "One should love liberty in one's religious belief. Religious belief founded on conscience ought to be free," was acknowledged by the Peace Treaty of Westphalia. Thus the nations with their foundation in religion came into being, and the Christians, the professed defenders of the nations, had to fight with all their might. However, at this time, on the other hand, people were feeling the inconsistency between reality and their faith which told them, "Whereas the Bible teaches you that you are all brothers, why should you fight?" In order to solve this problem, Grotius founded the science of international law, and tried to maintain peace among the nations. According to his principle, the nations ought not to take up arms against one another because they were brothers, and even if they should fight under unavoidable circumstances, they should not do anything cruel. Of course, even in the age of Roman Catholicism, there was a peace movement, but social problems were too complicated to be solved so quickly. There were various problems left to be solved.

The question of the resistance on the part of kings and nobles against the people's cry for liberty, the conflict between conservative and progressive ideas, that between Royalism and democracy, came one after the other and there was one revolution after another, and it seemed that this condition would go on forever.

Then there appeared in England,

a man called Fox who advocated the non-resistance principle, and his influence in England and America was great, and finally he founded the Quaker sect. It is a well-known fact that those who belonged to this sect stood clear of the Independence War in the U.S.A., and also in the Civil War.

As I have already stated, since the new nations came into being, and the state and church became inseparable in about the 14th century, the Christians became conspicuously jingoistic. Especially in a country like Germany, where church and state are one, the Christians can by no means stand clear of war. As you know, Germany adopted an extreme militarism and the Christians were influenced by it, and we can easily imagine how the church there had fallen into military nationalism. It goes without saying that one of the causes of the great European war is to be attributed to Germany's militarism.

However, a fine day usually follows a shower. The tragic war that destroyed this nation and the civilization that has lasted for many thousands of years gave rise to the cry for the avoidance of war.

There has never been a more eager anti-war cry in Europe. During the last war, a strong poison gas was discovered in England. It is said that this gas has the power to destroy the whole city of Berlin in a moment, but the British Cabinet prohibited the use of it, and it will be kept a secret forever. The reason for this is that the English fear that London would be entirely destroyed, just as Berlin would be. This gives us an idea how the Europeans fear the tragedy that is caused by war. However, the anti-war cry would mean nothing if not carried into effect. Thereupon, the League of Nations was organized. This is the realization of one of the ideals about the establishment of a Great European Republic which has been the ideal since the time when International

Law was made. Nothing especially great has come out of this League of Nations yet, but it has almost been agreed upon that "War ought not to be waged with the purpose of destroying other nations. A nation needs an army only for the purposes of defence." As you know, in the Old Testament, there is a good deal in the record about wars while the New Testament is full of anti-war principle. The Europeans are now taken by new surprise in reading the New Testament. They used to talk about the "evils of war," but now they cry, "War is a sin." The spirit of Christianity lies in "Glory to Heaven, peace on earth, and blessing to man." Christ was truly an ardent lover of peace, and therefore in the Bible He is called "the Prince of Peace." Where else would the spirit of Christianity lie except in the idea of universal brotherhood and love of the enemy? As for religion, it has different phases, such as the spiritual side and the philosophical side, and when you take only the different sides of doctrines into consideration, you are apt to form different sects and get quarrelsome, but when you look at its spiritual side, the idea of "brotherhood" predominates. It goes without saying that the essence of Christianity exists in "brotherhood." There are two points in the pacifism of Tolstoi—namely, the love of God and of man. He himself declares that these two are the principles common to all sects and that his pacifism is based on the common point. There may be disagreement in different doctrines, and the different organizations of the church, but no disagreement could possibly take place in the spirit that loves God and man, and herein lies the peace of mankind. I wish that all sovereigns would have their footing on this spirit: "Do to others as you would have them do to you." These words have been spoken of in connection with the morality of individuals, but since the middle of the Great War, they began to be



applied to international morality.

Thus the world has gradually progressed in the line of peace, but there are still several problems to be dealt with. As long as the questions of class strife, that have come out of socialism, and the discontent of the conquered nations remain unsolved, the world can never be free from war.

It is urgently required of us that we should remove the seed of war by giving a fundamental solution to the discontent of nations, that we should make law for every democracy and, if possible, reorganize it so that it may be common to all the countries, and through education, we should prevent them from having hostility, and implant the idea of brotherhood in them. In our country, the discontent of the Suiheisha people, the Koreans, and some of the Natives of Taiwan ought to be got rid of. It was only to do away with their discontent and remove the cause for war that Czecho-Slovakia, Poland, and the Balkan States were made independent countries after the Great War.

The disturbance that they are now having in China looks as if it might threaten the peace of the world. It is a necessary condition for the peace of the world that each country should be in peace. The real peace of the world depends on the League of Nations. Christianity works to accelerate the peace of the world by awakening every man spiritually through the propaganda of the spirit of brotherhood and by organizing a healthy nation, and by manifesting international friendship. The question is whether Christianity will succeed in becoming the leading spirit of the League of Nations, and will make it a League worthy of its name. Should its spiritual power get exhausted in organizing nations, it must be said that it is approaching its close. If it succeeds in making a great league by bringing all the nations together, there is the possibility of its becoming the religion of the world. Peace is, indeed, the harmony that exists between sections and the whole.

## A Buddhist View of World Peace

SEKIZEN ARAI

Sodoshu Kancho

(Administrative Head of the Sodoshu Sec.)

ON this memorable day of peace, I am asked to speak on the Buddhist view of peace. I do not represent Buddhists, but I myself, being a Buddhist, will speak on my personal view of peace, and by touching a little on Buddhism, will appeal to you about my hope for the realization of peace in the future. As to-day is the first day of "Economy Week," I will make my talk very simple. I wish, first of all, to speak of my relation to this association. As I am away most of the time, this is the first time that

I have ever attended a meeting of the religionists, but I have always been interested in meetings of this kind. Once, when the Russo-Japanese war was over, I organized what was called "Shukyoka Kowakai," and had a lecture meeting at the Y. M. C. A. Hall in Kanda. In this association, I was on the committee representing Buddhists, and worked with Mr. Kodo Kozaki and the late Bishop Yoichi Honda. I cherish great hopes in the intimacy and harmony of religionists.

A few years ago, when I was



visiting Hawaii, I found that there was something wrong in the relations between the Americans and the Japanese there, and wished to do something to improve the relations between the two. Then I felt that one of the greatest causes for their alienation lay in the difference of their religions. Some intellectual people there had the idea that difference of religion was the chief cause of the trouble; I felt very sorry. Is it not the object of religion to work for the development of peace and happiness? It is only for enabling people to obtain absolute peace and happiness that we preach on Paradise and the Kingdom of Heaven. What we call Paradise in Buddhism symbolizes a condition of the world in perfect peace. As for Shinto, it came into being as a national religion, and in the day when it came into being, except a very few people who knew of the existence of India and China, they did not know that there was any other country but their own. Consequently, it is perfectly natural that Shinto should be national. It is quite natural for those who live in a solitary house in a mountain to think of nothing else but of their own family. However, according to the standpoint of the spirit of Shinto, it goes without saying that it aims at the realization of world-wide peace based on nationalism. The God of Shinto is represented by one character (the truth), but the truth has no frontier. There is no reason why the American truth should differ from the Japanese. There is only one truth. It is only in the breadth and narrowness of feeling in keeping this truth that differences arise. The way of truth is the way of a nation, of a home, and it is the international way. Otherwise, it cannot be called the way of truth. Shinto, Buddhism, and Christianity are different in their appearance, but the truth they contain must be the same. What difference is there between teaching love and teaching mercy? What they call makoto (truth) in

Shinto indicates the same thing.

Truth	{	the virtue of wisdom—mirror	}	The Sacred Vessels
		„ benevolence—jewel		
		„ courage—sword		

As long as Shinto stands on the truth with these three virtues, it cannot be different from Buddhism or Christianity. Should there be any religionists who glare at one another on account of their personal feelings, they are said to be disloyal to the religion that they believed in.

Now, I find that my talk has run into a side issue. Well, in order to make Christianity and Buddhism join hands in Hawaii, I invited the Chief-Justice, the President of the University, and both foreign and Japanese Christian missionaries, and told them what I had in my mind.

I am the one who longs for the alliance of the three religions, but I never hope to make a mutilated religion out of them by way of compromise. Once in China, there was a man called Fudain who had the Taoist crown on his head, shod in the shoes of Confucian style, and dressed in Buddhist garments to manifest the oneness of the three religions. However, I would never agree with such a formal combination. The unity or alliance of different doctrines can never be expected to be realized except by such great characters as Shaka or Christ. When I speak of the alliance of the three religions, I mean to say that they should understand one another, be on intimate terms, and try to contribute towards the elevation of national morality, the protection or salvation of society by helping one another as much as possible. The lack of understanding among the three gives room for misunderstanding. Even in the Buddhist circle, they sometimes cut a ridiculous figure by having quarrels among the different sects. In the Tokugawa period, there was someone who pasted a sheet of paper with "Namu Amida Butsu" written on it at the gate of the Hommonji Temple at Ikegami.

Every time it was taken off, a new one was pasted on. The believers in the Nichiren sect intensely hated "Namu Amida Butsu!" Finally it became so unbearable to them that they asked Ooka Echizen-no-Kami, the governor of that place, to do something for them. Having heard their appeal, he said, "You will be satisfied if they do not do it again, won't you? Paste this piece of paper at your gate." With these words, he wrote a poem saying "Amida Butsu who has been known as the master of Paradise, keeps the gate for Hokke today," on it, and gave it to them. It is said that since that day, no more tricks were played on them again. This story is told in the Ooka Seidan. Such senseless exclusiveness not only fails to give good influence to people, but has a terrible influence on them. It is essential for the maintenance of each religion that the religionists of different sects and with different doctrines should have mutual understanding. In our own country, at the beginning of the Meiji Era, the three religions glared at one another, but today they no longer do such a foolish thing. They have come to be friendly.

Would there be any society where they desire no peace? If there were, it would be inhuman society. Germany looked as if she were a very civilized country, and we had great respect toward her, but since she became a peace-disturber, was she not destroyed as an enemy to humanity? In our Buddhism, we teach that "All the universe belongs to us, and that all the people in it are our children." We also teach that "All men are our fathers and all women are our mothers." According to the great spirit of Buddhism, we should not only feel that we who live on this earth are all kin, but should be willing to give up our lives for the sake of society or for mankind.

However, Buddhism does not absolutely oppose having war. You will notice this idea manifested in many Buddhist images with swords

in their hands. I would mention Fudo to represent them. He has a sword, and a piece of rope in his hands. He is the combination of a soldier and a policeman, so to speak. What is he the symbol of? In Buddhism, we speak of the "sword that brings down the devil." A sword is often needed in bringing down the devil (both internal and external) that disturbs peace.

What I mean is the sword of mercy invisible, but sharp. What we call peace is not the monopoly of religion only. All mankind has the claim for it. Man's conscience continually longs for peace. Who in the world would long for family discord, or disturbance in the country? Peace is man's natural ideal. It is the highest ideal of man. Japan is a lover of peace, so even if she goes into war, it is always the war for peace. "Yomo no umi niwa harakara to omou yo ni nado namikaze no tachi sawaguran." This poem, as well as the Imperial proclamation of war issued at the time of the Chino-Japanese and Russo-Japanese wars, shows how sincerely our Emperor longs for peace.

One day, during the Russo-Japanese war, on the arrival of the news of the fall of Liaoyang, the Emperor at first looked pleased, saying, "This is the fruit of the hard toil on the part of our officers and men," but after a while, he sorrowfully said, "How sad the Czar must feel," and he is said to have fallen into deep sorrow.

The sword in the hand of Fudo is the sword wet with tears, and it symbolizes this spirit of the Emperor. There are many who have "peace, peace," on their lips, but little of the spirit of it.

When Burma was on the verge of ruin, they thought of driving away the French soldiers who were surrounding the castle by the power of the sutra, and they collected many priests in the castle, and made them chant a sutra. However, before they finished the chant, their country was destroyed. This is a



misappropriation of prayer. The Buddhists in our Heian period made almost the same kind of mistake. They depended so much on the sutra chant and prayer that the religion itself lost a great deal of its holiness and dignity. Such a frail desire for peace does more harm than good. It should be based on great morality that is essential in the co-existence of more than 30 nations over the world. In order to promote the common benefit of these nations, it is necessary that we should get away from militarism, and try to bring about coordination and league under moralism and stand on humanity free from prejudice and selfish desires. However, sad to say, man has one fault, and that is selfish desire. Even in religious and educational worlds, we see this desire has been getting more active. They have peace on their lips, but they are addicted to egoism and exclusiveness. We have racial prejudice for an example. We were indignant when we heard of the anti-Japanese problem in America, and we made a protest against their inhumanity. We are grateful to the Christians in our country for having stood on the first line to call for their grave reflection. In spite of all the opposition of most of the sensible Americans and of the powerful papers there, it passed the Congress. Why? Because their self-seeking desire had its sway over the country, and their racial prejudice took advantage of it. However, America is not the only country where such things happen. What attitude have we towards the Koreans and the Chinese? Before we blame the Americans, we ought to search ourselves.

Once I was asked to speak at a meeting of the Japanese in Harbin. Having got a hint from our consul there, I remember having said, "I am afraid that the Japanese have a caustic tongue. There are some who call the Russians 'Rosuki,' in spite of having no ill-will towards them, but this is

against propriety, and you ought to be careful."

At Mukden, I got a hint from what our Consul-General there said to the Japanese there, "You should be careful not to be contemptuous to the Chinese and must give up calling them 'Chankoro.'"

My addresses there were limited, so to speak, to the prohibition of the use of the words "Rosuki" and "Chankoro." The Japanese use these words carelessly, but it sounds detestable to them, and it causes them to hate the Japanese. Generally speaking, the attitude of the Japanese towards foreigners is not seemly. We ought to be very careful on this point, as it has its origin in our racial prejudice. Of course the Chinese and the Japanese belong to the same race, but difference of nationality causes this prejudice. At the time of the peace conference, Prince Saionji declared, "No matter how you try to do away with the discrimination of the races, I am sure you would not like to make a negress your wife." Herein lies the disease too deeply rooted in the human mind to be taken out, and that is what hinders peace from being realized.

I would rather stop pacifism which cannot be carried into practice. I would never agree with those who advocate pacifism and then quarrel with their wives at home. People nowadays, are nervous and they are easily excited, and the quarrelsome spirit prevails all over the world. Even in schools they have unnecessary strife, and those who have a share in it declare, "Oh, it is nonsense." There is strife concerning labour problems, tenant problems, and even between Buddhism and Christianity. Through all classes of society, strife is in vogue. As competition is a step to progress, it is all right to have it, but it must be carried out in a gentlemanly manner.

It is not enough to love peace. It must become faith. Nichiren said, "People read the Hokkekyo with their eye, but I read it with



my mind. It is not enough to read with the mind, I must read it with my body." He laid great stress on personal experience. As for peace, it is not sufficient to have it on our lips, but we must love it from the bottom of our hearts, and long for it, and must strive to realize it. In advocating peace, and racial equality, we must not forget the state we belong to. Real peace cannot be expected if we forget our state in our love of mankind.

A certain naturalized American who was a Christian missionary, preached the Gospel at Oshima in Kagoshima, and the people on the island, as well as many students in the Oshima Middle School, were greatly influenced by him. However, when the students were taken to Takachiho shrine for a picnic, there were some who would not make a bow at the shrine, declaring that they believed in the true God and had no reverence towards an idol. This created a sensation, and two of the students were expelled from the school. I do not think this kind of thing is in accord with the fundamental principle of Christianity. These students forgot their Imperial ancestor in their love of God. Such faith is not in accord with the national spirit. If we forget our duty to our country, no matter how we advocate the love of mankind, there would be no real peace. As it is said in the Daigaku, "He who longs for the whole world to be in peace, must govern his country in peace, and he who longs for peace in his country must keep his home in peace, and he who longs for peace at home, must first of all cultivate himself."

Only those who cultivate themselves and can keep their homes and country in peace can contribute in peace to the whole world. We, as members of home, of society and of mankind, can never forget our position, and it is our duty to do our best wherever we are.

As for love, it is easy to have it on our lips, but we are apt to be partial in our love. Most of us are

apt to sympathize with those in adversity, but few rejoice in the success or good fortune of others. In Buddhism, it is taught that "Those with virtue ought to be praised, and those without virtue to be pitied," but this is a very hard thing to do. In many cases, those with virtue are envied, or antagonized, and those without virtue are despised. For example, the American people who had great sympathy with us at the time of the earthquake passed the anti-Japanese bill, and put it in force before their tears of sympathy were dry.

People are very nervous now. They are displeased to look at those who ride in motor cars, and envy those who are dressed in costly clothes. No peace comes out of such nervousness.

The truthful, merciful, loving feeling must first of all be cultivated. According to an enquiry made by the Metropolitan Police Board, in the last half year, there have been over 8,000 criminal cases out of which 700 are uneducated, while the rest are educated, and it is more astonishing to find some graduates from the universities, religionists and school teachers among them. We find that the Pacifism advocated in this false atmosphere is not trustworthy. Great preparations for war are being made behind the cry for peace. It is wonderful how thorough America is in her military equipment even on such a small island as Hawaii.

Since there is great inconsistency in human nature, we must educate it. There is great inconsistency in society too. Fires in Edo have, for many scores of years, been called the flowers of Edo. When there was a big fire, many years ago, the place was crowded with people, and many said, "I must see at least one fire in Edo so that I may tell about it when I return to the country." The huge crowd enjoyed the sight. Even such cold-blooded people would have jumped

into the fire to save their family or relatives had their houses or their relatives been in danger. Sympathy and love are often frozen too fast to flow in the matters that have nothing to do with their possessors. I believe that the power of religion or of education can awaken a Buddhalike mind in any man.

"Kamiyo to wa furishi mukashi no koto naragu. Ima mo kamiyo to shiru hito zo, kami." (The age of the gods is not a thing of the past. He who is aware that this is the age of the gods is a god.)

Peace in the East can be brought about by the Eastern people who have great self-awakening concerning peace in the East. The peace of the world is brought about when all the people in the world have self-awakening concerning the peace of the world. It may seem impossible for all the people in the world to come to this great self-realization, but a single word or deed of a few of them is mighty enough to move

the whole nation or the world. The sensible and trustworthy opinion of a small number of men of character and wisdom is very great. Peace and war, and the rise and fall of nations can be decided by a few powerful men. Their opinion and exertions are echoed by people in general, and create public opinion. If you who are here to-day would make a peace movement and try to work for it hard, I believe the realization of peace in the East or the world would not be a mere castle in the air. If one hundredth of the population of Japan should taken an active part in the realization of peace, it would create great power. Although the world is a huge place, if a small number of self-awakened men cooperate for the realization of peace, they will be the stars lighting the world just as a few electric lights in the room give you all light. This is my hope as a Buddhist.

## A Shinto View of World Peace

TETSUMARO SENGE

Shinto Taishakyo Daikyosei

I AM afraid that some people have a notion that Shinto stands for nationalism. It is true that Shinto is a national religion, but it has nothing to do with militarism. I want to make this point clear. As it is generally said, religion begins with an individual, and then gets power among the whole of human kind. I have no doubt about this, but there is one thing that we ought to take into consideration, and that is the real significance of any principle. Both humanism and pacifism are all right, but we cannot hope that the mere declaration of these principles will be immediately approved of by all the nations and produce the world-wide

peace. In this case, it must be considered what power the real significance of the principle has. Take the immigrant problem of America, for example. American scholars and religionists cried out against it, but it easily passed the Congress. This shows what little power the splendid principle of humanism proclaimed by scholars and religionists had with Congress. I am very doubtful of the real significance of anything going by the name of principle.

Generally speaking, the public spirit frequently becomes violent. The Jews and the Roman officials did not hesitate to crucify Christ. Confucius and Shaka, too, were

always troubled by their violent antagonists. Great as the men were, their principles were not all-powerful. How much less powerful ought we to expect the principles that we advocate to be!

The principle that humanism or pacifism contains is, no doubt, very good, but it seems to me that it has not much power as long as it remains merely a principle. I think there must be the notion of the state in connection with it.

Shinto is said to be a national religion. Some people do not think much of it, saying that every nation has in its primitive ages, a national religion, but my view of it is different. It goes without saying that religion begins with the individual and then gets power among the whole of humankind, but besides that, I believe it gets this through the existence of the state. In other words, the power that acts for the realization of humanism is strengthened only by the state.

Some people may say that there is no necessity of making any great fuss about it, and that it is all right to let humanism and nationalism go in parallel lines. However, our life always claims to be monistic. We are not made in such a convenient way as to hold on to nationalism when we have something to do with the state, and hold on to humanism when we have something to do with the whole world. I believe that the more we incline to humanism, the more we ought to hold on to nationalism. I would realize humanism through the state. This is the attitude of modern Shinto concerning world-wide peace. What I mean is to produce the harmony between the self-determination of the nation and the League of Nations.

For instance, there is progress and peace in a class where some backward pupils try to copy model pupils. In the same way, there would be world-wide peace when inferior nations make efforts in copying their superior nations.

Supposing Japan is superior to other countries in her self-preservation, international justice, and in humanism, England and France would try to copy her, and there would be world-wide peace. What I mean to say is that world-wide peace comes through the state. Mr. Paul Richard, who has a good understanding of the spirit of Japan, says in his book entitled, "Addressed to Japan," "Your country is a warrior born to stimulate the peace of the world." Yes, our people are the warriors to fight for the peace of the world.

They strive to realize world-wide peace through the state. This is the least dangerous way to peace. I believe that world-wide peace is obtainable only through the state, and not through any principle or through any religious group.

There is an excellent traditional spirit in our country. I do not think that I am self-conceited in saying so. There must be something superior to others in our country in her being called "Shinkoku" or "Kokoku." "Yomo no umi mina harakara to omu yo ni nado namikaze no tachisawaguran." (I wonder why there are waves of disturbance in the world where, to our idea, we are all brothers.) It is said that when President Roosevelt saw this poem composed by our late Emperor Meiji, he was so moved by the spirit of peace expressed in the poem that he made up his mind to work for the bringing about of peace between Japan and Russia.

"Kuni no tame adanasu ada wa kudaku tomo itsukushimu beki koto wa wasurezo." (Even if you try to crush the foes who do our country harm, do not forget to love them). This poem, too, was composed by the Emperor Meiji.

It is said that Tolstoi once asked Mr. Roka Tokutomi how he would interpret the inconsistency between nationalism which is expressed in the second poem (Kuni no tame) and pacifism expressed in the first poem (Yomo no umi). It is a sad



fact that there is no answer to this but to say, "The world sometimes cannot avoid going to war."

It is our ideal to do away with all nationalism and to enjoy worldwide peace, but the fact is that it is unavoidable for countries to fight one another. We do not welcome war, but it is unavoidable. We may say that war is an unavoidable evil, but since unavoidableness is truth, it may also be rightfully called good. We may call it (Heimenteki Riso) a superficial ideal to take in all human ideals unconditionally.

It is only the humanism which is realized through the state that is to be called (Rittaiteki Riso) a Solid ideal. There are some who declare, "We are cosmopolitans." However, as an idle person without any calling is not needed in society, a nation without anything to contribute to the world is unnecessary. A mere "man" who belongs to no nation has no significance whatever. There is significance in the fact of a person being a Japanese or an Englishman. There exists the significance of a nation in its having some characteristics to contribute to the whole of mankind. We ought never to be a nation without any calling. How can we expect of those who cannot even form a good nation to benefit the whole world? When our Shinto is called a national religion, it must be national in this sense. The primitive religions of Judea, Babylon, and Assyria, where they believed that their national god protected only their nation, and our Shinto, cannot be spoken of in the same breath. When Shinto is called a national religion, it must be called so in the sense that it is a national religion based on the solid ideal.

Hegel made the law of "thesis, antithesis and synthesis" public. If there is a "bird," there is also what is to be called "non-bird," and it also makes us think of "a living thing" that unifies them. In the same way, what we call "human" reminds us of "unhuman" and according to the law of unifica-

tion, we are led to think of "nation." What we call national in Shinto refers to the nation as the law of unification.

"Kuni no tame adanasu ada wa kudaku tomo itsukushimu beki koto na wasurezo." In this poem by the Emperor Meiji, we see our national spirit overflowing. The nationalism of Japan is not anti-cosmopolitanism.

In the reign of Sujin, Shido (four) Shoguns were sent out with the Imperial edict saying, "If there are any who do not listen to what you tell them, attack them with an army." This shows that the Shoguns were not merely men of valour. The Imperial edict issued at the time of the ascension of the Emperor Jimmu says, "We would repay the blessing of the spirit of Heaven in bestowing upon us this land. We who belong to the Imperial line would cultivate the mind that loves justice. We now open the capital of the world here, and make the whole world a family. Would this not be right?"

It is astonishing how much idea concerning humanism this edict contains. Taking it for granted that these classics are dependable, we can see how pacific the Imperial spirit in the primitive ages was. Of course the classics of every country contain ideas concerning humanism, but ours are strongly tainted with pacifism. We are prone to believe that the Japanese are "the chosen people of god."

The pacifism of Shinto is one that takes the state into consideration. It is not the pacifism that ignores the self-defence or the moral development of the nation. Consequently, as we have already stated, it sometimes approves of war. However, when they go into war, they always do it with the moral spirit. It is always the outburst of moral spirit concerning self-defence or international justice that leads, war. It is said Mohammed said, "The sword is the key that opens the doors of both heaven and hell," and "There is heaven in

the midst of the glitter of the sword." I think these are very interesting expressions. In our country, the expression "The sword makes man live" has been used from very old times. The sword is not necessarily a key that opens hell or an instrument to kill man with. It may be used as a key to open heaven or to give life to man depending upon the person who uses it. The Empress Dowager says in one of her poems, "Gold turns into a treasure or a foe according to its possessor." It is the true spirit of Shinto to maintain ease of mind and eternal life even in the midst of war.

When a man-of-war goes down, our crew never fail to cry "Tenno Heikwa Banzai!" It is said that foreigners can hardly understand this, but to our people this is a perfectly natural thing. It is not done intentionally or emotionally. It is a spontaneous cry that comes out of the Japanese. It is an eternal blessing for the Emperor, man, god, who has been the centre of our spiritual life for 3,000 years. (The Emperor means the moral nation.) This, I believe, is the spirit peculiar to our nation.

Although Shinto does not stand against war, it is miraculous how it has had no share in any war. Of course, there was a conflict between the Mononobe and the Soga families at the time when Buddhism first came to our country, and also the battle of Shimabara at the time when Christianity came, but it is

more correct to call these political wars than Shinto wars. On the contrary, the characteristic of Shinto lay in the adopting of Buddhism, and harmonizing with Confucianism on their arrival. I think it is now taking Christianity and Western Civilization in. It is the spirit of Shinto to improve itself by adopting what is good in others. Richard says, "People who have the only one religion free from the stain of blood! It will be your country that will unify all gods, and manifest the truth that is to be still more holy." It may sound as if I were singing the praise of Shinto to quote these words, and it makes me feel rather timid, but I think he sees through the spirit of Shinto. Shinto is Kokkateki, but not Kokka-Shijoteki, and although it has no objection to war, it is not warlike. Young men who advocate peace often quarrel and say, "The world cannot be free from quarrels," while some old men who have no objection to a quarrel, never quarrel. Shinto has no objection to war, and yet at the same time, I do not hesitate to say that it is a peace-loving religion. In short, Shinto acknowledges the state, but it is not cliquey (exclusive). What we call state is based on mankind, and it is the pacifism of our Shinto to realize humanism through each nation. Then each country will become something like the present provinces, and there will come into being a united world.

You Will Need a Copy of  
 "The Japan Christian Quarterly"  
 for Yourself Next Year

# The Claims of the Japanese in Korea on the Church in Japan

R. A. HARDIE

(Part of an address given before the Federation of  
Christian Missions in Karuizawa)

WE are deeply indebted to you for sending Dr. and Mrs. F. H. Smith, Mr. and Mrs. F. S. Curtis, Miss A. E. Garvin and Dr. and Mrs. H. B. Newell to Chosen. Dr. Smith has rendered invaluable services to the missionary body, in addition to his successful work among the Japanese. We greatly regretted the recall of Mr. and Mrs. Curtis, and the Presbyterian Mission North, feeling that their work must be continued, assigned to it Mr. and Mrs. Kerr, who are already doing very effective work. There are 25 self-supporting churches in Chosen, and the total number of Christians is a little over 4000, increasing at the rate of 600 annually. This indicates much more rapid returns than in Japan Proper. Nevertheless many feel that in view of the yet unreached millions in Japan Proper, more missionaries cannot be spared for Chosen. We are persuaded however that this is a mistake, because the present opportunity is temporary and must be met promptly if the foundation of a Peninsula-wide, self-supporting, self-propagating and missionary Church is to be realized in our day. We all know that it is comparatively easy to reach and influence the hearts of people away from home, especially if they are in a foreign land, and it is a fact that the Japanese in Chosen are much more responsive to the Gospel than those in their home land. The 400,000 Japanese in Chosen are in large measure freed from the home influences which I am told make your work here so difficult. While the majority live along the railroad lines they are spreading to all parts of the Peninsula and all who are in the interior feel keenly the fact that

they are strangers in the midst of a strange and hostile people. As an illustration of this, let me state what happened some time ago in one of the old provincial capitals. The resident missionary to the Korean Church in this town, one night exhibited a series of Bible pictures to the congregation. The next day the Chief of Police, with whom he was on friendly terms, came with the request that he show them to the Japanese settlers the next night. "We Japanese," he said, "are isolated here and see and hear so little, we will greatly appreciate it if you will do so." Of course the missionary was delighted to have the opportunity, but does not an instance like this reveal a hunger for fellowship which is truly pathetic? The Japanese live in hundreds of villages where they see only visiting missionaries with whom they are not acquainted and cannot talk, and it is not strange they should think as some have actually said, "They think the Koreans are as good as we are." We missionaries to the Koreans deeply regret the prejudice, not altogether without reason, that the Japanese have against us, and yet it is true that they do appreciate the attention of the foreigner, and trusted missionaries from Japan will receive a hearty welcome wherever they go. Many emigrants to Chosen have been in touch with Christianity in Japan, and contact with the missionary here would prove the influence which would cause the seed sown there to germinate. Not a few are already Christians and if their lot is cast where there are no means of grace, they are in danger of becoming indifferent and drifting away. It is surely poor policy to



neglect those upon whom so much effort has been spent. It is true that the itinerant missionary to the Japanese in Chosen will not find the large cities and congested centres in which you are lost in Japan Proper, but two or three days, sojourn in a country town or village will enable you to visit almost every home, and there are few, where you will not receive a hearty welcome. The Japanese colonists in Chosen are rapidly becoming well-to-do and even rich. Already they are acquiring the virility and independence of the colonists of two generations ago in America, and they are going to be an influential factor in the Empire. Judging from what I hear from yourselves and from what Bishop Uzaki said yesterday, this pioneer work will be long delayed if it is left to the Japanese Church. Do not be stubborn, brethren, but come over and help us. As you reorganize your work in response to the call for rural evangelism, it will not be difficult to spare two or three experienced men and twice as many lady missionaries for at least two or three areas where the need is especially great. These are the two southwest provinces occupied by the Presbyterian Mission South; the two northeast provinces now occupied by the United Church of Canada, where a few churches have been organized by visiting members of the Methodist Episcopal Church South; and the central part of the Peninsula, which is largely the territory of the M. E. Church South Mission.

In years to come, as the Japanese in Chosen multiply to millions, it will be a comparatively easy task to evangelize them if the first settlers who will be the representative wealthy and influential families are already Christian. On the other hand if they are neglected until they

feel at home in settlements which have grown large and rich, in which their native shrines have been established and the old ties of religion have again obtained their hold, or, what may be worse, until they have learned to worship no god but mammon, the opportunity will have been lost.

Christian Japan would be the key to Asia and I believe that Chosen, which comprises one-third of the area of the Empire, will, because of its strategic location, long coastline and valuable resources, some day be scarcely second in importance to Japan Proper. The colonists in Korea, like those of the Anglo-Saxon race in America and Australia, are developing qualities which bid fair to give them advantages over their fellow-countrymen at home. Already the reflex influence of the little Church in Korea on that of the Mother Country is stimulating and helpful. It is imperative that a few experienced missionaries be found to superintend the work of as many Japanese evangelists as may be required to develop self-supporting circuits, these circuits to be transferred as soon as possible to pastors representing the churches in Japan Proper. They should be sent without delay, because the situation is rapidly crystallizing and every year's delay means decades of hard toil in the future. If I were again a young man looking forward to where I could best spend my life in God's service, with my present knowledge, I would again choose to go to Korea, but I would go to the Japanese, not to the Koreans. If I were a missionary to Japan, in face of the present need, nothing short of God's "Nay" would keep me from going to the Japanese in Chosen. May God help us, brethren, to do what He would have done to meet this need!

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# The Missionary Association of Central Japan

Wm. C. BUCHANAN

IT was the privilege of the writer to attend the Fall Meeting of the Missionary Association of Central Japan, which convened in Osaka, at the new Congregational "Osaka Church," on the morning of the 9th instant. Not having attended such a meeting for at least ten years we were fully prepared to enjoy this one. Some of our impressions are herewith presented.

1. The place of meeting was well chosen, for the Sunday School of the new church afforded just the right space for the comfortable and yet intimately close seating of the record attendance at this meeting.

The church parlours and kitchen came into good use and fully met the needs of the inner man at the lunch hour, so that we could all sit down together around two very long tables and enjoy a social hour while we partook of the simple, yet sufficient, repast supplied.—While in the U. S. on my last furlough more than once I had the good fortune to attend a dinner marking the opening of special "Church drives." As I thought of these sumptuous affairs I could not but picture the surprise that our simple feast of curry and rice, with the single option of hash and rice, followed by fruit and a cup of tea or coffee, would have created in the mind of the average earnest servant of Christ in the Home-land should he have been suddenly transported into our midst.

2. The Programme, presenting the general theme, "Christ at work," was well planned, and from the presentation of the several papers, as well as in the thought-provoking sermon by Dr. H. C. Ostrom, the Executive Com. of the Association was most happy in the selection of those to take part in the exercises.

3. The Opening Remarks of the Chairman, the Rev. P. A. Smith, as might have been expected, rang true every time he called off the numbers in the progress of the program. He read to the Conference that practical chapter of scriptural teaching found in the fourth of the Epistle by James. In his opening remarks he quoted some person of note who said that the Buddhists estimate that the "missionary forces are about 90% Martha and 10% Mary, while the Buddhists think that they themselves are just about the other way around."

He stated also that he once asked a missionary lady, a worker of the second generation, born in Japan, and one of marked success in her work for Christ, if she supposed that the thing in the life and work of the missionary which most impressed the people about us was our spiritual energy? She replied, "Oh, my goodness, no!"

No wonder the chairman went on to say, "Do not we missionaries, after all, lay too much stress on things material?"... "Then, too, even in our work we are over-occupied by little things and with such a multiplicity of organizations that we are in danger of losing sight of the individual." With such remarks the chairman not only struck the keynote of the conference, but also brought out with heart-searching emphasis the contrast between "the Christ at Work," and ourselves.

4. As the papers presented will most likely appear in due course in the columns of the Japan Evangelist, it is needless to do more than merely touch upon them here. To give the reader a slight hint of the good things to be expected, let me mention these very briefly.

1) Miss Adams, of Okayama,

dealt with the subject: "Among the Neglected." All who know Miss Adams, are aware that she is no mere theorist. She draws her conclusions as to what ought to be done, to meet a needy situation, through a combined study of the conditions she finds and the teaching of the Master that seems most applicable. Then she at once sets to work applying to the specific problem in hand the principles of Him who went about doing good.

Miss Adams told of a family of eight whom she found occupying a room of six "mats" (9×12 ft.). Upon enquiring as to how all eight could find room in so small a space, the cheery response was given that some of them were on the "night shift" and so they could occupy the space and the quilts by turns. With the bedding used in this way, day and night, some of it never had a chance to get cold.

She cast a flash of light also upon conditions she found in the lowest grade of lodging houses for labouring classes. It was something new to us to learn that space in these places is rented out at so much per "mat," and that one "mat" (3×6 ft.) is considered ample for one person. For one "mat," two dirty quilts, and a little of the poorest food, a charge of 20 sen a day is made. She found a mother and her grown son working in the same place and, putting up at one of these lodging houses, they occupied a one-"mat" space together. The mother explained that it wasn't so bad as it might seem, adding that she slept with her head at one end of the "mat" and he with his at the other end, and since the "mat" was 6 ft. long, his feet did not reach her face, and of course her feet were a good distance from his mouth.

Miss Adams divided the

"Neglected" in her particular sphere of Christian activity into the three classes--a) "The Can't-Work Class," b) "The Out-of-Work Class," and c) "The Won't-Work Class." She then proceeded to show how each of these classes must be dealt with in a practical and sympathetic manner.

- 2) Dr. J. D. Southworth in dealing with the subject of "Christ at Work, in Medical Missions," made out a stronger case for Medical Missions in Japan than some of us thought possible, in this land of many physicians and hospitals. Fully acknowledging the erudition and competency of many real scientists in the Japanese medical profession, he marshalled a long list of familiar facts pertaining to the average practitioner and his hospital, that were decidedly of an adverse character. He abundantly demonstrated the need of something in the nature of a model hospital. The doctor seemed to us to make good use of his opportunity to get in some good publicity work as he showed how the new St. Barnabas Hospital will aim to meet this need by presenting a kind of demonstration institution that will show not only how a hospital should be equipped, but also how it should be conducted.
- 3) Next, Miss L. L. Shaw read a thoughtful and instructive paper on "Christ at Work, in the Christian Educated Woman." Perhaps we cannot do better than refer the reader to this paper when it shall appear in these columns. It is well worth a careful reading.
- 4) Dr. Shively, of the Doshisha University, spoke of "Christ at Work, in the Christian Schools." As usual Dr. Shively gave his hearers much to think about. To give a sample or two of his striking utterances: "It is not enough for those engaged in



Christian education to report so many conversions and certain striking instances. Sometimes we try to bolster ourselves up with such figures. But hundreds of real conversions should be the rule." Again, "Let me ask a few questions.—Are we really giving Christ a chance in the schools? Is Christianity a vital part of our Christian School Work? Or is it something added on? I think we have to admit that it is something added on."

Again, he boldly declared, "If we really reform our educational system as we should, it may mean that we shall have to break away from all forms of government recognition. Such a movement would not necessarily spell calamity, by any means. On the contrary, it might mean the greatest blessing that could come to our school work." It is significant that these declarations as to the advisability of breaking away from "government recognition," evoked from that large and representative gathering a very general and hearty applause.

5) The last paper was presented

by Dr. H. W. Outerbridge, on the theme, "Christ at Work, in the Union of His People." Space forbids any attempt to give a résumé of this paper, which will also appear in due course. For the present, suffice it to say that this was also of the same high order as those which preceded it.

A pleasing variety was given to the Program by the introduction of a number of sacred songs. These were rendered most effectively by such well-trained soloists as Mrs. Morris, of the Kobe Japanese Language School; the Rev. Percy W. Buchanan, recently out from the States; and Mrs. Wellwood, of the Canadian Academy, Kobe.

With the introduction of the Rev. W. K. Matthews as the new Chairman, and the announcement of the re-election of the Rev. Wm. H. Erskine, as Sec.-Treasurer, the business of the day was ended, and the conference was brought to a close with a prayer by Dr. G. W. Fulton followed by the benediction pronounced by the incoming chairman, the Rev. W. K. Matthews.

## Christ Among the Neglected

ALICE P. ADAMS

IN "The Enchanted Canyon" by Honoré Willis there is a selection from Enoch's Diary which says, "If only someone had taught me ethics as Christ taught them, while I was still a boy, I would be a finer citizen now."

We want to take to the neglected to-day, the meaning of life and what fine things man can do with it as Christ took this message to them.

Who are the neglected? They are those whom no one is trying to help live the life a true man or

woman should. It may be the man who trims our trees, sweeps our paths or works in the garden; it may be the rich man who lives in the fine house or the beggar on the street; it may be a lonely teacher or a homesick student; it may be that business man making money by dishonest dealings or the tempted clerk in the shop; it may be one of our servants, or the woman who comes to do sewing, or who comes to our door to sell fruit; it may be the woman who sells us our tickets

at the station; a nurse who works with the doctor, or a woman in the brothel; it may be the son spending his time in riotous living; it may be the gambler; it may be those working in the heat and noise of the factories; it may be the orphans, or the poor of our cities living in crowded, unsanitary quarters with only one small room for a family. Perhaps these last, so many in number, are the ones who appeal to us the most, for they seem to need so much.

In calling I found a family of eight living in a six-mat room. When I asked how they could all sleep in so small a space, they replied that some were on the day shift and some on the night shift in the factory so that the whole family were seldom sleeping at the same time. The futons never really cooled off and the room was never properly aired and there was much sickness in that family. The causes were evident. We became a friend to the family, made the sick people more comfortable, and gave some talks on cleanliness and the next thing godliness. When a gradual improvement followed we felt rewarded for our efforts.

You are all more or less familiar with the lowest form of lodging-house called the "kichin yado," where for 20 sen a day one can rent one mat, two thin dirty futon, dishes in a common cooking place, and perhaps a little food. If the room contains twenty mats it can be rented to at least twenty people and often more. In one of these lodging-houses I found a mother and her grown son occupying one mat. When I said they must be very uncomfortable, the mother replied, "Oh, it is very easy. I sleep with my pillow at this end of the mat and my son has his pillow at the other end. His feet don't reach to my pillow nor mine to his, so we get on very well." In the same "kichin yado" I found a man, his wife and small child occupying the one mat in the *tokonoma*. They considered themselves very fortunate

to secure the *tokonoma* mat, as they only had people on one side of them, but the child was the only one of the three that slept in a reclining position. Each in a "kichin yado" must be careful to keep to his mat or all privacy is lost and fights ensue, but they can be very social.

What would Jesus do for these neglected ones? He is amazingly merciful to all burdened lives, even when those lives are sinful, but his compassion for the beggars, the blind, the poor, the sick, is almost invariably an individualized, painstaking pity, with special adaptation to each separate case. We tried to do this and took care of those who were sick, made inquiries about work, and went for some time to one "kichin-yado" Sunday afternoons, telling them a Bible story and leaving on the wall a picture illustrating it. They seemed grateful for the medical care, and interested in the stories, but had no desire to change their way of living.

The orphans without a home or any one to care for them draw on our heart-strings and we long to give them the joys of a real home. Japan, as other countries, is doing a good deal to care for these homeless waifs and they feel that to mass these children and care for them in large groups does not make men and women of strong character.

For some time before Mr. Ishii's death the Ishii Orphanage felt that while a good institution was better than a bad home, mass treatment was peculiarly threatening to the child's development, and that the right place for a child was in the home. To give them this home life to a certain extent the children were divided into groups of from eight to twelve, each group being placed in a separate house with a woman who understood children to act as house mother. This was a great improvement but last spring when talking with Mrs. Ishii she said they felt it would be wiser to give up the institutional work entirely and place all the orphans

in homes if good ones could be found. This has not been done but is being considered. Since Mr. Ishii's death the contributions have fallen off and I am sure this is another factor in leading them to make this decision.

Jacob Riis says, "The institution boy makes the poorest kind of apprentice. He is saved from becoming a tough to become an automaton."

I find that in our Hakuaiikai Settlement our most telling work has been not through any wholesale relief for any one class of the neglected, but through friendly interest in the individual and the contagion of personality. A beggar boy came to our settlement primary school. Nothing was said to him about begging but he finally gave it up and worked in a home until he graduated, when he went to work in the factory. We kept our personal hold on him and he became a Christian and returned to work in the settlement while he studied in a business school. After graduating he went to Tokyo where he was for five years a trusted worker with a business firm, and a deacon in a small church. He is now in business in a country town.

The personal touch reached another boy in our primary school and helped him to become a minister of the gospel. He was one of the first four missionaries sent by Japan to the islands received after the war, and he is still working in Ponape to-day.

The father of three of our girls, a gambler, was reached by friendly visiting and helped to stand on his feet and walk in the Christian way.

This teaching of individualized relief which Christ gave us is to be found in the story of the Good Samaritan. There by the roadside lies one of the neglected ones, a stranger, half dead, in need of a friend. Neither the priest nor Levite are brutal, but they know the friendship which the case demands means an expenditure of more time and trouble than they can afford.

They would gladly report the case to the proper authorities in Jerusalem but their own time and their own personal service are what they cannot spare. The Samaritan also is in haste, but his compassion conquers. He halts, goes to the stranger, binds up his wounds, puts him on his own beast, takes him to an inn, provides for his care, and promises he shall not be forgotten. This gives an exact programme to guide in the care of the neglected; first, friendly compassion, then the relief of temporary necessity, then the transfer of the case to restorative conditions, finally the use of money, not as a gift to the helpless, but for the continued relief. It was to the host, not to the man, that the neighbour gave the money, saying, "Take care of him; and whatsoever thou spendest more I, when I come again, will repay thee." This may seem simple, but scientific charity is in reality returning more and more to the principles of the Good Samaritan.

Those of us who are in social work find we must deal with many distinct types, and among these we will consider the three most conspicuous: the "can't-works," the aged sick and defective, who must receive gentle and continuous consideration; the "out-of-works," able to labor if work can be found for them, and the "won't-works," the professionally idle, vagrant poor. These three types cannot be dealt with under one method. Pity for one type, work for another, correction for the third must be offered. In doing this we turn to the study of causes and the examination of conditions. In the Hakuaiikai we have a dispensary and infirmary for the "can't-works" and as health and strength return many pass out of this class. This free medical care is one of our best forms of work. We help the "out-of-works" through our primary school and as far as possible try to find work, but the "won't-works" are the greatest problem. The contagion of personality does more



here than anything else. Individualization of relief means simply that a busy man or woman halts, lifts, tends, cares for and is continuously responsible for that definite person who must be cared for or relieved.

Why is it then that so many of us instead of being neighbours to the neglected are subscribers to a society for their relief? It is obviously because the Christian ideal of social service demands more time, thought and care than Christians for the most part are either able or inclined to give. There are circumstances in lives where one cannot be at the same time a Good Samaritan and a faithful steward, but this does not lessen the significance of the teaching of Jesus in this parable. Two forms of work in the line of this teaching are the friendly visitor and the social settlement. The friendly visitor brings not patronage, nor alms, but sunshine, courage, refinement, employment, and patience.

The social settlement is set in the squalor and dulness of the great city, not for exhortation or condescension, but for sheer neighbourliness. Here we may see the union of official duty and personal care, the finest product of modern social work.

The life of Jesus as it touches the lives of the degraded, the defective or the despairing, gives to them new courage, hope and self-respect. "Rise, stand upon thy feet; open thine eyes; walk,"—are the great words of Christian charity. Christian charity takes account not merely of conditions but of capacity. Its problem is not that of relieving destitution but of developing possibilities. The aim of Christian charity is to give not only comfort but power. How can a life, it asks, weak, ignorant, and beset by grave temptations, become self-respecting, self-mastering, an instrument in the kingdom of God? Above the work of the bread-line and the temporary refuge is to be placed the elevation of the poor through work on the farm or in

the shop; through education in a night school or trade school; through the home, where a home can be realized; through the beauty of music and pictures and the purifying of loving care.

The replies received to a brief questionnaire sent out showed me that what I had found to be true others also had, namely that the most effective work is through the contagion of personality; studying the individual need of the neglected ones and providing ways in which the weak shall be able to obey the command, "Rise up, stand upon thy feet, walk."

The Aiseikwan in Tokyo is doing this through what it calls the "Jinji Sodan," where they listen to people's troubles, give advice and help in hunting work, introducing sick people to hospitals or dispensaries, collecting clothing and distributing to the most needy, keeping homeless people sometimes overnight, and placing children where they can be cared for. All had some forms of educational work, such as Kindergartens and English Night Schools, besides the clubs and Bible classes. In the orphanages and hostels where the contact was closer and more continuous, a larger proportion became Christians, but in the factories and slum work the number was less and there were more relapses. From Fukushima prefecture they wrote that the converts were followed up as much as possible, but a heathen home and a cold non-Christian social atmosphere not infrequently stunted the spiritual growth and so there were of course relapses. I have found the same results in similar conditions.

I cannot close without speaking of the fine personal work for neglected ones done by many of the Japanese who are not Christians. They are making a study of the best social work, organizing and carrying on some very fine work in all these lines. The Soncho of one village, Mr. Fujii, whom I know personally, has worked for the young men, made himself the friend and

adviser of all, helped the "can't-works," the "out-of-works," and the "won't-works" until now there are no professionally idle, vagrant poor in his village. Recently the head of the Okayama Prefectural Social Department told me that there were more than fifty villages in Okayama Prefecture where the Soncho are doing a fine work, but that this Mr. Fujii stands at the head and the results of his work are so fine that the village people almost consider him a god. If only he could take Christ to them the work would be of the highest. In another village it was the doctor who was doing much for the neglected not only through his medical work but in other ways. I did not make enquiries outside of Okayama Prefecture in regard to social work conducted by non-Christians but I know fine work is done in other parts of Japan. If we would show them that Christian social work has more power in reclaiming the neglected we must make a greater study of social work and organize better, and have better equipment.

Just now when there are so many boys and young men out of work we missionaries must plan something to take up their time or Satan

will lead them through the broad gate to destruction, and they will be a menace to any community where they are. I have not any plan of work to suggest, but Christ's teaching in the parable of the Good Samaritan makes us stop and think of these our neighbors now in danger of falling into lives of sin and degradation in their days of idleness. In our Settlement this problem is under discussion and a Boys' Club was started last week to help some of these. We have plans about some manual training, but I can't tell yet what will finally be found the most helpful. Anyway we must have something to give. Emerson said, "Only he who has can give; he on whom the Soul descends alone can speak."

"Let me live in the house by the  
side of the road,  
Where the race of men go by.  
The men who are good and the  
men who are bad,  
As good and as bad as I.  
Then why should I sit in the  
scorner's seat  
And hurl the cynic's ban;  
Let me sit in the house by the  
side of the road  
And be a friend to man."

## National Christian Council Bulletin

R. C. ARMSTRONG

THE Executive of the National Christian Council met at Kōishikawa, on November 3rd. There were nineteen present. The following appointments were made,—

To the International Relations Committee, Mr. Tagawa, Convener. Messrs. Oltmans, Bowles, Inazawa, Hirono, Saito, Tsuga, Schneder, Nukaga, Miss Moriya, Miss Kawai, and Miss Kauffman.

Educational Committee,—Mr. Ishikawa, Convener. Messrs. Abe,

Berry, Sakata and Tsuru, Miss Mitani and Miss Yasui.

Social Committee, Mrs. Kubushiro, Convener. Miss Scott, Miss Kato, Messrs. Namae, Ito, Axling, Kidachi, Hokihi, Muramatsu, Tomeoka, Yonogi, Shaw, Sakai, Masutomi, Oi, Yorogi.

Evangelistic Committee,—Dr. Chiba, Convener. Messrs. Stirewalt, Kozaki, Hatano, Kobayashi, Matsuno, Nagao, Young, Okazaki, Daito, Gillett and Suzuki.

Literature Committee, Dr. Kozaki,

Convener, Messrs. Watanabe, H. Hirata, Nielson, Reischauer, Ueyazawa and Wainright, and Mrs. Muraoka.

Church Union Committee, Dr. Kozaki, Convener, Messrs. Tagawa, Nagao, Reischauer and Wainright.

Newspaper Evangelism, Dr. Kozaki, Convener. Messrs. Watanabe, H. Hirata, Ueyazawa, Miyazaki and Mrs. Muraoka.

Japan Evangelist, Messrs. Miyazaki and Ueyazawa.

Rev. K. Matsuno was appointed director of the Christian Literature Society to replace Mr. Funao, resigned.

The survey of the effects of militarism on Christian work was referred to the Educational Department, with power.

A special committee composed of Mr. Tagawa, Mrs. Kubushiro, and Messrs. Kakehi, Bowles and Armstrong, was appointed to study the implications contained in the address delivered by Dr. Van Buskirk before the General Meeting.

The following were appointed a committee to study the means of raising funds for the Central building,—Messrs. Tagawa, Kozaki, Chiba, Uzaki, Axling, Nagao, Kobayashi and Young.

A joint committee to plan for a special meeting of the women of Yokohama and Tokyo met on 10th November at Koishikawa, at 2 P.M. Those present were Mrs. Kubushiro, Miss Kawai, Miss Furata, Mrs. Kozaki, Mrs. Ono and Mrs. Yokota. It was decided to hold the meeting on 28th November, from 10 A.M. to 3 P.M. at the Azabu Methodist Church, Torii Zaka. In addition to the devotional services and business session it was decided to ask Mr. Miyazaki to present the claims of the National Christian Council and Miss Kitajima to speak on the necessity of prayer in the daily life. Each organization sending delegates is asked to give a registration fee of fifty sen to help cover expenses.

On 11th November, the International Relations Committee met and organized. Mr. Tagawa was elected chairman and Mr. Hirono

secretary. After considerable discussion, a sub-committee consisting of Mr. Saito, Mr. Tsuga and Dr. Oltmans was appointed to prepare a tentative programme for Dr. Mott's visit and was asked to report to the full meeting of the committee. The committee authorized the following message to the National Christian Council of China: "On this Armistice Day, the National Christian Council of Japan unites with you in prayer for world peace." To this message they received the following reply: "The National Christian Council of China appreciates greetings Armistice Day: pledges co-operation for furtherance of justice and goodwill."

On Armistice Day, under the auspices of the National Christian Council, messages were broadcast on the radio in Tokyo by Mr. Tagawa, in Nagoya by Rev.—Fujioka and in Osaka by Dr. Ebina.

At the Executive on 3rd November, the management of the National Christian Council campaign during the present year was left in the hands of the Evangelistic Committee. It was understood that if all the promised funds were paid in, there should be approximately 7,000 yen for this purpose during the coming year, and the Committee was authorized to proceed on that basis conducting a campaign on a limited programme.

During the past year, from August 13th, 1924, to September 6th, 1925, 213 cities and towns were visited: over sixty different speakers from various denominations willingly contributed their services: over 750 lecture meetings were held in churches, theatres, clubs, public halls, public libraries, prefectural buildings, chambers of commerce, town and city halls, schools, factories, post offices, etc. The total number of people reached outside Tokyo exceeded 96,339: including the meetings held in Tokyo, these Christian leaders spoke over 800 times and to well over 102,000 people. The total cost of the Campaign was ¥12,512.24, or less



than ¥13,000. In rough detail, ¥2,800 helped city campaigns, ¥1,000 was used for special conferences, ¥6,000 for business, travel, and other expenses of the speakers. In addition to this amount, the expenses raised and provided for by the local organizations were no doubt very much greater. With very few exceptions, grateful letters of appreciation have come from every place where meetings have been held, the chief complaint being that it was impossible to give more time and effort to each locality. While the leaders were not satisfied with what had been accomplished, they cannot but think of what has been done as preparatory. The movement has gradually gained in influence, and it was only with regret that the leaders ceased their efforts.

We are fully convinced that this campaign should be pushed in every centre where there is a spirit of unity among the various workers and denominations and a willingness to follow up the campaign with intense local effort. The experiences of the past year have taught us that where such conditions exist the campaign has been a very great success.

It is our deep regret that the present financial situation makes it so difficult to secure the required funds locally. Now is the time for the Christian leaders to put forth their very best efforts for the sake of Japan and the Christian movement in the Orient. It is all too evident that certain radical elements which are fundamentally anti-religious and especially anti-Christian are gaining a hold in the Far East. The best time to meet this movement in Japan is now before it gets too prominent. Should such an anti-Christian movement take place in Japan as has taken place in China we would not hesitate to

put forth every effort to raise money in order to counteract it. At the present time we need money in order to present the claims of Christianity throughout the Empire in a positive, aggressive, united way and yet we are marking time, for lack of funds. We would appeal to all those who are interested in Christian culture to send in their contribution and let us plan to continue the campaign with renewed effort in such districts as are prepared to receive it and help it along.

During the past year we have overlooked the large amount of money that has been raised in local districts by the Japanese churches. Consequently it has appeared as if the Missions had contributed the lion's share to the campaign, but as a matter of fact the Japanese churches and Japanese Christians have made a very much larger contribution than appears on the surface. For example, during the campaign in Korea, the rent of public halls, the expenses in hotels, the advertising expenses, the provision for automobiles, in a word, practically all the local expenses were contributed by the local churches. In one or two cases where they overlooked arranging for the hotel bills they afterward refunded the amount. The same kind of preparation throughout the whole Empire would bring up the cost of the campaign beyond the amount that appears in the reports of the Central Office and which the Central Office had no means of recording.

Let us then contribute our part toward the carrying on of this united campaign in every district where there is a spirit of unity and a willingness to do their full share in making the campaign a success.

# Sunday School Notes

H. E. COLEMAN

TWO thousand delegates attended the All-Korea Sunday School Convention that was held in Seoul October 21—28th. This is by far the largest convention of the kind held in the Far East. Moreover, the fact that the meetings continued for a full week is decidedly worthy of note. To be sure, a number of people returned on the last two days but there were enough delegates left to make two large audiences the last two nights.

On account of this large number it was necessary to carry on two programs each evening. In case there were two speakers they each spoke in both places, but when a pageant and my stereopticon lecture were each planned to occupy the full evening these programs were given twice. The crowd was easily provided for in the daily program because there were nine different departmental lectures in the morning as follows: Cradle Roll and Home Department, Beginners, Primary, Junior, Intermediate, Senior, Young Peoples, Adult and Special Departments. Two lectures were given to each of these departments after a half hour's devotional meeting. In the afternoons there were two courses in Bible study, a general course on religious education and another on blackboard drawing. Sunday was spent in visiting the many churches, but in the evening there was a lecture meeting in the Y.M.C.A. hall with two addresses, one on the liquor problem and the other on work among lepers. There was also a Sunday School rally in one of the parks in the afternoon attended by many thousands of children and grown people.

It was indeed inspiring to see these two big audiences of two thousand white-garmented people so earnestly attending so many hours of lectures for so many days

in order to learn better methods of conducting their Sunday School work. The Sunday School with them is not simply a small group of children whom the pastor turns over to a few inexperienced students to do the best they can with. The teaching ministry of the Korean Church is the big part of the church work. It is quite general, as I saw in Heijo and Sensen, to have the children's Sunday School where many hundreds cover the entire floor space, sitting in class groups. This Sunday School is followed by the Women's Bible Study classes that likewise generally fill the church and this is followed by a similar crowd of men. The church is so occupied with these three Sunday Schools in the morning that they must have their general worship in the afternoon.

In fact, religion seems to be the chief interest of the Korean Christian outside of his working hours. His needs are quite simple. He has not yet been caught in the maelstrom of materialistic desires for pleasures and possessions, and so he can stop his work and take time for religious activities.

My own responsibility was the giving of two lectures a day, one on worship and the other on work for boys and girls. Rev. E. G. Tewksbury, the Sunday School Secretary for China, was also present throughout the convention and gave two lectures daily. His presence made it possible for us secretaries to have some very valuable conferences. While Japan is ahead of Korea and China in the machinery of organization, they are ahead of us in some other respects.

In the matter of Daily Vacation Bible Schools they have gone ahead of us. The missionaries promote them as a part of their extension work, the Chinese value the schools

as an additional educational opportunity and the Korean college students respond enthusiastically to the school as an opportunity for service.

On my way to and from this Convention I visited Japanese church groups and spoke to them on Sunday School work. My general plan was to meet the pastors and Sunday School workers in the afternoon and to give the stereopticon lecture to a general audience in the evening. The places visited in this way were as follows: Fusan, Taikyū, Jinsen, Kanko, Heijo, Chinampo, besides Seoul. I visited Sensen also but Sunday was spent there entirely with the Koreans and their missionaries. In a town of four thousand people to have about half the people identified

with the two churches is certainly a wonderful accomplishment.

I was two days in Mukden and three days in Dairen, speaking to union meetings of the Christians two evenings in each place and had a very busy Sunday in Tsingtau. After speaking to a Sunday School and Union service of Japanese in the morning I was asked to speak to a large Chinese church. A foreigner speaking in Japanese in a Chinese church was quite an international experience. Their great cordiality, however, and the photograph taken afterward are proof again of the unifying power of a common faith in Christ. By whatever language the message is given Christians are drawn together as brothers and sisters.

## Temperance Notes

MARK R. SHAW

### FAR EASTERN BUDDHIST CONGRESS IN TOKYO FAVOURS TEMPERANCE

THE Far Eastern Buddhist Congress, meeting in Tokyo, November 1—3, with more than a thousand Buddhist priests present from China, Korea, Formosa and Japan, passed four resolutions on social work, including one calling upon Buddhists to observe the precepts against drinking given by Buddha and to work for the abolition of drinking and opium smoking. This action by the Congress, which is said to be the first Buddhist gathering of such an international character, is significant and indicates an awakening interest in the vital problems of the day.

The Congress met in the large Zojo Temple in Shiba Park and devoted three days to discussion of means for closer relations between the various sects of Buddhism and for the promotion of co-ordination in the work of disseminating the

principles of Buddhism. The third day's program included a discussion of social problems, and four resolutions, offered by the social welfare department, were unanimously adopted by the whole body:

The *first* called for a greater respect for the personality of women and children, for their protection from the evils of prostitution and traffic in women, and for preventive measures to guard them from these evils.

The *second* declared for the extension of charity hospitals and dispensaries.

The *third* urged the complete observance of Buddha's precepts against intoxicants and urged more active endeavour to stop the use of alcohol and opium.

The *fourth* advocated the extension of evangelistic work among prisoners and better care and protection for those who have been released from prison.



Dr. Kaikyoku Watanabe, Ph. D., Master of Shiba Middle School, Tokyo, was Chairman of the Social Work Department and specially influential in securing this action. Mr. Cho So Sai, Chinese Buddhist of Peking, referred to sometimes as "the Kagawa of China," leader of a new Buddhist young men's association, spoke very strongly also in support of these measures.

## TWO INTENSIVE TEMPERANCE CAMPAIGNS

Mr. Hampei Nagao and Mr. Kazutaka Ito were the speakers in a four-day campaign October 15-18, in Kochi City and other places in Kochi Prefecture. Each had four meetings or more each day, beginning one day as early as six in the morning. The students of Kochi High School are planning to organize a students' temperance society.

Mr. Kichitaro Muramatsu and Mr. Mark R. Shaw were the speakers in a nine-day campaign, October 20-28, in Hokuriku, the western coast of Japan, including the cities of Toyama, Takaoka, Kanazawa, Nanao, Fukui and Tsuruga. A total of thirty-nine meetings was held, including addresses in schools before the whole student body, and meetings in churches and public halls. The different churches cooperated in promoting the meetings and in Kanazawa and Fukui the Social Welfare departments of the city and ken gave the campaign their endorsement. Addresses were given in Technical schools, Commercial schools, Normal schools, High schools, Middle schools and Primary schools, in the railway station to the employees and in the police station to the police forces. In Toyama two meetings were held for students in the Assembly Hall of the Ken Cho, in Kanazawa two meetings were held in the City Hall for Social Workers and Educationalists, and in Fukui a general meeting in the public Hall, followed by one the next night in the Commercial Chambers for the purpose of or-

ganizing a local temperance society. Mr. Muramatsu spoke in all twenty-eight times and Mr. Shaw twenty-four times.

On October 16th and 17th, a delegation of eleven members of the Nihon Gakusei Haishu Remmei from Tokyo schools went to Tsuchiura for a public meeting there where all spoke. Four of them also spoke in the Tsuchiura Jo Gakko.

## TEMPERANCE FORCES URGE EXTENSION OF JUVENILE PROHIBITION LAW

THE temperance forces in Japan are concentrating their efforts this year especially upon the movement to secure a revision of the Juvenile Prohibition Law raising the age from 20 to 25 years. This would make it include practically all students and those in the military service. The principal reasons advanced are as follows:

(1) As physical and mental maturity are not reached before the age of 25, or even later, the protection of the law is needed during these critical habit-forming years.

(2) As the years between 20 and 25 are not only important in economic production but in racial reproduction, the higher age limit would help materially in reducing the poisoning of the second generation by alcohol.

(3) The three million members of the Young Men's Association, between 15 and 25 years of age, should be protected as much as possible from the physical and moral dangers of intoxication.

(4) The strength and morale of the Army and Navy must be conserved. Many dishonourable acts of soldiers are the result of drink. Often, too, soldiers return to their native villages with bad drinking habits formed during their period of required military service.

(5) The protection of student life. In spite of the large expenditure for education, many students fail as a result of idle drinking in cafes.

(6) Many social customs, as well as the fact that the right of suffrage begins at 25, indicate that this is a natural dividing point in life.

The plans for the campaign include: (1) special lecture trips and mass meetings to arouse public sentiment, (2) the interrogation of all members of both Houses of the Diet on the subject, requiring them to declare themselves, (3) efforts to secure the cooperation of all local societies, many being still unaffiliated, (4) rallying the influence of the common people, especially the students and the members of the Young Men's Associations, and making their voices heard, through petitions, at the seat of government, and (5) the election of pledged dries to the Diet.

The League's Special Lecturers, Mr. Hampei Nagao, Mr. Kazutaka Ito, Mr. Shozo Aoki and Mr. Kichitaro Muramatsu, will be available for intensive campaigns and rallies. For special conditions and terms, application should be made to the headquarters of the League, stating which speaker is desired.

#### ACTIVITIES OF THE JAPAN INTERCOLLEGIATE PROHIBITION LEAGUE

THE program of the Nihon Gakusei Haishu Remmei for this fall includes several special features:

(1) *Original Poster Contest.* First prize ¥50, two prizes of ¥30, three of ¥10 each. Subject: (a) Drink bill of Japan is ¥4,000,000 a day (the amount given by Rockefeller for Imperial University Library), (b) Sake manufacture requires 5,000,000 koku of rice, or enough to feed five million people for the entire year, (c) Alcohol's effect upon mortality. The contest is open to all students in Japan and closes on December 15, 1925.

(2) Monthly meetings, first Saturday, for reports of special research by the branches in the different schools.

(3) Publication of monthly paper "Mushu Koku" (Prohibition State) beginning in November.

(4) Special appeals to the Diet for the revision of the Juvenile Law.

(5) Departments and Department Heads have been named as follows:

Chairman Executive Committee,  
Kanji Koshio

Research Department, Yoshio Suge  
Propaganda Department, Masayoshi Otaki

Business Department, Hiroshi Shibagaki

Treasury Department, Nanao Okada

Editorial Department, Shigeo Masumitsu

(6) At the time of the National Convention of the Young Men's Associations in Tokyo, in October, the N.G.H.R. had a special room in the Convention Hall for its special temperance exhibit, distribution of literature and other special means of reaching these thousands of leaders of young men in Japan. The N.G.H.R. is making the most of this splendid opportunity.

The Kwansai (Western Japan) Branch of the N.G.H.R., including Kyoto Imperial University, Doshisha University, Kobe Higher Commercial School, Osaka Medical School, Third High School and Wakayama Higher Commercial School, held a mass-meeting in the Nakanoshima Auditorium, Osaka, on October third. The speakers included Prof. T. Kimura, former head of the Osaka Medical School, Dr. Ushitaro Matsuura, Honorary Professor of Kyoto Imperial University, Mr. Ryutaro Hayashi, President of the Osaka Temperance Society, and others, including five student speakers from these schools.

The Nagao Prefecture District Temperance Union, including forty-nine local societies, was organized on September 27th. Mr. Hampei Nagao was the speaker at the organization meeting. Much credit is due to Mr. E. C. Hennigar for the growth of the temperance work in this section. On the following day Mr. Nagao spoke in the Matsumoto High School and a new student society was organized there.

A new temperance society, recently organized in the Shanghai Dobunshoin, Shanghai, (school for Japanese and Chinese) has affiliated with the N.G.H.R.

There are over 600 members in

the temperance society organized among the workers in the Mitsubishi Workers' Training School, Kobe. Mr. Shokichi Ogawa, head of the school, is president of the society.

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## Purity Campaign

E. C. HENNIGAR

FOR the third time the workers in Shinshu have put over a campaign for the Abolition of Licensed Prostitution in the Province. Over 11,000 Signatures were obtained to a petition asking the governor to refuse licenses to any new prostitutes hereafter. In this way the system would come to an end in five or six years. Nine members of the Provincial Assembly signed the petition and a movement is now on foot to get one of them to introduce a bill in the Assembly to give effect to the petition. Public opinion has been deeply stirred. The press published

between 15 and 20 special articles or interviews supplied by our workers. Much publicity was had because of some opposition on the part of the keepers.

A Purity campaign was put on in Toyoma Province this fall. Rev. F. Ainsworth initiated the work, but he was ably assisted by the W.C.T.U. of Toyama city and by the Christian forces of the province. At last report some 2,500 signatures had been secured to a petition addressed to the Governor asking for restriction in the matter of public prostitution.

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## Christmas Cheer For Lepers

AGAIN, at the approach of Christmas time, we make our annual appeal to friends who in the past have so generously assisted us in bringing a bit of cheer into the truly sad lives of the lepers. Christmas with its message of good will, expressed not only in words but also in deeds of kindly helpfulness, is the brightest spot of the year for our leper patients at Meguro and at Higashi Murayama. It means gladness this year to about 900 leper patients in these two hospitals. This large number makes it possible only to give each one but a small present. The small

gift, however, seems great in the eyes of the recipients because it comes from sympathetic hearts.

The appeal we make each year about this time has been made the occasion for friends of the lepers to make their annual contribution as well as remembering them with a Christmas token. The wishes of each donor in this regard will be strictly carried out. There is increasing interest manifest throughout the world in the problem of leprosy, not only how to help the unfortunate ones to pass their lonely days as cheerfully as possible, but also how to cure their disease,



which has fortunately now become possible, and how by united efforts to "rid the world of leprosy."

Those of our friends who are specially interested in the spiritual phase of the work will be glad to know that at our recent meeting in the Government Hospital ten were again added by baptism to our Christian group in that place. The Government authorities afford us

every facility for this kind of work.

Contributions from friends for the general work may be sent to the undersigned. Each gift will be personally acknowledged.

Furikae Chokin  
No. Tokyo 29325

A. OLTMANS,  
5 Meiji Gakuin,  
Shiba ku, Tokyo

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## In Memoriam

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**JAMES McDONALD GARDINER**

Missionary, Educator, Architect

By CHARLES H. EVANS

THERE passed from our midst to the Life Beyond, on Wednesday, November 25th, another of the early missionaries of whom so small a number now remain, Mr. James McDonald Gardiner, of the American Episcopal Mission in Tokyo.

Mr. Gardiner was born in St. Louis, Mo., on May 22nd, 1857. Educated at schools both in the United States and Scotland, the home of his ancestor, and at Harvard University, after a brief experience in an architectural office in New York, he came to Japan in 1880, to take charge of St. Paul's College in Tsukiji. This was the original school out of which has grown the present well-known St. Paul's University, and the ten years of Mr. Gardiner's connection therewith were years of laying foundations that have proved their worth. The value of his work is testified to by the continued existence of "Gardiner," composed of former students of his, which includes in its membership men standing very high to-day in religious, educational and business circles.

Always loving the beautiful, and

with refined artistic taste, Mr. Gardiner naturally turned more and more to architecture, which eventually became his permanent occupation. At first designing the buildings of the Mission and supervising their erection and preservation, this work came to absorb all his time and energy, and so he retired from St. Paul's and devoted himself to it. Until 1908, when he retired from the active list of the Mission, his architectural skill was almost exclusively employed on its behalf alone; but upon retirement he set up in business for himself.

During this first period of twenty years or so the buildings designed and erected by him for his Church so attracted the attention of others that he was increasingly called upon for work outside. In Church architecture, as was natural, he especially excelled, and although nearly all of the Church buildings of his handiwork in Tokyo were destroyed by the fire of 1923, specimens of his skill remain in many portions of the Empire, from Aomori in the North, to Kobe in the South, besides the principal

buildings of St. Paul's University.

While in business for himself, he erected many important buildings, and additions to others, such as the ball-room of the old Russian Embassy, which withstood the earthquake, as did work done by him for the Roman Catholic sisters. Notable homes were also designed by him for such eminent personages as Marquis Tokugawa and Prince Oyama in Tokyo, Mr. Murai in Kyoto, and numerous others. His plans for the new Spanish Legation had been accepted and work was well advanced at the time of his death, while Portugal, the Netherlands and Italy were hoping to have the benefit of his skill in the erection of their new buildings.

Although in business for himself, Mr. Gardiner remained until his death in close connection with his Mission, a trusted and beloved adviser and member of its most important committee, and the esteem in which he was held by his Missionary associates is shown by the Resolutions adopted by the Council of Advice of the District of North Tokyo, on the day of the funeral.

His equable and genial nature, his sterling worth and readiness for service of whatever character, rendered him respected and beloved by all who knew him, and the circle of his friends was extremely wide, and embraced those of every class in both the foreign and Japanese communities of Tokyo.

His home, where he was devotedly supported by Mrs. Gardiner, formerly Miss Florence Pitman, first Head of St. Margaret's School for girls, was indeed a home for all. There one met with persons of all degrees from the lowliest to the most ennobled and distinguished, and to all alike he was always the true Christian gentleman.

His public spirit was manifest throughout the whole of his 45 years in Japan, but always in a quiet, self-effacing way, and he was for most of the time prominent in the Council of the Asiatic Society

of Japan, in the Tokyo Club, in the old American Peace Society and its successor the America-Japan Society, the newer American Association, and above all in the Harvard Club, of which organization he was one of the prime movers.

In all things he was a staunch upholder of his Church and its work, and an active worker in the Japanese parish in which he lived, that of Grace Church, Kojimachi-ku, where he served as member of the Church Committee for many years. In his summer holidays, which he always spent in Nikko, he was instrumental in providing Sunday services for residents and visitors, conducting the services himself whenever a clergyman was not available.

His final illness was not of long duration, and up to the day of his last seizure he was active as ever, though recent years had seen him often suffering from illnesses all of which he had borne with true Christian patience. No doubt these had seriously undermined a remarkably strong constitution, so that his power of resistance was not great at the end. The final cause of death was hardening of the arteries, accelerated by serious hemorrhages, and he fell asleep surrounded by all his immediate family, with a faith that was most impressive, at about noon on November 25th, at St. Luke's Hospital.

The funeral services in Tokyo were held in the beautiful chapel of St. Paul's University, Ikebukuro, of his designing, on the afternoon of November 27th, and were conducted by the Rev. Norman S. Binsted, of Holy Trinity Church, Tokyo, and the Rev. Charles H. Evans of Mito, a friend of thirty years. They were attended by large numbers of sorrowing friends of all nationalities, and the floral tributes sent occupied a very large space in the Chapel. After cremation, his ashes were removed to Nikko, where they were laid finally to rest in a vault in the beautiful Church of the Transfiguration, pro-

bably the gem of all his designs, in the spot which he loved best in all Japan. A small party only, of the family and a few intimate friends from Tokyo, together with a number of Nikko Japanese, attended the final rites which were conducted by the Rev. C. H. Evans.

He leaves behind him a host of sorrowful friends, and of his family, Mrs. Gardiner and two daughters,

Miss Ernestine and Miss Lillian, are in Tokyo, while his eldest daughter Hasu, is the wife of the Rev. Shirley H. Nichols of Hirosaki, Bishop-elect of the Missionary District of Kyoto. Mr. Gardiner will long be missed in Tokyo, and to many a friend outside, Tokyo will never be the same as before, without that hospitable, genial, sympathetic friend.

### HERBERT BUEL JOHNSON, D.D.

By DAVID S. SPENCER

ABOUT the year 1858, there lived in Fairfield, Herkimer County, New York State, a sturdy American whose name was Johnson. He had been schooled to the trade of carpenter and joiner. On April 30th, 1858, to him and his amiable wife was born a son, to whom they gave the name Herbert Buel. This son also acquired the mechanical skill of a carpenter, a fitting for service often found valuable in his later life.

Ilion Academy prepared him for higher institutions, and gave him a love for study and an acquiring mind of which he was ever appreciative.

While at Ilion, the claims of religion were faithfully presented, and, in April 1876, at the age of eighteen, he found peace through a genuine conversion, and at once gave his life to his Master and his name in membership to the Ilion M.E. Church.

To Herbert Johnson, his conversion meant not merely a new adjustment socially, not subscription to a Church record and the making of an occasional contribution to benevolence, but a new man, and expanding life in Jesus Christ. His parentage gave him strong common sense and a keen appreciation of justice and right conduct. This native character, baptized with spiritual light and leading, made him from youth a force to be reckoned with.

Mr. Johnson was married to Miss

Emma J. Leach, of Frankfort, N.Y., April 29, 1879; but this happy union was not to last. In five months' time, the young wife was called to the heavenly home. This visitation brought new vision, and new sense of duty to Herbert, and, responding to the Spirit's call to the ministry of the Church, he entered Drew Theological Seminary, Madison, N.J., in the fall of 1880.

It was at this school that the present writer first made the acquaintance of Mr. Johnson, an acquaintance which rapidly deepened into a friendship which not even death can destroy. Our rooms joined each other in the dormitory; we dug out our Greek and Hebrew standing side by side at the same desk; we recited to that same never-to-be-forgotten Dr. James Strong,—"the Walking Library." We read each other's hearts, entered into each other's plans for life's work. After our graduation, I married him, May 22, 1883, to Miss Clara E. Richardson, of Dover, N.J., the now greatly bereaved widow. When in 1887, our Mission faced the necessity of immediate reinforcement, it was with great personal satisfaction that I offered his name as one worthy of consideration by our Board of Missions; and from 1887 to 1893, I was again permitted to live next door to him, and to labour shoulder to shoulder with him in the Chinzei Gakuin, Nagasaki.

Before coming to Japan, Brother



Johnson had, at our graduation, entered the Wyoming Conference, and is to this day remembered at Luzerne, and at Plains, Pa., in which churches he served in a way to make his name an abiding blessing.

At Nagasaki he was Principal of the Theological Department, and a number of the ministers of the Japan Methodist Conferences remember with gratitude his instructions.

At the election of Dr. M.C. Harris to the bishopric, in 1904, Brother Johnson was chosen as Superintendent of the Pacific Japanese Mission, in which position he has done a work of far-reaching value, to both America and Japan. Not only did he prosecute with vigour the task directly allotted to him, but by the special prominence he gave to the defense of the rights of the Japanese on that coast, and in the effort to bridge the chasm which separates the labouring elements of that region, he won

the high regard of all classes and nationalities, and fully earned the special recognition awarded him by the Japanese Government.

Such a man does not lack for recognition. Drew Seminary gave to him the degree of Bachelor of Divinity, Illinois Wesleyan that of Bachelor of Philosophy, and later he was made a Doctor of Divinity.

He was moving in the line of his special duty, on a train in Nebraska, en route to Indiana to attend a Convention, in November, when the stroke fell that called him home. His toil is over. He has run the race honestly, sincerely and well.

Herbert Buel Johnson was a vigorous Christian. With him Christianity was a business, a life-service, a grand commission. He has won the goal.

To his bereaved widow and five sons will go the sincere sympathy of a host of friends on both sides of the Pacific.

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## Book Reviews

*The Editor will always be glad to receive short reviews (not exceeding 250 words) of books which readers feel will be of use to the missionary community at large.*

**CHRISTIANITY AND THE RACE PROBLEM.** J.H. Oldham, M.A., 280 pp. Price 7/6; cloth covers 3/6. S. C. M.

IF there is any single book, published in recent years, which should be in the library of every missionary in Japan, it is this one by the Secretary of the International Missionary Council.

In a country where the race question has become an acute issue on account of the discriminatory legislation of a neighbouring country, and where there is a tendency to regard a so-called Christian internationalism as an effective solution of the problem, it is necessary sometimes to be reminded that even though we believe the way out will in the end be found to be along Christian paths, yet the journey is a long and difficult one, and one which requires much hard thinking. Indeed some may be disappointed that the author does not take us further, and may think that he should show a more venturesome spirit. But this caution is perhaps the book's chief merit, for we are not likely to have to retrace our steps along the path he leads us.

Unfortunately the book was written just before the Japan-America question became acute, so it is impossible for us to know the author's opinion on the subject; but if this omission proves an incentive to us to think out the matter for ourselves in the light of the information and advice he offers, the loss will be more apparent than real.

Within Japan the general problem of social relationships between East and West is practically non-existent, for each has come to appreciate the civilization of the other. But intermarriage, which is not uncom-

mon, is still a subject capable of arousing fierce opinions, certainly within the white circle. On the other hand intermarriage between Japanese and Koreans is on the increase and seems to be favoured by Government, possibly as a factor in the uniting of the nations. The chapter on intermarriage in the book is singularly helpful in arriving at a balanced opinion on the subject.

In two more important chapters an attempt is made to differentiate between the "fact of inequality" and the "truth of equality." The assertion of the one at the expense of the other lies at the bottom of much of the ill-feeling that exists.

The chapter on guiding principles is wise advice to those who in their endeavour to combat a narrow patriotism tend to forget that nationhood is a divine means of enriching the world's life. In Japan the danger from both extremes is apparent to-day.

But the whole book is so full of thought which is of value to the Christian constituency, that it is perhaps not too much to say that it is an essential part of the equipment of any one who wishes to make a permanent contribution to the Christian life in Japan.

W.H.M.W.

**WALTER RUSSELL LAMBUTH, PROPHET AND PIONEER.** By W. W. Pinson, Nashville, Tenn., U.S.A. Cokesbury Press, 1924. On sale by the Kyo Bun Kwan, Tokyo. Price Yen 4.50.

This neat and attractive volume of 261 pages is of great interest and value, because it brings before the reader the real Bishop Lambuth, who was one of the greatest missionary leaders and one of the most charming personalities of the past fifty years.

When Mrs. Lambuth requested Dr. W. W. Pinson, an old and intimate friend and co-worker of

her husband's, to write the story of his life, she charged him to "write of her husband as he was, and of herself not at all," and the first part of this charge, at least was obeyed with scrupulous fidelity, the result being a biography that is a permanent contribution to missionary literature.

Those of us who knew Bishop Lambuth well can appreciate the admirable reserve with which the author has told his story. There is no flattery, no giving honour where honour is not due, but an honest and successful effort to make this remarkable man known to those who were not fortunate enough to know him personally.

The volume contains a beautiful poem—"A Hero Passes," by the author; an introduction by Dr. Frank Mason North; and eighteen chapters, beginning with "A Baby and a Bale of Cotton," and ending with "A Prophet not without Honour," all full of interest from beginning to end.

There are numerous extracts from letters written during all periods of his life, which reveal clearly the real Walter Russell Lambuth, whether as a lonely boy of fourteen kneeling in the cabin of a steamer while on his way from China to America, and giving his heart to God, or as a Bishop of his church in the heart of Africa.

Among the most interesting chapters in the book are "Facing the Jungle" and "Back to the Congo Valley," which tell of two journeys to central Africa, on each of which he travelled fifteen hundred miles on foot through forest and jungle; and "Sharing the Trenches," which tells of his putting on a soldier's uniform when more than sixty years of age, joining the boys in France, and ministering to the needs of black and white alike, and extending those ministrations to the coolies from North China, whose language he understood and spoke. To these should be added "An Overflowing Life," and "A Prophet not without Honour," the

latter telling us of the remarkable esteem in which he was held by those of many churches and the unparalleled affection in which he was held by those of his own Church. No other man of his Church has ever been so honoured as he.

No one interested in the great leaders and movements of modern missions can afford to be without this volume, and surely it should be in the home of every Methodist.

T. H. HADEN.

#### A FAMILY IN THE MAKING.

R. O. Hall. S. C. M. 3/6 net (also in paper cover 2/-).

The present generation of Christians has set before itself a great ideal. It speaks of making or recovering peace in the world. What do we mean when we speak of peace-making? What is the truth about God and His peace-making? What is God's purpose in regard to this matter?

"A Family in the Making" gives a clear and practical answer to these questions. The answer is clear because the author defines his terms and also develops the idea of the family rather than any vaguer or more ambiguous idea. The answer is also practical because it is given in the form of an appeal to all Christians to take their part in the common family life.

Science, commerce and other modern developements are shown to be, as it were, the arms of the Heavenly Father by which He would draw His children to Himself in His great world-wide family. Men, by perverting these gifts to their own selfish ends, nail the arms of God to the Cross to-day as the Jews crucified His Son in years gone by.

But a more important instrument, by which the Father would bring men into His family, is His friends. Abraham was called the Friend of God, and the seed of Abraham is called to the same high privilege and responsibility. It is by means of individual friends of God that the nations of the world in times past have been able to fulfil—how



imperfectly God alone knows—their duty as God's friends. This duty is to introduce others to God as the Father and Friend. The Church to-day is called to this same work. It is to try and make this world a home for the family of God. This the Church can only do if all its members recognize that "the ministries of everyday life" are the

sphere in which the Church's message must be given. The "parson's job"—the missionary's job—is one amongst the many jobs which have to be done if the Church is to fulfil His purpose of turning the world "right side up" and making it the home for the family of God.

R. D. M. S.

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